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LIGHT OF TRUTH



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CONDEMNED MAN'S LAST WORK AN ESSAY AGAINST CAPITAL PUNISHMENT.

James K. Brown was executed at Jersey City, Feb. 9, and just before going to the scaffold handed his watchers a dispassionately written argument against the effectiveness of the punishment. It was as follows:

"The theory that hanging as capital punishment has a deterrent effect upon murderers was long ago exploded. Hanging goes on and homicide continues. We rail against the lynch law which citizens of certain sections of this country are disposed to respect. This is really the quickest way of adding one crime to another.

"There is no good lesson taught by legal executions. Down deep in the average citizen's heart he feels there is no valid excuse to slowly strangle a person to death. He knows it is a simple case of long premeditation—legal murder.

"A prosecutor who thinks it his duty to suppress evidence, to use that which he knows to be perjured evidence against an accused person, to use all means and methods to take a person's life, is undoubtedly the cool, lawful murderer. The above is true in my case. The prosecutor knows that I am innocent of any intent of killing, and I feel in the sight of God that my conscience is clear.

"Can James S. Irwin, at the hour of his death, say the same? Has he not, by withholding evidence that would clear me of the charge of murder, knowing the consequence to me, allowed my death? Is he not a murderer?

"I hope that I am the last person hanged in this God-forsaken country.

"In the course of twenty years or so perhaps the more enlightened citizens will be powerful enough to get a law to do away with hanging, which is no more or less than a brutal exhibition, and only a pleasure to the world.

"A frightful example would be afforded if the murderer was condemned to life imprisonment. There is no need for capital punishment; no excuse for it. Legal murder has a debasing influence on all, and especially the children. I would, however, rather face death tomorrow than life imprisonment.

"As I have only a few hours to live, I declare before God that I am not guilty of any intent of killing. When I first heard of Gebhardt's death I felt sorry, and said so to the captain. Although I knew I was not to blame, I felt sorry that I was compelled to shoot him in self-defense.

"JAMES K. BROWN."

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.



MRS. ANNA E. THOMAS.

THE NEW YORK WORLD ON PROF. HYSLOP.

The lectures of Professor Hyslop of Columbia university, given outside of the college course and detailing the remarkable results of his sittings with Mrs. Piper, a trance medium in Boston, have attracted more attention than any of his collegiate lectures given in the discharge of his function as professor of logic and ethics. Indeed, so widespread is the celebrity they have acquired, that Professor Hyslop is encouraged to make an effort for an endowment for the Society for Psychical Research, and the investigation of hallucinations, including a study of "planchette." He asserts that the society could profitably expend an annual income of \$50,000 on such investigations. There is, of course, no objection to members of the Society for Psychical Research spending \$50,000 or any other amount of its own money for such an object, although it may be pointed out that in each state in the union very extensive investigations

are being made by the competent investigators in charge of the asylums for the insane. But an equally interesting subject of investigation is the nature of the teaching given to the students of philosophy in Columbia university. Are we to understand that Professor Hyslop's report of his sittings with Mrs. Piper illustrate his logic, his appreciation of the weight of evidence and his well-grounded conclusions? Does he teach the students in Columbia this philosophy, and is his teaching in ethics as sound and uncontested as his logic? In short, is Professor Hyslop, viewed in the light of his recent discoveries, likely to be a sane and sound teacher of anything?

One of the guests at a dinner expressed the opinion that a bishop was a greater man than a judge, as the most that the judge can say is, "You be hanged," but the bishop can say, "You be damned." "Yes," said a judge who was present, but if the judge says, "You be hanged," you are hanged."—Exchange.

A CONNECTICUT CLAIRVOYANT.

The New York World says that Mrs. Mary J. Wright of New Haven, Conn., is much in the public eye at present, owing to the wonderful clairvoyant power she has developed.

To an intimate friend, the wife of a New Haven banker, Mrs. Wright, when spending an evening with her, said that she and her husband must give up a trip south they had planned because a terrific storm would cause them much discomfort if they persisted in going. This was a whole month before the blizzard of 1898. True to Mrs. Wright's prediction, the storm swept down upon the country on the very day she said it would.

Another time the brother of a friend said: "Help me to find who is stealing money from the cash drawer in my shop." Mrs. Wright located the thief, who turned out to be the man's own nephew.

Mrs. Wright is a most attractive woman, with a winning, magnetic manner. It seems that her psychic gift began when she was a very young girl and has been the most potent influence in her life.

ANNA E. THOMAS IN CLEVELAND.

The Cleveland Spiritualists are again enjoying the services of the eloquent speaker and medium, Mrs. Anna E. Thomas of Newport, Ky., who began a month's engagement in that city last Sunday under the auspices of the First Association of Spiritualists. This association is incorporated under the laws of Ohio, and meets in Grocers' Exchange hall, formerly Army and Navy hall. The Children's Progressive lyceum, the oldest children's lyceum in America, it is said, is conducted by this association.

Mrs. Thomas enters upon her work in Cleveland under happy auspices, and, judged by her former successes there, the people are enjoying a rare treat. Mrs. Thomas rose from a sick bed to go to Cleveland and fulfill her engagement. She is one of the most talented speakers on the rostrum, and as a test medium for the public phases of mental mediumship she is without a superior.

STRAY THOUGHTS.

Self-esteem sours on itself finally.

Millions possessed by individuals is an object lesson for petit larceny.

Speculators in large fortunes are responsible for those convicted of theft in smaller ones.

Whom fortune favors may repudiate it, and it will return. The cause upon us is the law of existence.

A. F. M.



THE PHILOSOPHY OF MATERIALIZATION.

An Interesting Letter From a Veteran Medium.

Editor Light of Truth:—I have stated in former letters to your valuable journal that the effort, extra exertion and ultimate of all physical laws of nature is to materialize and dematerialize matter. The very world upon which we exist, and all its life, its fauna and flora, came from invisible matter. All visible objects are going back, through law, to invisible matter.

Every human being is but an intellectualized, animated, fluidic body. Eight-tenths of our bodies are fluids. These are liable to be transformed by heat in a few moments into invisible gases. In short, the plainest thing in all nature is materialization and dematerialization. Some philosophers tell us that all forms come from two gases. Others say that all visible forms are composed of atoms which are not discernible even with the aid of the most powerful microscope. This is the oldest, and, to-day, the most acceptable theory. There can be no question but the atoms which were once parts of our bodies, and other bodies changed by death, still exist, but it is a question whether they retain the character which they had when connected with our bodies.

The theory that spirits take this matter and re-form it, is one that has volumes of facts to sustain it. So that it is of but very little consequence whether the particles which form the various parts of our bodies and the bodies of animals retain their character under all circumstances, and are used as emanations by spirits to materialize forms, or not. The question, it will be observed, which we are discussing is not as to the existence of an invisible intelligence, human in its character. That we consider proved as clear as any fact in nature, and, philosophically speaking, we can safely accept the fact that this invisible intelligence is the manifestation of spirits that once existed in bodies as we do now.

This great and important fact once established, the question that will be asked by hundreds of intelligent persons is: First, do spirits materialize, and if so, how do they do it? This last question is one that is at this time quite difficult to answer, since we know so little of spirit chemistry, and for the reason, probably, that we know but little of those Spiritual or occult laws which govern mind and invisible matter, while we are familiar with its demonstrations as a positive fact in nature.

It is accepted by the most advanced minds and thinkers of this planet that this visible material world on which we now exist is the result of an energetic intelligence, operating through law, especially that of evolution upon invisible matter, concentrating it into visible forms that we may see it with our physical eyes. This being true, would it not be fair and logical to assume, in view of the facts of materialization, that this invisible human intelligence could and does so control matter as to concentrate it into a human form? Could not this invisible human

intelligence attract and concentrate emanations to solidify or clothe a spirit body so that it would become visible to our physical sight and tangible to our touch.

We know that many of the finest and most beautiful forms are now made by dissolving metal and then with an invisible electric current concentrating that same metal into moulds, and thus producing human heads and figures. The laws by which this is accomplished are most wonderful. To have stated this and similar facts to the once scientific world, the savants of the time would have opposed it as they have every important discovery ever made. The Forty Immortals of the French Academy of Science resisted the plain demonstrations of mesmerism for over 20 years, while hundreds of thousands of common sense people outside were conversant with the facts.

Today we have before us mighty problems to solve, and who dares deny the unseen forces of the universe? Electricity still remains the despair of science, and is it not the most beneficent of all physical agencies?

Professor Trowbridge, in his new work, "What is Electricity?" says that in spite of the all-round progress made during the last thirty years, we know no more about the essential nature of electricity than did Benjamin Franklin 150 years ago.

Lord Kelvin wrote to the reviewer of Professor Trowbridge's book in 1892, "Tell me what electricity is and I'll tell you all the rest."

The invisible forces operated on by intelligent minds are playing an important part in our world today, and it is our duty to carefully investigate nature's laws and to weigh and consider their importance.

MRS. M. E. WILLIAMS,
110 West 80th St., New York.

Golden Gleams From The Heavenly Light.

Late Editor of the Springfield (Mass.) Republican.

119 pages. Price 30 cents; postage 3 cents.

This is the fifth book from the Spirit Samuel Bowles, written through the hand of Mrs. Carrie E. S. Twing.

It shows the same vigorous descriptive powers which characterized Mr. Bowles as a reporter when on earth.

The scenes and life in the upper spheres are of intense interest, and the book will be eagerly sought by all admirers of Mr. Bowles' graphic pen pictures of spirit life.

Contents:—A Visit to an Art Gallery in Heaven; Union Meeting of the Clergy; Reception Given to the Emancipators by the Emancipated; Reception Given to Harriet Beecher Stowe; Interview With Jay Gould; Obstacles to the Development of the Inhabitants of This Life of the Spirit; Interesting Scenes Witnessed at Spirit Birth; One of the Weights Which Menace Our Nation; The Roman Catholic Church; A Visit to Lincoln; A Visit to Leland Stanford; Two Ways of Understanding Prayer; My Wife's Transition; An Interview With Lucy Stone—Her Present Ideas of Woman Suffrage; The Spiritualistic Field as I See It Now; Mental Therapeutics; In the Realm Celestial (the Seventh Sphere); The Dedication of General Grant's Tomb as Seen by Spirits. For sale at this office.

PRESIDENT JOHN SMITH.

The Story of a Peaceful Revolution, by Frederick Upham Adams. Shows how the United States can guarantee every man the right to support his family in every comfort by his own labor. Cloth, 300 large pages, \$1; paper, 25 cents. For sale by the Light of Truth Publishing Co.

"SOUL-AFFINITIES."

A lady writes me thus: "I read your articles in Light of Truth on 'Divorce,' and was especially interested in it, but it is not clear in my mind yet how there can be ever be perfect 'soul-affinities,' when, through all the ages there have been so many mismated unions."

In answer I would say that there is no end of the possibilities of theories from theorists, each one, perhaps, holding an opinion from his own point of view. But in the serious matters of life theories are like the foam on the ocean—they make a great showing, but are unsubstantial. There is but one actual, exact science that can put its finger on certain facts, and like the mathematician, say, "This 2 here and that 2 there, when added, make four."

The oldest science that the world has ever known is the science of astrology. To be exact, astrology and astronomy were one, until what is comparatively a recent date. Then Kepler, I think it was, divided them. To-day no one doubts the truth of astronomy. Astrology is no less truthful and exact, but it is less known, because astrologers have turned it into the same channel that all knowledge has been turned to—money getting, and so many of them have dishonestly given little or no work for the money, until people have come to lay the blame on the science.

What has this to do with "soul-affinities?" I will tell you. Hereditary influence has much to do with the nature of the child. And, as the time of birth draws near, certain planetary influences attract certain natures. The moon raises the tides. The moment of birth is not arbitrary. It may be to-day, or three days, or 10 days later. It will occur as the influence of the moon draws it. And the moon moves rapidly. The moon in one sign will attract one kind of a nature; in another sign, a different nature. So, too, in as great a degree does the sign of the zodiac, coming above the horizon, determine the precise hour of birth. This is one of the laws of the universe. We say, "The sun rises." So, too, we say the planets stamp the new life. Now, given the exact hour of birth of a man an astrologer can "cast a horoscope," and read his character, his life, its possibilities, its fate—it certainly seems to be fate—just as perfectly as he could tell it had he known the man for a life time. This shows that the influences of the planets stamp and also indicate that man's nature. And, as we all know, entirely apart from any knowledge of astrology, that such nature is harmonious with certain things, and in inharmony with others, we can easily understand that each one should affiliate with that with which he is in harmony.

To particularize, the man who loves mechanics should not be made to sell dress goods, if he hates that kind of work. The man who delights in selling silk should not make a lifework of setting up stoves.

The position of the planets at the moment of birth would indicate just which kind of work would be most congenial to each. One man is just as worthy as the other, but different.

Now, in the matter of "soul-affinity," the position of the planets at the moment of a man's birth, if in harmonious relations to that of a woman's, at the moment of her birth, will indicate the exact state of feeling that would exist between the two. A given two would be congenial; would love each other most devotedly. The invisible law of their lives gives harmony and intense affection. They are both excellent people. Now pair them off with two others, equally as worthy,

but whose "stars" stood at angles, and the lives of all four of them would be ruined.

"How can there be soul-affinities when there has been mismating for ages?"

Because the law of God is such. The spirit of each is good. The influences that bear on lives warp them. We did not begin as angels; mankind has developed. What we are to-day is the result of unknown cycles of evolution. We "died in the mineral and lived in the vegetable. We died to the vegetable kingdom and evolved into the animal."

And we are just in the outer fringe of underbrush, as it were, of the great unexplored kingdom of the spirit. Race after race, and generation after generation come along, struggle and suffer, and pass on, not one of all the countless millions possessing what all should possess, yet each age building up a little higher than the one that preceded it. The "mismating" has woefully retarded the development of mankind, has warped and injured the nature of the generations following, but in spite of that, the law of the stars is such that if the planets stood in harmonious relations to each other, at two given hours—the hour of birth of a man and of a woman—these two would be "soul-affinities." They would be to each other as the sunlight to the plant, life and health and harmony.

This is the law of the universe. If a bone once broken never set, we would be a world of cripples. Nature patches up our accidents and mistakes.

If a wound, once cut, had not the power of itself to heal, where would be the life-blood of us all.

The law is to heal, not to wound. If one "mismating" carried its evil influence indefinitely, mankind would retrograde, not progress. The law makes it possible to heal one mistake, one "mismating," by giving the offspring a chance to find its "affinity," and so work in perfect harmony with the law.

As I said when I began, it is unprofitable for anyone to attempt to theorize on life, for theories do not get down to bed-rock and grasp the laws that underly all life.

ROSE E. ANGEL.

CONTRASTS IN SPIRIT LIFE, ETC.

Recent experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican. Whittened through the hand of Carrie E. S. Twing, Westfield, N. Y. Price 30 cents; postage 3 cents.

Samples of Contents: Mr. Bowles interviews a Number of Noted Clergymen, etc. Rev. Wm. B. O. Peabody (Unitarian,) late of Springfield, Mass., Mr. Bowles' former pastor; Dr. William E. Channing; Jonathan Edwards; Joseph Smith, the founder of Mormonism; Hosea Ballou; John Wesley, the founder of Methodism; Rev. Michael O'Connor, a Catholic priest; Bishop William Heathcote Delancy; Rev. William Miller, the founder of Second Adventism; the Buddhist Heaven; the English language extending among the Spheres. Mr. Bowles visits Achsa W. Sprague's home in the Fifth Sphere, and pays another visit to Professor Faraday.

And a Little Child Shall Lead Them. Robert Dale Owen graduates a class of Twelve Teachers to go to the First Sphere. How Spirits from the Seventh Sphere visit Mr. Bowles and encourage him in his work. For sale by Light of Truth Pub. Co.

HYPNOTISM AS A REMEDY FOR MENTAL TROUBLES.

Hypnotism has become so associated with quackery and humbug that few realize the good results obtained from it when applied to the treatment of disease in a scientific way. Dr. Herbert A. Parkyn, of the Chicago School of Psychology, is the author of a very interesting little book on this subject, with the above title. He explains that to cure mental diseases it is not in the least necessary to put the patient into a profound sleep, but merely to secure complete attention to the suggestions of the operator. 10 cts. Light of Truth Pub. Co.

MISCELLANEOUS.

PROF. HYSLOP, SPIRITUALISM
AND "THE SUN."

At a meeting of the New York branch of the Society for Psychical Research, held at Columbia university on the evening of Feb. 13, Prof. James H. Hyslop made public announcement of his acceptance of the "Spiritualistic hypothesis" as being the most reasonable explanation of the experiences that came to him in the course of his investigation of the trance phenomena presented through the person of Mrs. Piper of Boston.

The audience that greeted the professor indicated, by its size, quality and earnestness, the deep and widespread interest that exists in the public mind concerning the great question which Spiritualism claims to answer in the affirmative.

And Prof. Hyslop himself was very much in earnest when he said: "If it be treason to science to express a belief in immortality, why, make the most of it," his listeners thoroughly understood the significance of his words.

The story he told, however, is not a new one in any respect. Even the phraseology he adopted—he spoke of it somewhat superciliously as "lingo," a tribute to Mrs. Grundy, no doubt—was avowedly Spiritualistic. This in itself is significant when it is considered that the gentleman is a prominent member of a society whose vocabulary of new words is one of its most conspicuous achievements.

Yes, it was the old, old story; yet it can not too often be repeated, for the world needs it more than anything else at the present time, and needs it urgently.

Judge Edmonds told the story bravely and well; so did Prof. Hare and Dr. Wallace and Robert Dale Owen and Stainton Moses. The editor of the Light of Truth no doubt has told it many times with far more circumstance than Prof. Hyslop, for his experience has been vastly wider.

Nevertheless, the statement was clear and unequivocal, supported by facts and argument not to be gainsaid, as the professor suggested, by mere denial or flippant sneer. Yet this is exactly the way it was received by the editor of the New York Sun, who, by the way, feeds his readers such huge chunks of orthodoxy of various kinds that one must marvel at the swallowing capacity of a certain portion of the reading public. A favorite method of the Sun when it desires to convince its readers of error is to adopt the *reductio ad absurdum* argument. This it does in all apparent seriousness, so that it is really difficult to know whether or not it is jesting. The rays of this particular Sun are often only moonshine!

But there is no jest—however much moonshine there may be—in the editorial mockery of Spiritualism evoked by Prof. Hyslop's address. On the contrary, it is bitterly earnest, displaying a rudeness and violence born of venomous prejudice and hatred. A very painful exhibition in the eyes of a silent host of sincere admirers of this in many respects most able of American journals.

So far did his frenzy lead this editorial bigot that he did not hesitate to accuse Mrs. Piper and her "manager," Dr. Hodgson, of deliberate fraud. "Mr. Hodgson, Mrs. Piper's manager," to quote from the article, "is a clever fellow. Why does he not teach her to do better?"

It will be somewhat difficult for

many Spiritualists to restrain a feeling of grim satisfaction over that outrageous charge, for Dr. Hodgson himself has been very generous in the use of the "fraud hypothesis." "Be thou as chaste as ice, or as pure as snow, thou shalt not escape calumny."

But it is not exactly the province of Spiritualists to do battle for Dr. Hodgson and Prof. Hyslop. Those gentlemen have their particular point of view, their special methods of announcing the results of their investigations, and are fully competent to defend their position in their own way. Albeit, they must realize now more fully than ever, that it is not a candid, open-minded intellectual skepticism which they have to combat; but rather an inherent antipathy against Spiritualistic truth, which in itself is a most interesting psychological study. Is it not noteworthy, moreover, that the Sun simply refuses to recognize any subtle distinctions between Psychical Research and Spiritualism. Indeed, "Mrs. Piper's 'communications' to Prof. Hyslop are even in the lowest plane of intelligence of any which we can recall."

However, the ignorant denial by this oracular editor of the inestimable value of the revelations that Spiritualism has brought to light regarding life in the "shadowy world" should be challenged.

Spiritualists who have studied the details of this great subject—and it is a subject that demands most careful study, for it deals with the deepest elements of human nature—know more of the conditions into which men pass after the death of the body than was ever known by mortals during any previous period within the limits of history.

For example, the Sun is a bold advocate of "Infallible revelation." Spiritualism has demonstrated, by the very "trivialities" of which the Sun complains, that this notion is the most stupendous error of the ages. The following words of Judge Edmonds approach as near to infallible truth as any finite utterance possibly can:

"Revelation from on high must come to us through man. It comes to us from those who have not yet attained perfection, through mediums who are not yet perfect, even as such, and comes to men who are far short of perfection. It must, then, be commensurate with the minds through which it comes, and adapted to the capacity of those to whom it is addressed."

Even more disastrous to humanity than the notion of infallible revelation is the theological dogma of eternal damnation. This dogma, which the Sun also espouses, is the paramount curse of the human soul. It fills the prisons, makes bad men worse, disheartens the weak and faltering, casts a shadow of gloom over even the good and pure and is the source of most of the irreligion and rebellious atheism. Spiritualism has demonstrated thousands of times that this horrid invention of a morbid theology is a downright lie.

Beyond the grave there is a realm of consequences wherein the soul pays a just penalty for the violation of moral and mental law; but the place of eternal torture which Evangelical Christianity pictures is more false than anything Munchausen ever told. And the worst of it is that this infamous doctrine still exerts its baleful influence in the after life. Myriads of poor creatures having this notion fixed in their minds linger in dread and doubt through sheer ignorance of the fact that just beyond the clouds which their wretchedness has engendered there lies a beautiful region filled with opportunities for the

growth and advancement which is the equal privilege of every child of the Infinite. These miserable victims of ecclesiastical ignorance haunt the Spiritualistic seance rooms in swarms. Their pathetic tale may not be told in the choice diction that flows from the pen of the trained journalist, but it is a most impressive one nevertheless. In the Mind World words bear an altogether different relation to thought than they do in the earth life. The man who enters the beyond with no other qualification than the skillful use of language will quickly discover, to his great discomfiture, that word jugglery is not the greatest thing in life. A ready and smooth vocabulary is certainly a valuable gift, but it is not the standard of value in spiritual realms.

The opinion of the editor of the Sun certainly is not more valuable than the opinions of Dr. Alfred Russell Wallace. In his "Miracles and Modern Spiritualism" that illustrious scientist has summarized the teachings of Spiritualism, as follows:

"The hypothesis of Spiritualism not only accounts for all the facts (and is the only one that does so), but it is further remarkable as being associated with a theory of a future state of existence, which is the only one yet given to the world that can at all commend itself to the modern philosophical mind. There is a general agreement and tone of harmony in the mass of facts and communications termed 'spiritual' which has led to the growth of a new literature, and to the establishment of a new religion. The main doctrines of this religion are: That after death man's spirit survives in an ethereal body, gifted with new powers, but mentally and morally the same individual as when clothed in flesh. That he commences from that moment a course of apparently endless progression, which is rapid just in proportion as his mental and moral faculties have been exercised and cultivated while on earth. That his comparative happiness or misery will depend entirely on himself; just in proportion as his higher faculties have taken part in all his pleasures here, will he find himself contented and happy in a state of existence in which they will have the fullest exercise. While he who has depended more on the body than on the mind for his pleasures, will, when that body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature till its exercise shall become easy and pleasurable. Neither punishments nor rewards are meted out by an external power, but each one's condition is the natural and inevitable sequel of his condition here. He starts again from the level of moral and intellectual development to which he has raised himself while on earth. Now here again we have a striking supplement to the doctrines of modern science. The organic world has been carried on to a high state of development, and has been ever kept in harmony with the forces of external nature by the grand law of survival of the fittest acting upon ever-varying organizations. In the spiritual world, the law of 'progression of the fittest' takes its place, and carries on in unbroken continuity that development of the human mind which has been commenced here. The communion of spirit with spirit is said to be only by thought-reading and sympathy, and to be perfect between those whose beings are in harmony with each other. Those who differ widely have little or no power of intercommunion' and thus are constituted 'spheres,' which are divisions, not merely of space, but of social and moral sym-

pathetic organization. Spirits of the higher 'spheres' can and do sometimes communicate with those below, but these latter can not communicate at will with those above. But there is an eternal progress, a progress solely dependent on the power of will in the development of spirit nature. There are no evil spirits but the spirits of bad men, and even the worst, are surely, if slowly, progressing. Life in the higher spheres has beauties and pleasures of which we have no conception. Ideas of beauty and power become realized by the will, and the infinite cosmos becomes a field where the highest developments of intellect may range in the acquisition of boundless knowledge. It may be thought, perhaps, that I am here giving merely my own ideal of a future state, but it is not so. Every statement I have made is derived from those despised sources, the rapping table, the writing hand, or the entranced speaker."

How do the grotesque, revolting doctrines of ecclesiastical Christianity, which the Sun supports so complacently, compare with the foregoing epitome of rational Spiritualistic teaching?

Dr. Minot Savage, in his recent great work, "Life Beyond Death," also bears testimony as to the value of the literature of Modern Spiritualism in the following words:

"There is much trash that purports to come as communicated from the other world. At the same time there is a whole library of the noblest moral and spiritual teaching that I am acquainted with. I know one book, for example, the author of which was an Oxford graduate (Stainton Moses), who during a large part of his life was connected with the school board of the city of London, a member of the Church of England, where he began, and afterwards a clergyman in that church, who became a Spiritualist and a medium. His book ("Spirit Teachings") was written automatically, as he tells us, through his own hand. Sometimes in order to divert his thoughts from what he was writing, he would sit and read Plato in the original Greek, while his hand was at work on its own account. And this book, contrary to what people ordinarily believe, went squarely against his own religious creeds, and converted him before he got through; and it contains some of the noblest ethical and spiritual teachings to be found in any Bible in all the world."

The same might be said of Judge Edmonds' "Spiritualism;" Davis' "Divine Revelations;" Linton's "Healing of the Nations;" Mrs. Richmond's published trance addresses, to mention only a few of the more prominent contributions to the vast literature which in itself is a marvelous product of the great modern spiritual renaissance.

History teaches that the security of civilized society depends largely upon the popular faith in an immortal life. He, therefore, who obstructs the advance of any agency that tends to establish a rational basis for that faith is not only an enemy to the real welfare of the human soul, but is also guilty of treason against the orderly government of mankind.

H. FORBES KIDDLE.

New York, Feb. 17, 1900.

"In Higher Realms," by the late associate editor of the Light of Truth, A. F. Melchers, is an absorbingly interesting and instructive book of 234 pages. The theme is life and labor in the spiritual realms. Thousands have been delighted with the book. A limited number left. Price 25 cents.

VOICE OF THE PEOPLE

SUSAN B. ANTHONY AND WOMAN SUFFRAGE.

Miss Anthony's eightieth birthday occurred during the thirty-second annual session of the Woman's Suffrage association. There was no division or change of front in the association, but the remonstrants of Illinois selected the same week to send a copy of their petition to every member of congress, and the simultaneous action seems to have been the cause of some confusion of thought.

The convention was exceptionally successful and enthusiastic, pervaded throughout by a wave of tender sentiment for Miss Anthony.

After half a century of such storm and strife as seldom falls to the lot of any human being, it is pleasant for those who love and honor her to think that she could have one day of peace and victory before she leaves the earthly tabernacle.

Letters and telegrams poured in upon her from all over the world. Several thousand people gathered at a reception given her in Lafayette Opera House, which was elaborately decorated. The most touching part of the program was in the passing of 80 children across the stage, each bearing a white rose.

John Hutchinson, of the famous Hutchinson family, gave a song. He was introduced as one of the men who sang abolition into the hearts of the people 50 years ago.

Gifts were presented from the four enfranchised states. The Colorado women gave a beautiful loving cup, designed and made by themselves from Colorado silver. The celebration closed with Miss Anthony's response.

She stood for a moment overcome with emotion. She said: "I have lived to rise from being the most despised and hated woman in all the world, and it seems as if I have lived through it to be loved by you all. When I am called home, if there exists such a thing as a spirit, that spirit will be with you."

In the evening another reception was given her at Corcoran Art Gallery, and 2,000 people passed through those portals to exchange greetings with her.

It must have seemed like a Lincoln reception. A Quaker lady in the convention was greeted with a storm of applause for saying: "I have never known but two heroes in my life. One was Abraham Lincoln and the other Susan B. Anthony." Both are emancipators.

I would like to ask the remonstrants where they would be today if it were not for the work of the suffragists? They would be chattels of their husbands just as much as if they had been bought and sold on the block.

Diana Hirshler, a lawyer and a member of the convention, says that in the beginning of the century women were creatures of the common law, that the common law is nothing but a mass of traditions and customs, handed down from the dark ages and operative where it has not been modified by a statute. Women were not allowed to testify in court, for it was said that a woman must not be heard on account of her frailty, and that the blood of a man must not be tried by a woman.

Blackstone said that a husband might give his wife moderate chastisement. A woman had no control of her person or her property or her children. At marriage she passed into what was called "coverture," that is, the "cover" of her husband—and, Miss Hirshler says, she was so effectually

"covered" that the law never saw her again, and her husband could gobble up her property and her earnings without rendering any account of his conduct.

The states are slowly coming into line in favor of equal rights, though there is still much room for reform. In only eight states does the law give a mother an equal claim with the father on her children. In about one-third of our states the husband still has the outrageous power of confiscating his wife's earnings. The remonstrants never petition against any advantage which has been already secured for them, but when any fresh reform is in progress they are sure to block the trade. It is rather paradoxical for women to rush into the right of petition in order to protect themselves from the burden of voting for president. The right of petition involves the right of voting, and they are being very well educated for the ballot.

They have elected to cast their influence on the conservative, non-progressive side, and they have almost done the thing they don't want to do. It is rather paradoxical for women to go up to the state house and make public speeches to protest against other women having a voice in public affairs, who have earned it, and asked for it many times over.

No one wants to compel the remonstrants to vote; if they do not wish to vote they can simply remain as they are, and enjoy the fruits their valor did not win—fruits which have been won for them by women who have borne scorn and insult and persecution in order that all the women of this broad land might have the right of free speech and the right of petition—the right to own their own persons and their property.

FLORENCE M'GRAUGH.

THE BOER QUESTION.

To the Editor: In your issue of Feb. 10 are some strictures on my article which appears in the same number. I did not intend that my article was an answer to the item I referred to, nor did I think that the editor of the paper was the author of the remarks in question. What I intended was this, namely, that the whole trend of such items, which were numerous was to blame the British for the war, and while not blaming them in so many words, the items were of a gibing, jeering and insulting nature—which no man with fine feelings and sympathies on the other side would like to be treated to every week in the year.

Moreover, I did not think it was the province of a religious journal or the duty of the exponent or a religious philosophy to harrow the feelings of quite a number of his subscribers by telling them that Paul Kruger was starting a museum at Pretoria and had the finest collection of British officers extant, or that Buller had made a masterly retreat across the Tugela, or an attempt to be witty by saying that the writer was as far from the facts as General Buller was from Ladysmith.

As it appears, Buller is not so very far from Ladysmith, and the writer is as close to the real bone and marrow of the subject at issue as Kitchener is to Cronje, and that is too near to be comfortable. When people differ on any point the only way to settle the dispute is to appeal to some one who is an authority on that subject.

When the writer did this he is represented as "lugging" in Mr. Hammond. Now I make bold to state that no man in the U. S. knows as much about the cause of the Transvaal troubles as that famous engineer, who spent some fourteen years in the Transvaal. Moreover, he is not liable to be taunted with be-

ing a "Britisher," as the writer was, as if that would militate against any statements he might make. Hammond has the honor of being an American citizen, and as far as I know is a thorough gentleman, and ought to be acceptable to his countrymen.

The statement is made that Cecil Rhodes and Joseph Chamberlain have been "egging" on a lot of plundering, rapacious commercial pirates. Pretty strong language to emanate from a religious paper and the supposed exponent of Spiritualism in America. And this has reference to two of the greatest men who breathe the air of our planet today. Mr. Stead, himself a Spiritualist, states that the four greatest personages in the world today are in order Queen Victoria, Lord Salisbury, Cecil Rhodes and Joseph Chamberlain. The hint that Rhodes was in "a fair way of adorning a telegraph pole facing Kruger's residence in Pretoria" was very indelicate and to say the least in bad taste. Cecil Rhodes is a scholar and a gentleman, and one of the most original men the world has yet produced. His influence has always been for good and he has striven to better the condition of the natives of South Africa. The hanging of such a man would be a great calamity to the world and would be a lasting disgrace to the perpetrators of the dastardly outrage. Next comes a reference to Bismarck's prophecy that the British empire would find its grave in South Africa. It would be a dark day, not only for South Africa, but for the world, if it did. Britain has been pre-eminently the great colonizing, civilizing, Christianizing nation of the world.

In all these cases it seems to me that "the wish is father to the thought." It appears to me that the American people as a whole ought to act otherwise—if they would just consider how Britain defended them in their late war with Spain. It looks like a case of ingratitude. It is enough to make one lose faith in human nature.

Only one count out of the nine in the indictment has been questioned. I approach it with the utmost diffidence, because I must give authorities. I will try, however, and not "lug" in Mr. Hammond this time. I will quote the constitution and the words of a "Britisher" who is a friend of the Boers.

In the last accessible translations of the Transvaal constitution, in articles 20 to 23, it is declared that "no person shall be elected to the volksraad who is not a member of the Dutch Reformed church, and that no Roman Catholic churches, nor any churches save those which teach the doctrines of the Heidelberg Catechism, shall be permitted within the republic."

Prof. Bryce, the friend referred to, quotes from the constitution in his article in the Forum of April, 1896, and says that while their extreme provisions had fallen into neglect, members of the volksraad were still required to belong to the Protestant church.

The professor's latest utterances on the subject will be found in his new work, "Impressions of South Africa," just published, where, in chapter 23, on page 404, he says: "Members of other churches (than the Dutch Reformed) were at one time excluded from the suffrage and from all public offices, and even now Roman Catholics are under disability."

The fact is that in religious toleration, as in political freedom, the Boers are fully two hundred years behind the times, and what puzzles as well as disgusts the writer is that Spiritualism should take the side of narrow minded bigotry and ignorance, instead of broad, liberal religious principles and the fullest of political freedom on which the sun ever shone. Yours, etc., Brooklyn, Feb. 26, 1900. J. C.

RESPONDING TO A WORTHY APPEAL.

Editor Light of Truth:—Thanks to those responding so quickly. I shall give a report of the names of those contributing, and if any persons have mailed letters whose names do not appear, inform me and I will endeavor to trace the miscarried letter.

I had no trouble in that respect on the former call. Mrs. M. A. Newton, \$2; A. Andrews, \$1; Mary E. Emtree, \$1; Mrs. H. T. Brigham, \$1.50; Mr. Martin, \$1; Mrs. H. A. Coursen, \$1.25; F. Thomas, \$1; Mr. Rathbun, \$2; Mediums Margaret Gaule, \$1; Mrs. Dearborn, \$2; Mrs. Clemens, \$1; Dora E. Kennoch, \$2; E. H. Kellog, \$2; George H. Schultz, \$1; E. P. Upton, 25c; Mr. G., 50c; Mr. B., 25c.; Mr. Leonard, 25c. The frequent messages I have received from the three sisters and from a reliable source they express their deep regret for the errors they committed. And when they consider the comfort and luxury in which they lived until the eldest sister, Ann Leah, married Daniel Underhill, in 1858, compared with the condition Ferdinand Fox Jenken is living in South Brooklyn, it must bring a deep regret. And the three sisters with Mr. Underhill are in a better condition to duly appreciate what is done for Ferdinand than when living in their earthly form.

Yours fraternally,

TITUS MERRITT.

Mills Hotel, Bleecker street, New York.

OBITUARIES.

Mrs. Dr. Hilligoss of Anderson, Indiana, consigned to the tomb at this place on Feb. 22d all that was mortal of the remains of our sister, Mrs. Sallie Fowler.

We would evolve from the dead ashes of the past a living inspiration to touch the infinite future with our hopes, our aspirations and our desires to ascend as this spirit has, and thus banish all our fears. She was gentle, she was kind, and thus so beautifully illustrated the truths that Spiritualism so eloquently teaches, "'Tis not all of life to live, nor all of death to die."—For the society, Wm. W. Hawkins, Lima, O.

We are in receipt of a set of resolutions of respect passed by the society of Evansville, Ind., on the transition of Wm. H. Woods, who passed to spirit life on Friday, Feb. 2, 1900. Mr. Woods left a wife and family, to whom the sympathies of the society and friends are most tenderly extended.

Commenting on recent occurrences in Kentucky, The Correspondent of the City of Mexico says: "If such a state of things existed down our way the public Yankee land would be clamoring for American intervention."

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MRS. LEVI WOOD

of South Haven, Mich., is one of our most earnest and faithful workers. Born in New York state in 1823, she has been a resident of Michigan most of her life. She has been a trance speaker and test medium since 1855. She is also a successful psychometrist.

TESTIMONIAL TO MR. STEBBINS.

At the midwinter convention of the Michigan State Spiritual association at Lansing, Mich., on Saturday, Feb. 10, 1900, a communication was received from Giles B. Stebbins, Esq., a veteran reformer of Detroit, long known throughout the United States and Canada for his able advocacy on the platform and through the press, of social, political and religious reform.

The communication was received with many expressions of delight, and several brief addresses rendered recounting the great service rendered by Giles B. Stebbins, Esq., especially in the abolition, woman suffrage and temperance campaign, and the advocacy of the Spiritual philosophy.

A committee consisting of Rev. B. F. Austin, D. D., President D. P. Dewey and Lyman C. Howe, Esq., was appointed for the purpose and drafted the following resolutions, which were carried unanimously by the convention:

Resolved, That we have heard with delight the fraternal message of our veteran co-worker, Giles B. Stebbins, Esq., and appreciate the lofty and encouraging thoughts and sentiment expressed in his brief epistle; we recognize gratefully his long and grateful service in the anti-slavery agitation and other great reforms, and would especially record our appreciation of his faithful and self-sacrificing efforts in spreading the lofty truths of the Spiritual philosophy in America.

We believe that Spiritualists of the present day owe a deep debt of gratitude to the pioneer workers of earlier times, and that the wide and extensive and rapid advancement of the Spiritual philosophy today are largely due to the self-sacrifice, zeal and devotion of Giles B. Stebbins and other noble reformers of earlier days.

We esteem it a special favor to express in this definite and public manner our appreciation of the character and worth of this veteran advocate whose life is a constant sermon on the mount; and to whom we can always point as a true representative of the best phase of Modern Spiritualism. To him we would express our grateful acknowledgment of his life work so ably and fittingly performed, and our united love and good will towards him and his life companion, Caroline F. Stebbins, and hope their earthly pilgrimage may be prolonged for yet many years, in which we may share in the helpful graces of their social life and extended work in the Spiritual vineyard. We

extend to them our hearty congratulations on the success of their labors, and our earnest desire that the closing days of their earthly pilgrimage may be delightful with the memories of well spent years, and with brightest hopes and visions of richer rewards and nobler activities beyond.

RECENT FASTS.

There has recently been added considerable testimony to substantiate all that Dr. Dewey of Meadville claims for his remarkable discovery, viz.: The power of the brain to feed upon the body until the skeleton condition is reached, and the ability of nature to cure under these conditions.

Mr. Milton Rathbun of New York has just completed a second fast within one year (the first one 28 days), and the recent one of 40 days, without loss of strength.

A Miss Kuenzel of Philadelphia, after failure of every available remedy and institution for the cure of her malady, was restored to complete health after a fast of 45 days, taking walks each day. Hers was a remarkable case, inasmuch that she was fast going insane.

A Mr. Thress of Philadelphia, a chronic invalid, suffering with dropsy for several years, unable to walk or labor, was, at last report, on his forty-fourth day of fasting, and walked four miles on that day; had lost 72 pounds of disease, and with the assertion of hunger his recovery will be certain.

These cases are only a few of the many where the Dewey system has rescued people from the grave and given them sound health. The metropolitan press has gone wild over these facts, going on right in their midst they certainly cannot be denied.

J. L. KRAMER.

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- 4.—PACKINGTOWN—By A. M. Simons. A study of the Union Stock Yards, Chicago: how nature and man are alike scientifically exploited.
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Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

THE COMING AGE,

Though only a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and entertaining.

POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Reifsnider, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

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SAYINGS AND DOINGS

*** OF ***

Rev. Dr. Talkwell,

BY C. S. CARR, M. D., Columbus, Ohio, ****

"WHY STAND YE HERE IDLE?"
"BECAUSE NO MAN HATH
HIRED US."

We left Dr. Talkwell last week engaged in conversation with a local clergyman touching practical church work. The doctor had suggested the infirmary as a possible opportunity for any East Side church desirous of doing something besides maintaining its own existence.

The doctor was saying: "I wish to repeat that real Christian work always begins with small things. This is so in any real work. If I want a living tree I must plant the seed and wait for the slow processes of germination and growth. A very small seed, a very unpromising shoot, a miserable little shrub with tiny twigs, is all that has seemingly resulted from years of waiting. But the elements of growth are there. The hidden vigor of living vitality is there, while sooner or later, will begin to show itself in larger results.

"But if I am content to have an artificial tree, a dead tree, a tree that has no inherent vitality, I can get such a tree ready made, already grown in a single day. Place it beside the little twigs for which I have waited two or three years, and the dead tree towers over it in patronizing superiority. And yet, everybody knows that that little living twig is worth more than a thousand dead trees. The dead tree begins at the zenith of its glory and gradually degenerates into worthless insignificance. The living tree begins in apparent insignificance and grows into majestic beauty and strength.

"It is just so with religion and theology. Religion is a living vitality. Theology is an artificial structure. Religion begins as a small thing, but having real life, it gradually becomes a great thing. Theology consists of creeds and outward observances, is man-made and has no inherent life. Theological enterprises generally start off with a big boom, a wonderful display of property and people. But true religious work never begins

this way; it always begins with small things. Jesus in describing the growth of real gospel work, said: 'The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field, which indeed is less than all seeds, but when it is grown, it is greater than the herbs and becometh a tree, so that the birds of the heavens come and lodge in the branches thereof.'

"Again: 'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.' This shows what Jesus thought of gospel work. It is a little thing at first. His own life was seemingly a small affair. He headed no great enterprise. The greatest things he ever said were wayside conversations or confidential talks. His mission, viewed from any worldly standpoint, was a failure, but the life of his personal contact had been imparted; the seed had been planted. A living germ had been fructified, and could do nothing else but grow. Organizations could not help or hinder its growth. Ecclesiastical machinery could and did pervert its growth, but could not entirely defeat it.

"If you begin the work of Christian ministry at the infirmary with the expectation that in six months or a year you are going to have some dramatic results to parade before the people, or startling statistics to bawl and bray to admiring multitudes (like the ticket seller of a sideshow), if you go into this work with any such expectation or wish, or go into any other real Christian work in this way, you are sure to be disappointed.

"In the first place, I should advise you to make several preliminary visits to this institution, get acquainted with the directors, the superintendent and the doctor in charge of the institution. Get their confidence that what you desire to do has in it no hostile feeling or sinister motive. As soon as they discover that your purpose is only to bring gospel fraternity and brotherly sympathy, you will probably have their consent, at least, if not their active co-operation.

"You will find this institution, like all other similar institutions, managed by men who accepted the authority they enjoy because of the salary attached. It was probably no humanitarian or philanthropic impulse that prompted them to seek this work. These positions were sought as the means of livelihood and were secured by the same means that any other political position is secured. This is not intended as a stigma upon them or their work, for it applies to all similar institutions of this and many other cities. It is not likely that any of them would claim that they would wish to do this kind of work if there was no salary attached. They would reply, and very justly, that those who minister to the churches have precisely the same attitude toward their work. It is very safe to say that a church that pays no salary would have no preacher, except, perhaps, the Quakers.

"After consulting with the managers of this institution you might find the way opened to spend the evening that you have been devoting to what is called a prayer meeting—to devote this evening to the infirmary. Call your young people to your assistance and get up some sort of helpful, interesting and amusing entertainment every Wednesday evening—recitations, singing, readings and whatever may suggest itself as being proper. As soon as you find your church and these people laughing together at the same humor, or crying together over the same pathos, or enjoying together the same music, or being uplifted by the same inspiration, or singing together, you have established something in common between you and them. This is the first step to take toward anyone you wish to benefit; find something in common—something that can be mutually enjoyed.

"No sooner will you have begun this work in the right spirit, than acquaintances and intimacies will begin to spring up between the two companies of human souls, who have never before known each other. No doubt a Sunday service would soon follow, even though it be nothing but a song service by your young people. You might alternate with your young people Sunday morning or evening, holding services, leaving them in charge of your services when you preach over there, and allowing them to hold the same song service in your church in the place of your sermon. Of course, these are only suggestions; a thousand and one things will occur to you as you go on with the work. Get it out of your head as quickly as possible that in order to run a church successfully you have got to preach two or three sermons every week. The people are getting tired of this sort

of thing, and the preachers are getting tired of it.

"It is simply a custom that has outlived its usefulness. One good rousing sermon by some live worker in Christian ministry would do more good than 20 sermons preached by some one who had nothing in particular to say. A preacher delivering a sermon simply because he has been paid for doing so and it is expected of him, rather than that he has anything to say, and an audience listening to this preacher because they have paid for it and it is expected of them, rather than that they have any interest in what he is saying, is a serio-comic performance fit to make the gods weep and laugh alternately.

"Post yourself on the laws governing this institution and the history of it. Get the directors or the superintendent to deliver addresses before your church on the effects and defects of the work it is doing. Become acquainted with as many as possible of the inmates. Many of them have relatives in the city who would appreciate your work. This might be a means of enlarging your work in the city, getting into new channels of influence. Make your people acquainted with every detail of the direct and indirect influence of this institution upon our city, until your people will become known as reliable authority on these subjects.

"You will soon find that you will be consulted by people who are in some way interested in this institution, and little by little you will become a real minister to a large number of people who are in some way affected by this institution. There is no end to the work that will gradually grow up around you. The election of a new trustee, the appointment of a new superintendent or matron, the death of an old pauper or helpless widow would become themes of daily conversations with the people of your church, which will take the place of petty gossip and trivial formalities with which they now spend their precious time.

"Finally, what do you suppose would be the effect on the institution itself to know that the eyes of two or three hundred people were upon them; that the hearts of two or three hundred people were beating in sympathy with the inmates; that the energies of two or three hundred people were pledged to sincere devotion to the help, the defense and the friendship of everybody in any wise connected with it? What encouragement this would be for improvement. What discouragement it would be for neglect and indifference. But this is not a theme for words; action alone can develop it. It is an open door to a large work. It is a field white for the harvest."

WHAT ARE YOU GOING TO DO ABOUT IT?

In view of the fact that a doctor in Chattanooga, Tenn., is being paid by that corporation \$30 per day, and \$20 per day for an assistant, to execute the provisions of a local compulsory vaccination law, the following will doubtless make interesting reading for those who are endeavoring to wipe such barbarous laws off the statute books of this country:

W. B. York, in a card to the Crockett County Sentinel (Tenn.) writes as follows about a disease that is prevalent in many counties:

"The new disease called smallpox, which has so recently made its appearance in this state, is not smallpox at all, but belongs to the numerous family of rashes; erythema is perhaps its proper designation. While there are a few sporadic cases of it

here and there, among the whites, it will never become epidemic, but is confined almost exclusively to the negro and darker colored races. I was an attache of a smallpox hospital during the war, and was with hundreds of patients daily for months. Again in 1867 Dr. I. A. Nunn and myself treated 200 patients in and around Chestnut Bluff. Again in '73 I had the disease in its most aggravated form in my own family. My wife and her brother died of it, but my children finally recovered after a long and tedious illness. From this it would seem that I should recognize the disease at sight, yet I pronounced the first and only case I ever saw of it confluent smallpox. It certainly bears such close resemblance to this dread disease that any physician, however wise and experienced, will be fooled and at first sight pronounce it smallpox. But it is only for a few days

that any one can make a mistake of this kind, for there are no pustules, no secondary fever, and none of the attendant symptoms of genuine smallpox. The patient first has some fever and sore throat, the eruption appears on the second or third day, and from this time rapidly convalesces, and the dry scab falls off without forming pus at all. Such is my experience in hog-itch or false smallpox."

It is now being acknowledged by the more honest of the Chattanooga physicians that almost from its first appearance there this disease, which was at once labeled smallpox, was but a poor imitation of genuine smallpox; yet in the interim two so-called doctors, backed by a silly, unthinking board of health (?), go on piling up dollars for themselves by continuing to poison and maim a lot of unthinking people, the majority of whom are helpless little children. Confront

these unprincipled robbers of public monies and despoilers of public health with their baseness and their answer would most likely be: "Well, what are you going to do about it?" I pass this question on to Light of Truth readers and repeat: What are you going to do about it?

F. W. BOSWORTH.
Cleveland, Tenn.

IMPRUDENT MARRIAGES.

This little book by Robert Blatchford, author of "Merrle England," is an answer to the common argument that if all laborers would be industrious and economical and avoid imprudent marriages, everyone would be prosperous and happy. There is not much left of this argument when Mr. Blatchford gets through with it. His conclusion is that if the state of things in England today is such that a man willing to work must be denied the joy of honorable love, marriage and children, then the state of things in England today will not do. The booklet makes interesting reading in America as well, and it costs only five cents. Light of Truth Pub. Co.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

HEAVEN'S ART WORK.

The Remarkable Production of a Remarkable Portrait.

I have been a careful and earnest investigator for many years of what is known as modern Spiritualism. It is a subject naturally of deep interest to all. How to solve the mystery of life has engaged the honest thought of the wisest philosophers, as well as the mass of mankind. Whatever may have come as a solution, in whole or in part, to any earnest seeker after truth is worthy of the respectful consideration of all who would know for themselves what facts have been discovered, and what great truths yet remain hidden from view, waiting for the hand of science in the process of evolution to place their discovery on the list of her great achievements.

I have witnessed many interesting and convincing proofs of the continuity of life, and of the interest that those who have passed away have in those who still remain on earth. One recent experience of most extraordinary character I desire, for the consolation of others who may have had a bereavement similar to my own, to relate. During the late Spanish war a son had enlisted in the service of his country, contracted typhoid fever and passed into spirit life. I had no likeness of him except one taken in his early younger years. A picture of him, as he appeared in the more recent years of his young manhood, would have been to me, in my great affliction, a source of much consolation. I regretted the fact of not having one, and determined, if possible, to secure a spirit portrait. Having heard of the great success of the Bangs sisters in obtaining pictures of those in spirit life I made a trip to Chicago expressly to test, for my own consolation, their medial art power in securing a spirit portrait of my son.

I found the mediums both at home. I told them the purpose of my visit. I first had a sitting, seeking to know or get into communication with my son. The sitting was very satisfactory, he assuring me in the most natural and consoling manner that I could obtain a likeness of him as he appeared before joining the army. The day was dreary and rainy, and the atmosphere heavy and oppressive. The guides suggested that we postpone the sitting for the picture until the next day. We complied. The morning proved to be a day full of sunshine and hope. At the appointed time the mediums arranged to give their spirit artist an opportunity to fulfill his promise made the day previous. I was requested to select a blank canvas from a number in the room. This I did, and put my signature on it.

The room in which the sitting took place was spacious and light, the sun shining into the room from two windows almost immediately on the table. I myself placed the canvas under the table—an ordinary sized one—against a support designed for this purpose. I assisted in arranging the curtain drawn around the table to exclude, in part, the light, and sat opposite the opening of the curtain, the two mediums sitting one at my right, the other at my left, during the entire

seance. We entered familiarly into conversation on the ordinary topics of the day. After three-quarters of an hour we heard distinct raps on the table. The mediums said the spirit artist desired us to witness the progress made in the painting of the portrait. We lifted the curtain and I saw an outline of a picture, the neck and shoulders still invisible, sufficiently distinct in its lights and shades to give it a natural expression, which I saw at once as that of my son. We now closed the curtain, and in about three-quarters of an hour, by telegraph raps, the guides informed the mediums that the picture was complete; that we might remove and examine it; that other changes would yet take place. To my delight and astonishment I now beheld in more perfect outline and features the likeness of him whose picture I so earnestly desired. More astonishing changes were yet to be made. The shadows seemed to vary with a life-like movement, the colors assuming new tints and deeper hues, thus bringing out the features into a perfect likeness, until the picture seemed to stand up before me as a life-like reality. I felt well paid for my trouble and expense, and I went home delighted.

Not only I, but my friends—all of whom knew I had no recent likeness of my son—recognized him fully in the portrait I had obtained. To them, as to me, it was a source of astonishment and comfort. I have visited the mediums several times since, and have had satisfactory communication with my soldier boy, who now lives in the patriotic atmosphere of the higher life. He has gone, but his perfect likeness I have helps me to realize that, though absent, he is still present.

If my recital of these plain facts shall be the means of causing others to embrace the opportunity so rarely offered, or bring joy to them and theirs, it will add to my own.

The similarity of my name to that of the mediums may make it proper for me to say that when I first visited these ladies we met as total strangers, and that though it is probable we originated from the same stock, we are not near, or even, so far as we know, distant relatives. Yours,

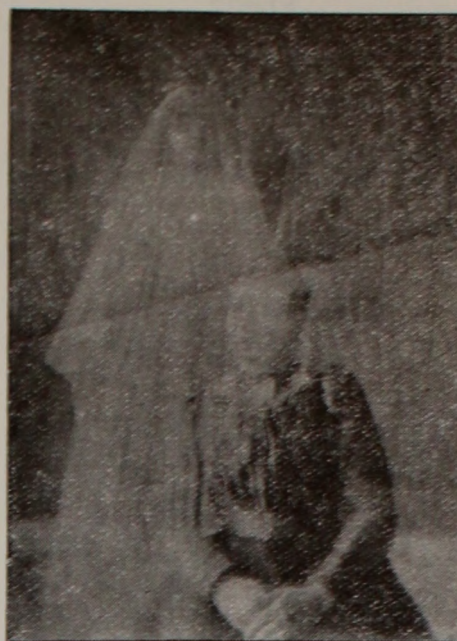
E. A. BANGS.

Chatsworth, Ill.

WHY BE POOR OR HARD-UP?

Are you honest, sober and industrious? If so, engage with us for 1900. \$100 a month and expenses. You can make it easy. Six hours a day. Our agents don't complain of hard times. They are all making money selling our Quaker Bath Cabinet. No trade to learn. No experience necessary. You don't have to canvass. We want you to show and introduce this article, appoint and handle sub-agents. As soon as people know you have it for sale, they will send for the Cabinet for miles around. No competition. We furnish everything. The Quaker is an absolute home necessity. Indispensable for general bathing purposes. Saves medicine and Dr. bills. Furnishes Turkish and vapor baths at home. A regular Hot Springs. Cures colds, rheumatism, neuralgia, blood and skin diseases. Mr. Tassel sold 339 Quaker Cabinets in 87 days. Profits over \$600. What others have done and are doing you can do. Write World Mfg. Co., Cincinnati, O., today, quick, for samples and instructions. Go to work with a will and you will make money.

Pendragon Posers, ten cents.



MRS. H. C. EBERTSHAUSER.

Mrs. Ebertshauser developed her mediumship several years ago. Her present phases are healing, clairvoyant, clairaudient and trance. About six months ago her young control, Beatrix, promised the medium her photo. The photographer did not know anything of the promise. On account of the veil the head and right side of the medium appear dim. Mrs. Ebertshauser's home is Sandusky, O.

WHY OUR CHILDREN ARE IMMUNE TO HEALTH.

I wish to call the attention of your many readers to an article in January number of Ladies Home Journal entitled "A National Crime at the Feet (hands) of American Parents."

I make a few random excerpts, but it should be read entire: "Do men and women realize that in five of our large cities during the last school term over sixteen thousand children between the ages of eight and fourteen were taken out of our public schools because their nervous systems were wrecked and their minds incapable of going on any further in the infernal cramming system which exists today in our schools? Medical men place the number whose health is shattered by overstudy at fully fifty thousand a year.

"There is too much given the children to learn at a time and much that is absolutely useless to them. The crying need is—fewer studies and more time given to essentials. In Chicago at the Alcott school common sense experiments are being made which are in accord with Froebel's teachings. They find out that brain growth is affected through, if not entirely, by physical vitality, and each child is carefully examined and from this his mental capacity established. . . . Physical force is greatest at ten and two o'clock, and least at noon. . . . The fresh, mental interest of a child of seven can not be held on any one subject longer than eight consecutive minutes, without physical injury. But what are the facts? They enter school and become the victims of long hours and close application to books. (Eye-sight often ruined by poor light, etc.) Last year in Greater New York the schools were crowded, and one-half of the students attended in the forenoon and the other in the afternoon, much to the alarm of parents and papers, but the results were very satisfactory, for almost twice as much work had been accomplished during the term.

"Our boys and girls do not get enough fresh air and sunshine into their bodies and natures. A scholar of fifteen should be able to read aloud

pleasantly and intelligently; to write legibly; to spell correctly; to express himself clearly in a letter; to count accurately; to use his mind himself and to use his fingers so that his hands will help him earn a living. . . . Is all the book learning in the world worth this inevitable weakening of the physical and mental powers of our children?"

But the "new education" that has been made practical in Washington, D. C., schools, of which there have been several hundred fine photographs made for the Paris exposition, is a sweet relief! As supplementary to the above errors I wish to mention one of the main causes why our children are so immune to health. As has been proven, every child needs strong vitality to carry on school work, but what is the universal practice every few years? Why, the school and health boards declare that parents must have all their children vaccinated before school begins. Every physician knows that vaccination lowers vitality and is a general disturber of the whole system, and where there are hereditary tendencies to disease this poison virus arouses it. Well, of course, these sweet innocents are in superfine condition physically, with swelled, aching and often festering arms; with a head filled with fear and ache, eyes so weak they can scarcely read a line of print—these poor victimized and suffering children are ready for school! Just think of it! Should we hear of such a heathenish practice in the Philippine Islands we would dispatch a squadron of "fighters and protectors of peace" instantly! In this city last fall over two thousand children were vaccinated, and when there were no more victims ready for the doctors, the order came from the attorney general: "Vaccination is not compulsory," but who is responsible for the damage done to these children? One doctor refused to vaccinate his own child, and she was one of the two children who had well arms and vitality sufficient for school work. To show what assistance the mental science people are giving us I will cite the case of Mr. Glover (Mrs. Eddy's son), of Lead, S. D. He refused to have his child vaccinated and was promptly called up to court! He engaged two lawyers and they won the case last week, and the judge ordered the board to admit the child into school. There is not the ghost of a shadow of proof that vaccination prevents or protects from smallpox, while there is every evidence to prove that it is a disease breeder, and parents are worse than criminals to allow their healthy children to be legally poisoned without even a protest.

Wake up on this subject, Spiritualists! Send to Terre Haute, Ind., for the little paper, Vaccination, and inform yourselves. FLORA W. FOX.

Rochester, Minn.

SUGGESTION: THE SECRET OF SEX.

How to control the sex of an unborn child, to make it a boy or a girl as desired, has been the riddle that men and women have thought and wondered over since the world began. Only within a few years has any progress been made. The best minds of the medical profession have lately turned to this subject, and Dr. C. Wilbur Taber has now made a thorough study of the results they have obtained, and has written a book that is easily understood by any one and gives new ideas of immense practical value. We believe that any husband and wife who carefully read this volume together and apply the method suggested by Dr. Taber will find themselves able to choose for themselves the sex of their future children instead of leaving it to chance.

Suggestion: The Secret of Sex, is a book 8x5½ inches in size, handsomely printed on heavy paper of extra quality, and bound in vellum cloth with gold stamping. We will send it postpaid on receipt of one dollar.

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It is easy enough to remember obligations. The trouble begins when men try to be grateful for them.

If we could read the inner life of our enemies, forgiveness would probably be the least we might want to do for them.

The Radiant Center is the title of a new Spiritualist monthly published in Washington, D. C., by Kate Atkinson Boehme, 1529 Corcoran street. Subscription, \$1.00 a year.

Don't be disturbed by the frailties and failures of other people. Are you true yourself? Are you true to the highest within yourself? If so, the storms and tempests of life ought rather to stimulate than retard your own progress and enjoyment. Suppose others fall round about you! Suppose ingratitude and faithlessness stab you to the quick! Remember that the real sufferer is he who thus hurts you. He only is wrecked who is untrue to himself.

FOOD FOR THE FAKIRS.

Senator Cohen of Hamilton county has introduced in the state senate the following bill to suppress the fraudulent practice of mediumship in Ohio. This is the bill referred to in these columns two weeks ago:

A BILL

Making it a misdemeanor to falsely represent one's self to be a spirit medium, or to aid in such false representation.

Be it enacted by the General Assembly of the State of Ohio:

Section 1. That whoever shall falsely represent himself or herself to be a spirit medium, and whoever shall aid in such false representation, shall be guilty of a misdemeanor, and on conviction thereof shall, for each and every offense, be fined not more than one hundred dollars nor less than twenty-five dollars, or imprisoned in the county jail for a period of not longer than three months nor shorter than thirty days, or shall, within the discretion of the trial court, be both so fined and imprisoned.

Sec. 2. This act shall take effect and be in force from and after its passage.

PSYCHOMETRIC DICTIONARY—A Definition of the influences perceived by sensitive, by the author of "Higher Realms." 25 cents.

IN RE TALMAGE.—READ AND REFLECT.

In view of the strident vaporings in which Rev. Talmage is at present floundering in his resurrected sermons preached twenty years ago against Spiritualism, the following editorial which appeared in the New York Evening Post of Jan. 22, 1894, is pretty good reading.

"The downfall of Talmage is an encouraging sign of the times—we say downfall because his resignation is nothing else than a confession of his failure. He leaves the Brooklyn Tabernacle simply because he can not make it pay its running expenses. Last year he 'thanked God from whom all blessings flow' that the plumbers and and carpenters and gas fitters who had bills for labor and materials consented to accept twenty-three per cent of their claims when they found they could not get any more. This year there must be a reckoning with Russell Sage, who made the concern a large loan on which the interest has not been paid and who never compromises on any twenty-three per cent basis. No way appears of meeting with his demands even with Talmage as an advertising card, and so Talmage retires, leaving his people to struggle with the problem of the great structure which he had built for his especial exhibition.

"That clerical mountebankism no longer pays is made clear by this Brooklyn experience, and all right-thinking persons will rejoice over the fact. His thanks to the newspapers are most appropriate, for without their help he must have broken down long ago."

A UNIQUE PLAN.

James B. Townsend, receiver of the Detroit and Lima Northern railway, has just succeeded in consolidating 40 gold mines in British Columbia into one large company. The new company is known as King Solomon's Mining company, and it is the result of attention paid to the opportunities in that section as far back as 1894. Mr. Townsend declares that the combination of these mines makes one of the greatest mining properties in the world. Included in the combine are properties formerly owned by the Canadian Pacific Mining and Milling company and 33 properties adjoining.

Quite a unique plan is devised by Mr. Townsend in putting the stock of the company on the market. He and his associates have organized a company of \$30,000,000 authorized capital, of which he is president, and they offer the stock with the guarantee that they themselves will not participate in the profits until the purchasers of stock have taken out of the business as much as they put in, with 4 per cent interest. In other words, when the promoters of the project begin receiving dividends the other stockholders will have received their original payments back with interest and be drawing dividends on clear profit.—Lima (O.) Times-Democrat.

AND HE HAD NOT WHERE TO LAY HIS HEAD.

Trinity Episcopal church of New York city owns a church farm which formerly paid about \$500 of the rector's salary. This farm is now worth \$10,000,000 and produces an annual revenue of \$500,000. The rector, the Rev. Morgan Dix, is paid \$25,000 per year, and is assisted by eight vicars and 16 curates, who are paid from \$5,000 to \$10,000 per year. The annual cost of music is \$6,000.

The Light of Truth and The Coming Age, \$2.50 a year.

WHAT WE SEE.

We see that the Frick-Carnegie litigation is going to be the most edifying exhibit of an "infant industry" ever given to the world.

That Rev. Jas. H. W. Blake of Akron, O., has been taking a fall out of Spiritualism. He says in a recent sermon that "Modern Spiritualism has done nothing for the intellectual welfare of mankind," and further along, "It has added nothing of value to literature or science; neither has it enlarged man's mental horizon in any way." Rev. Blake ought to read up and come again.

That a little girl in New York, while on her way to church with a Bible, which she was taking to the priest for the purpose of having it blessed, was run over and killed by a team and wagon. The scoffers will say that the heavenly father, who watches sparrows as they fall, has good grounds for an alibi in this case.

That ex-Secretary Alger is writing the history of the late Spanish war in the form of a narrative of the events to add to the historical knowledge of the subject. Some persons will be unkind enough to hint that if General Alger will narrate the beef story of the war it will be mighty interesting, as well as historical.

That the Bible trust has advanced the price of the word of God 25 per cent.

That the Christian Scientists report that they have gained a distinguished convert in the person of Emperor William's sister.

That the Harbinger of Dawn, Ernest T. Green's publication, has evolved into the Psychical Science Review and Harbinger of Dawn.

That the Dalton bill to abolish the death penalty has been given a hearing in the Massachusetts legislature. The Anti-Death Penalty Association of Massachusetts, of which Mrs. Florence Spooner is the president, is behind the bill.

"WOMAN, CHURCH AND STATE."

Special attention is called to the second edition of Mrs. Matilda Joselyn Gage's very valuable historical work, "Woman, Church and State." Mrs. Gage, Mrs. Stanton and Miss Anthony formed the great trio of woman suffragists, and Mrs. Gage was the equal of the others in ability in her chosen field of labor. As a radical Freethinker she possessed mental advantages for this work over any others, and her book is a standard history of her subject. It certainly should be owned, read and used by every person looking for the basic facts upon which the subjugation and enslavement of woman rests. It tells the truth plainly as to the abuses woman has suffered at the hands of the church, and it must shake the orthodoxy of any thinking woman who reads it. Procure a copy and give it a careful study and wide circulation among your friends. It contains nearly 600 large pages and the popular edition in paper sells for only 75 cents. In cloth, \$1.50. The first edition was all sold at \$2 each.

It is a fact, but not a pleasant one, that what is called falling in love, develops the detective instinct in the parties afflicted to a greater extent than it develops their happiness. This kind of love is a poor counterfeit, an ephemeral passing of a complaint wrongly diagnosed.

Light of Truth Album, \$1.25, postpaid.

PEN POINTS.

The surest way to get more is to make the most of what we have.

Napoleon called occupation the scythe of time, and Young says that it is the best antidote for sorrow.

It doesn't require very close observation to see that men's and women's tongues create nearly all the mischief and sorrow of the world.

As there is no courage without danger, there is no virtue without temptation. The test of all worthy qualities is in the use they are put to when on trial.

A worthy person who reads the Light of Truth regularly, but finds much fault with it, asks what the editor's idea of hell really is, and the editor takes pleasure in informing the good man that apart from editing a Spiritualist paper and trying to please the average Spiritualist, he has no idea of hell.

Unpublished anecdotes of Henry Ward Beecher are rare, and the two pages of the March Ladies' Home Journal devoted to them are worthily filled. Molly Donahue is presented by the author of "Mr. Dooley" as a literary light, and "The Autobiography of a Girl" and "The Theater and Its People" are continued; "Her Boston Experiences" and "Edith and I in Paris" are concluded. Easter is anticipated by a solo and an anthem. The latest styles are shown in hats, gowns and women's attire generally. Howard Chandler Christy's drawing, "The American Girl at Church," and A. B. Frost's picture, "The Country Store as a Social Center," are notable art features. Scarcely less interesting are the pictures of "In California Gardens," admirably reproduced. The practical, helpful features of the March Journal are numerous and possessed of exceptional interest—every one of its forty-eight pages offering something worth while. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

Capital punishment has been abolished in Maine, Michigan, Rhode Island, Wisconsin, Holland, Portugal, Brazil, Costa Rica, Italy and Bombay. In all these states or countries there has been no increase in murders. On the contrary, a large decrease has been noted in nearly all. In Michigan, Rhode Island, Portugal, Bombay and Holland, there has been a very large decrease in the crime of murder since the abolishment of the death penalty. In Maine, Wisconsin, Brazil, Costa Rica and Italy there has been no increase.

TURNING THE SCREWS.

Congress is in receipt of a revision of the Revenue Act of the District of Columbia prepared by the District commissioners, which provides among other things as follows:

"Clairvoyants, soothsayers, or fortune-tellers, by whatsoever name called, shall not be allowed to practice their calling in this District, and anyone attempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police court shall be subject to a penalty of not less than \$5 and not exceeding \$50 for each offense; or in default of collection, imprisonment in the District jail or workhouse, in the discretion of the court, until the fine is paid.

A similar bill is now before the senate of the general assembly of Ohio.

Clothed with the Sun, a new 4-page monthly paper, edited by Lois Walsbrooker and published at 1501½ Market street, San Francisco, Cal., at 30 cents a year, has made its appearance. It is devoted to the freedom of women.

EXPLANATORY

Letter From President Townsend of
King Solomon's Mining
Company.

The combination of mines and attendant industries known as King Solomon's Mining company has been effected after the most complete and searching examination. In its consolidation I have carefully examined into each of the mines and industries included in the organization. Selections have been made with a view to securing the largest possible body of ore, to the greatest economy in its production and treatment and to the control of the water power, transportation rights and terminal privileges of the vast district beyond them. I believe no more comprehensive business project has ever come under my notice.

To accomplish this gigantic consolidation has consumed over eighteen months of time and thousands of dollars in expenses in addition to the actual purchase price of the 40 mines, reduction works, power plant, machinery, personal property and realty involved in the deal. Up to the present time my associates and myself have raised all the money expended and have carried our original plans of consolidation to a successful issue.

The new company will begin to operate these mines about the first of May, 1900. It is their intention to develop them as a unit, thus securing the greatest possible economy in mining and treatment. In carrying out the contemplated improvements, several mines will be temporarily abandoned, others will be run on half time, while still others will be pushed with greater vigor and their earnings applied to the rapid completion of the great arterial system that has been marked out.

In order to do this it becomes necessary for the company to raise some capital outside the limits of the comparative few who have thus far financed the deal out of their individual resources. This could easily enough be done by the usual methods of bonding and disposing of its collateral and other securities through the large trust companies in New York city. As a matter of fact I will state in this connection that a large estate has offered to furnish \$2,000,000 to put this company and its attendant industries on its feet, providing we would consent to this company being brought out through a large New York trust company. This would have netted a snug little fortune to a few men, but past experience has warned us against this method where commissions, brokerages and immediate profits are of greater consideration than the future of the company.

After considering the matter from every standpoint, the company has determined to avoid these dangers and to save the large commissions, brokerage fees and other charges, by going directly to their friends and acquaintances with a special issue of its capital stock which it is the purpose to sell at a nominal price.

This stock will take precedence over any other stock issued by the company, as indicated by the following condition endorsed on each of "Series A" certificates:

"This certificate of stock is one of 'Series A,' consisting of 5,000,000 shares, which series is to receive all dividends and divided profits until the price paid by the purchasers, together with 4 per cent interest on said purchase price, is refunded from the net earnings of King Solomon's Mining company, and thereafter this stock shall participate alike with all other stock in all dividends and profits declared and distributed by this com-

pany. The amount paid on this certificate is.....Dollars."

As the company does not need a large sum of money in one payment it has been thought best to have this money paid in from time to time. In a bond issue this would be called "deferred payments on call;" we call them monthly installments. This places the stock within reach of all who desire a safe, remunerative and sure investment.

This stock will be issued in blocks of 500,000 shares and will be sold in lots of 100 shares or more upon the monthly installment plan. The selling price of these blocks will be advanced from time to time, as developments or conditions may warrant.

Remember the face value of this stock is \$1.00 per share and that 100 shares represent a value of \$100.00, which may be obtained by the investment of a small sum of money monthly, and that 1,000 shares represent a value of \$1,000, that may be obtained by the investment of a relative sum of money in the same manner.

Remember the money you thus invest draws interest at the rate of 4 per cent and is eventually returned to you, leaving you in possession of a block of dividend paying stock that has not cost you one penny, and is drawing in dividends a rate of interest that makes your stock worth its face value.

Remember, also, the entire revenues of the company are pledged to the holders of this stock and that until they have received the return of their money with interest, neither my associates nor myself receive a cent of earnings on the large sums of money we have invested.

Does this not evidence the faith we have in the proposition?

The par value of this stock is one dollar. It is issued full paid and non-assessable.

I consider this the most conservative investment that ever came under my notice. I am in a position to know absolutely what I am advising, and I say unhesitatingly to you,

BUY THIS STOCK.

JAS. B. TOWNSEND.

A MATTER OF SUPPLY AND DEMAND.

Speaking of the kind of people who rush in droves to see Olga Nethersole's play, "Sapho," in New York, an exchange says:

"At a matinee performance the other day an observer took the care to note the audience critically. He found there were ten women to one man present; and the ages of the women, to the best of his judgment, ranged from twenty-five to thirty-five years. There were no old or matured women present; nor were there any mothers with their daughters, nor young men with their sweethearts. The more audacious the lines of the play, or the more broadly suggestive the situations, the greater was the laughter or the applause from the young women in attendance. In view of this condition of affairs in New York, it is not to be wondered at that the ministers of the gospel have determined to begin a crusade against the impure and the degenerate play."

Would it not be more in order to begin a crusade against the impure and degenerate women and others who delight in the play? Or, better still, a crusade against the causes which produce such impurity. These women, some of them, are likely to be mothers. Some of them, probably, are mothers already. What kind of children are they likely to beget and possess?

State Senator Ellsworth of New York is fathering a bill in the legislature prepared by Bishop Doane of the Episcopal church which makes unfaithfulness to marriage obligations a misdemeanor. If the bill becomes law, and is enforced, New York state might as well begin to enlarge its prison facilities.

SIGNED EDITORIALS.

MILK AND THE MICROSCOPE.

The sixty-seventh annual meeting of the British Medical association occurred at Portsmouth, England, Aug. 4, 1899. At this meeting, in the section of Pathology, G. Leslie Eastes, M. D., B. Sc., read a paper on the pathology of milk, which was reported in the British Medical Journal of Nov. 11.

The paper indicates a great deal of research and painstaking examinations. One hundred and eighty-six samples of milk were examined, "obtained from all parts of the kingdom—from medical officers of health, public institutions and from private sources. The primary object of the examination was to establish the presence or absence of the bacilli tuberculosis by microscopical means."

He found the tubercular bacilli "were present in 11 (specimens) and doubtfully in two others. In 47 there was pus, and muco pus was present in 77 other specimens. Five per cent of the specimens contained tubercle bacilli, 30 per cent contained pus, 48 per cent muco pus."

He then goes on to say: "Milk that contains pus or muco pus and streptococci is unfit for human consumption, but unfortunately"—(why "unfortunately" he does not explain—"but unfortunately, according to my figures, this would undoubtedly condemn 80 per cent of the samples I examined.")

With a better microscope it is easy to see that he would have found something wrong with the other 20 per cent. It is only a question of time when the microscopist will condemn every specimen of milk that can be produced. With a few more scientific deductions; a few more microorganisms, and a little better magnifying power, there will be nothing left in this world fit to be eaten. But, all the same, the masses will go on eating and drinking, as they have before, growing fatter and healthier every year, while the poor microscopist who is finding all these things will perish in the midst of his own creations. Like the optical illusions of the poor inebriate, suffering from delirium tremens, the microscopist will be tortured and his last days made miserable by a swarming horde of streptococci and other dreadful illusions, until his poor, tired brain shall find that eternal rest which awaits all mankind.

In the meantime, those who know

WHAT SPIRITUALIST EDITORS ARE SAYING.

The daily press comments on Rev. C. M. Sheldon's attempt to run a Christian daily newspaper implies plainly that the managers of American newspapers do not expect any helpful results from Mr. Sheldon's forthcoming attempt to indicate a remedy for some of the objectionable features and methods of the daily press of the country. Yet they all agree that there is room for reform.—Religio-Philosophical Journal.

The church is bitterly blamed for not living its declared principles, and yet it is living them as well as the people of this nation are living up to their declaration of equal rights; that is, not at all in either case. First, because neither church nor state have grasped the wide meaning involved in that which they profess, and secondly, because did they understand, they could not apply the saving power of those principles under the present system of things.—Clothed With the Sun.

Wars and violence beget their kind. Children born during great contests for empire, or to resist aggression, are the soldiers of the next generation. The French and Indian wars in 1756 paved the way to the war of the Revolution twenty years later. Thirty years from its close came the war of 1812. A generation later we are engaged in a contest with Mexico. The children of that period, and of the Blackhawk and

nothing of the microscope and its revelations will be foolishly happy and ridiculously content with things just as they are. We fear, oh disciple of Esculapius, that "much learning hath made thee mad." C. S. CARR.

We give space elsewhere to the reply of J. C. to some recent observations in these columns on a former communication from him on the Boer question. As there can be no possible good result from further argument on the subject, The Light of Truth is willing to let J. C. have the last word and close the discussion. Meanwhile the slaughter of men, the outrage of women and children, the destruction of property and the satiating of greed continue. Two Christian nations, both praying to the same God for succor and strength, and both chanting the praises of the meek and lowly Christ are arrayed against one another in deadly combat, while the heathen and the savage look on and wonder what civilized mankind mean by Christianity.

The cause of morality is by no means subserved by the yellow journalism of New York city in the matter of Olga Nethersole's play "Sapho." One paper started the crusade against the play and another went one better and caused the arrest of the players. The consequence is that the performance has received a big advertisement, and the "yellows" have raked in shekels. Meanwhile "standing room only" is the sign put out at every performance.

The fifty-second anniversary of the advent of Modern Spiritualism is close upon us, and everywhere among the societies active preparations are going on to celebrate the event in a fitting manner. It is a time dear to every heart knowing the significance of this the greatest movement the nineteenth century has witnessed, and in the broad light of the awakening social and spiritual conscience Spiritualists may well take courage.

A man in taking up a public matter should never consider its popularity or unpopularity. There is only one thing for him to do one course for him to pursue, and that is to consider whether it is right or wrong.

We shall print next week a recent discourse by Emanuel Swedenborg through the trance mediumship of Mrs. N. J. Willis at the Boston Spiritual Temple.

Seminole wars, met in deadly strife in the war of the great rebellion. A third of a century later notice the sanguinary spirit which led the country in a war with Spain. These events were not accidental. They were natural consequences growing out of the law of immediate, not remote, inheritance, just as vicious parents entail on posterity their vices to curse the next generation.—The Progressive Thinker.

The activity of the vivisectionists and the enlistment of such eminent Christian clergymen as Bishop Lawrence in an endeavor to secure even greater privileges than are now enjoyed for those who delight in torturing dumb brutes, have given rise to a wide-spread discussion of this question through the columns of the secular press. The leading dailies advocate vivisection as a means of benefiting humanity, but cite very few cases to prove that an iota's benefit to the race has ever been derived from this cruel and most barbarous practice. Vivisectionists argue that death is ahead of every animal, and that if an animal could choose between a few hours or days of life with the suffering occasioned by vivisection, and immediate death, he would, unhesitatingly, take the former. Death is the result in either event, and the friends of this most atrocious practice assume that animals prefer to be tortured to death, rather than to have a painless exit from life. This is logic with a vengeance.—Banner of Light.



Address all Communications for this Department to its
Editress, "Aunt Rose," Box 65, Rollin, Mich.

DO YOU LOVE ME?

Do you love me, little children?
Sweet blossoms that are curled
(Life's tender morning glories)
Round the casement of the world.
Do your hearts breathe up toward me,
As my own heart bends to you,
In the beauty of your dawning
And the brightness of your dew?

When the fragrance of your faces,
And the rhythm of your feet,
And the incense of your voices
Make glad the sullen street;
Do you see my soul move softly,
Forever, where you move,
With wide, care-laden longing
And with guarding arms of love?

O my darlings! I am with you
In your troubles, in your play;
In your sobbing and your singing,
In your dark and in your day;
In the chambers where you nestle,
In the hovels where you lie,
In the sunlight where you gladden,
And the blackness where you die.

Not a blessing broods above you
But it lifts me from the ground;
Not a thistle-dart doth sting you,
But I suffer from the wound;
And a chord within me trembles
To your lightest touch or tone,
And I famish when you hunger,
And I shiver when you moan.

Can you tell me, little children,
Whence this deep and hallowed pain?
If I cry to you with longing,
Will you answer back again?
There is bloom in all your gardens
Of the thrush and honeybee,
And I love you; Oh, my darlings,
Have you any flowers for me?

—Richard Realf.

THE NEW YEAR.

It seems hardly credible to Aunt Rose that this is but the first anniversary of the inauguration of the Children's Hour. For our acquaintance has been so pleasant and harmonious and so many warm friendships have been formed within these weeks that we would imagine that we had dwelt among you many years.

We hope, however, that the year just closing has been a pleasant one to you and that the months before us will bring rich blessings to all alike; that we shall be enabled to come more closely in touch with many new friends, and that those of the past will remain true and faithful; that you will feel more than ever before that the Children's Hour is yours and take pleasure in often bringing to its altar bright flowers of thought culled from the rich and spicy gardens of your minds which ever emit to us the sweet fragrance of pure and lofty aspirations for the good and true.

A DREAM.

As I sat in the twilight one winter evening not many moons ago, thinking of my nieces and nephews scattered far and wide, wishing that I might look into their bright faces, musing, as we oft are wont to do, at this mystic time,

"Thinking of far distant places,
Bringing up fair forms and faces
To my mind."

when, presto! they were all about me, seeming to say, by gesture rather than word, "What! has our Aunt Rose forgotten that this is the Children's Hour?" And as I surprised, took note of my surroundings, I was rejoiced to find that none of our little band was missing.

Cassie and Annie I first spied nestled close in a warm corner feeling doubtless a little nearer acquaintance from having both come from the same far western state. It seemed so pleasant to welcome them again after their long silence.

Blanche Chamberlain was sharing one spacious window seat with May Hedrick and Eva Meredith and entertaining them with her varied experiences in photography and bicycling.

Millie, Marie and Dorris were arranging a basket of lovely flowers that Itha and Oasis had brought from the sunny climes, while Hazel and Mamie were happy in being allotted the task of distributing the beautiful boutonieres their deft fingers had devised to the grateful cousins.

Hattie and Agnes were comparing their nice dollies, while Earl and Paul seemed greatly interested in Hattie's little white dog, who they tried quite unsuccessfully to place upon friendly terms with Isabella's beautiful felines.

Gentle Ruth and her brothers sat near Mildred, who I saw was telling Alice and Bessie more about her loved grandma and the Indian spirits that so often visit her.

At the left Charles occupied a seat of honor, while grouped near, engaged in friendly converse, were Ethel, Hazel Dale and Eva.

Robert, Eddie and William were discussing school topics and the various educational methods in vogue in their respective localities.

Our modest little Viola bloomed in a cozy corner, while Myrtle crept close to whisper loving words of assurance.

Louise, with her winning ways, drew Neonto forth from her seclusion, and both seemed much interested in the report Miss Bryant was giving Aunt Eva of the good work being done by the organizations in her city.

Frances and Louie perched upon either arm of my capacious rocker, while Annie and Eva occupied the low hassock at my feet and listened with us to Louie's tales of Yellow Flower and White Moccasin, who bring so many messages of cheer from spirit realms.

Of course Uncle Syl. was there, the center of a merry group, who listened with exclamations of delight to his pleasant stories and incidents of real life.

While rippling peals of laughter often came floating from the little company that Uncle Emanuel was

happy in entertaining with mirthful anecdotes.

Were these all? Oh no! the room was full—and more, for there seemed no walls or limitations, but far as my eye could discern were still children, happy, blessed children, and I felt that those whom we had learned to designate were only a small fraction of our large family, who are the coming standard bearers of the light of truth.

And as I thought of the great work awaiting each little hand and heart in the coming years of conflict, of the wrongs to be righted, the problems to be solved, the burdens to be borne, the truths to be spoken, an earnest prayer arose—that each would be found ready to fill acceptably their appointed station among the world's redeemers, humble though it be, that their life's slogan cry might ever ring out clear and true:

"For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do."

AUNT ROSE.

A BUSY DAY.

The bluff old March Wind set out from home
Before the peep of day,
But nobody seemed to be glad he had come,
And nobody asked him to stay.

Yet he dried up the snowbanks far and near,
And made the snowclouds roll,
Huddled up in a heap, like driven sheep,
Way off to the cold North Pole.

He broke the ice on the river's back
And floated it down to the tide,
And the wild ducks came with a loud
"Quack! Quack!"
To play in the waters wide.

He snatched the hat off Johnny's head
And rolled it on and on,
And oh, what a merry chase it led
Little laughing and scampering John!

He swung the tree where the squirrel lay
Too late in its winter bed,
And he seemed to say in his jolly way,
"Wake up, little sleepy head!"

He dried the yard so that Rob and Ted
Could play at marbles there,
And he palmed their cheeks a carmine red
With the greatest skill and care.

He shook all the clotheslines one by one,
What a busy time he had!
But nobody thanked him for all he had done;
Now wasn't that just too bad?

—Selected.

JOHNNY WAS RIGHT.

A teacher giving lessons on physical force, when he had finished, asked: "Now, boys, can any of you tell me what force it is that moves people along the street?"

He was greatly surprised and the class highly amused, at receiving from one of the boys the unexpected answer: "Please, sir, the police force."
—Tit-Bits.

HOME MEASUREMENTS.

Sister measured my grin one day;
Took the ruler and me;
Sounded the inches all the way—
One two and three.

"Oh, you're a Cheshire cat," said she.
Father said: "That's no sin."
Then he nodded and smiled at me—
Smiled at my three-inch grin.

Brother suggested I ought to begin
Trying to trim it down.
Mother said: "Better a three-inch grin
Than a little half-inch frown."

DIDN'T CONCERN HER.

Governess—Come, Ethel; it's time for good little girls to be in bed.

Ethel—Yeth, Mith Morgan, but you know I have been naughty to-day.—
The Jewelers' Weekly.

ONLY A DOLL.

But It Kept the Indians From Warring With the Whites.

A strange story is told of how a child's plaything once had a soothing influence upon a warlike Apache tribe and was the means of avoiding a serious war. It happened when Mr. Bourke was in Arizona with General Crooke. The general was trying to put a band of Apaches back on the reserve, but could not catch them without killing them, and that he did not want to do. One day his men captured a little Indian girl and took her to the fort. She was quiet all day, saying not a word, but her black beads of eyes watched everything. When night came, however, she broke down, and sobbed just as any white child would have done.

They tried in vain to comfort her, and then Mr. Bourke had an idea. From the adjutant's wife he borrowed a pretty doll that belonged to her little daughter, and when the young Apache was made to understand that it was hers to keep, her sobs ceased and she fell asleep.

When morning came the doll was still clasped in her arms. She played with it all day, and apparently all thought of her getting back to her tribe had left her.

Several days passed, and as no overtures about the return of the papoose had been made by the tribe, they sent her, with the doll still in her possession, back to her people.

Mr. Bourke had no idea of the effect his benevolent act would have upon the Indians. When the child reached them, with the pretty doll in its chubby hands, it made a great sensation among them, and later on its mother came back to the post with it.

She was kindly received and hospitably treated, and through her the tribe was soon afterward persuaded to move back to the reserve.

AN EAGER PUPIL.

"How is the earth divided?" asked the confident teacher of his class before the examiners.

"By earthquakes, sir," was the prompt answer from one of the most eager of pupils.—Tit-Bits.

CAUSE UNKNOWN

Finally Found to Lie in the Coffee.

"We have had a curious and unpleasant experience with coffee drinking, husband and I. I have been a great sufferer for several years with indigestion and heart trouble, and did not know the cause of it until I finally came to the conclusion that it was the use of coffee. So we abandoned the coffee and took up Postum Cereal Food Coffee, which I had seen advertised in the daily papers.

"Since using it, I have, to my great surprise, improved wonderfully. Husband has gained 11 pounds in two months since he left off coffee and began the use of Postum. He sleeps soundly at night now, which he does not remember having done for several years before on account of nervousness. It is remarkable that people go on in ill health and do not discover the cause of the trouble.

"You may depend upon it we know how to make Postum good, and that is easy, if one will use a sufficient amount and boil it long enough. It is really an elegant and delicious drink. I don't want my name to appear in the papers, if you should publish this testimonial." — Chattanooga, Tenn. The Postum Cereal Co., Ltd., Battle Creek, Mich., are permitted to give the name of this lady by letter, if desired.

FROM CATHOLICISM TO SPIRITUALISM.

Baroness Katrina von Lange.

I wish to give you a few particulars in regard to my recent conversion to the faith of Spiritualism.

I was a Catholic until some two months ago. I admired and venerated the mighty and powerful organization called the Roman Catholic church beyond anything on earth. I gloried in the beauties of her sacred edifices, the majesty and grandeur of her religious services, and the dignity and power of her clergy.

When I attended mass I was filled with awe and enthusiasm, the solemn chanting, the unequaled music, which swelled and vibrated in pulsations of harmony, the intoxicating perfume of the moving censors of incense, were all, to me, holy symbols of the most stately, most venerable and magnificent church in all the world. Surely a mighty God who sat enthroned on high must be gratified when he looked down and saw long lines of worshipers on their knees, magnificent altars where lights burned in his honor, and priests in gorgeous vestments chanted litanies in his praise. If humble mortals could only invoke the aid of all this powerful combination surely this God would listen to their prayers. Such was my opinion and belief.

"Read your bible," says the Protestant minister to all who ask his advice. "Don't read anything," says the Catholic priest. "You can not understand what you read." So we go to the father for information and advice and he gives it—if we have money!

I came to this country to attend an action at law which involves my financial interests. I was terribly harassed and troubled, not only by business difficulties, but by other worries and sources of anxiety, and I sought for sympathy and advice where I have always looked for them, viz., in the bosom of the church. I have always turned to the fathers of the faith for consolation and found it, because I was always in a position to donate towards the funds of the church. In this case I soon found that I had reckoned without my host. I was closely interrogated in regard to my financial standing, and as soon as it was ascertained that I could not for the present pay for advice and sympathy, I was speedily brought to realize that I must do without them.

I venture to assert that any Catholic who may become reduced in circumstances will come to the same conclusion which I have arrived at—that the church door can only be opened by a silver, or better still, a golden key. I have often heard tales of widows going weeping to rectories to implore priests to say masses for the repose of the souls of their husbands, and being turned away because they were penniless, and I have heard of dying infants who were refused the sacrament of baptism because the parents could not produce the money to pay for the holy rite, but I always regarded these stories as base fictions which were fabricated by the enemies of holy mother church. What! a man, a child, consigned to endless torments because the priest had not received a sum of filthy lucre in his hand! Perish such a thought!

Now, I had an opportunity of finding out the resources of the church for people who come to invoke its aid "without money and without price."

I met with civility—bare civility—very bare—coldness and dignity marked the mien of the man whom I sought with the hope of meeting encouragement and sympathy.

"It was sad—very sad"—but the church had no time to listen to sad

stories—its duty was to comfort and console people whose pockets were well lined—then, I began to realize that incense and swinging censors had to be paid for. That magnificent music cost money, and that chanting priests, unlike Solomon's lilies, had to be clothed and fed, though like them in another respect, "they toil not, neither do they spin."

"My idol was shattered, my earth-star fled." I had learned that my church was a pretty fair walking cane, but a very unreliable crutch. What next?

I did not have any friend to whom I could turn for advice or counsel. Yet I was in a mood which very nearly approached desperation. There are moods when human sympathy is necessary to our souls well being. Times like these try the hearts of strong men, and I firmly believe at such moments many anticipate the hour when they shall be called away, for everything seems so dark and the sky of existence so clouded that life is no longer desirable, and any change is welcome—nay, absolutely necessary. In the daily paper concerning my

At this time I chanced upon a notice friends Mr. and Mrs. Roberts. I had heard of Spiritualists in a vague, uncertain way, but had never been brought into personal contact with them nor learned any particulars in regard to their doctrine or belief. I felt called upon to see them and I paid a visit to their home at the Spiritual Bureau of Information. Mrs. Roberts met me with such kindness and sympathy, to my surprise she informed me of all my affairs and seemed to fully understand my feelings, and advised me how to act in my business, which seemed at a standstill.

"What do you call your power?" I asked; the lady smiled and said: "Why, that is merely a very simple test—a message from your spirit friends. I am only the medium by which they convey to you this information. They realize how you are placed and long to assist you by every means in their power."

This was of course consoling, and I, acting on the advice which Mrs. Roberts gave me through the suggestions of my friends on the other side, took steps which I hope may bring matters to a successful issue. I am now advancing rapidly in my studies of the brightest, best and most hopeful of all religious doctrines. What comfort and consolation it brings only a true believer can realize. When we look back to days when we dared not question or consider—only accept blindly any statement, however unreasonable, how strange it seems that reasoning creatures should tie themselves down to such slavish obedience to old rules and absurd dogmas. I feel as though I had at last awakened from a sleep or lethargy. I am almost dazzled by the flood of light which pours in on every side. My old doubts on the subject of nonsensical miracles and impossible events in church history are clear before me. They are not doubts but certainties. I no longer, however, have to do penance for doubting what is manifestly impossible.

I must thank you most earnestly for a great deal of enlightenment which has come to me through the pages of your paper, which is so truly and appropriately named "The Light of Truth." It is indeed a day star for many like myself. I did not become a Spiritualist at once. I was too thoroughly imbued with the tuition of a lifetime to cast off its trammels lightly.

I found that Mrs. Roberts needed an assistant in her work and I accepted the position of secretary, which I have filled ever since; in these circumstances I have had an opportunity

of study and reflection, and I have employed it to the utmost advantage and reaped its benefits.

I wish I could proclaim with "trumpet tongues" the glad news of freedom of thought to those "who sit in darkness."

Those poor, benighted beings who are told "You must not think. You must not read. Thinking and reading will only lead you astray!"

I appeal to Roman Catholics to confirm my words. Is not this the lesson you are taught?

Are you permitted to study any religious doctrine for yourself? If you do study is it with the sanction of the church?

Answer these questions truthfully if you dare, and after you answer them try to walk a little way on the road to freedom of opinion.

KATRINA VON LANGE.

New York City.

Perhaps Your Trouble
Is Chronic
Kidney Disease.

Often Difficult to Determine and
Likely to Deceive the Best
Physicians.

It is always best to be on the safe side.

There are many different ways in which kidney trouble will show itself.

Some of its most common symptoms are often mistaken for other diseases.

Some of them are other diseases, but being brought about by kidney derangement, the only way to cure them is to first get rid of the kidney trouble.

The indefinite symptoms which go with kidney derangement are a sense of general lassitude and indisposition, weakness, sickness and depression.

Headache, backache, and pains in the joints and limbs, irregular heart; stomach derangement, vomiting, nervousness, restlessness, sleeplessness, are also indications of diseased kidney poison in the blood.

Whenever you feel "under the weather" it is a good plan to take a few doses of Swamp-Root, the great kidney remedy.

When any of the symptoms described above show that your kidneys are weak or out of order, and your system needs bracing, Swamp-Root will afford prompt relief and cure the most chronic and complicated cases.

Swamp-Root is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney and bladder troubles.

To prove what Swamp-Root will do for you every reader of the Light of Truth who will send their name and address to Dr. Kilmer & Co., Binghamton, N. Y., will be sent immediately, free by mail, a sample bottle of Swamp-Root and a book containing some of the thousands upon thousands of testimonial letters received from sufferers cured. Be sure and mention reading this generous offer in the Columbus Light of Truth.

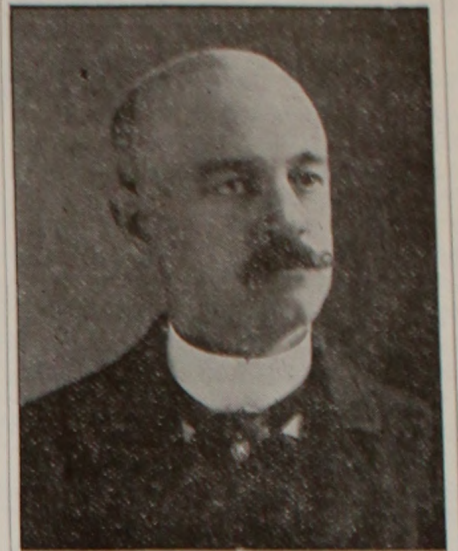
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3. We demand the public ownership of public utilities.

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CORRESPONDENCE.

THE FIELD AT A GLANCE.

Mrs. Maggie Waite is now located in Boston, 5 Concord Square.

Mrs. Ada Faye is still with the Denver (Col.) Spiritualist society.

Mrs. Maud Lord Drake is now in Chicago, 2216 Michigan avenue.

Dr. J. M. Peebles is again visiting California. He lectured in February at Los Angeles.

Mrs. S. Augusta Armstrong has completed her stay in California and returned to her home in Buffalo, N. Y.

The First Church of Spiritualists, Allegheny, Pa., have Mediums William J. Berger, Mrs. K. M. Riley and J. Yohn.

Mrs. E. J. Demorest of Pittsburg is still with the Williamsport (Pa.) Union Spiritualist society. Her address is 759 West Fourth street.

Rev. B. F. Austin of Toronto will deliver a course of four lectures on Spiritualism, in Detroit, beginning Thursday, March 8, and concluding the 12th.

Dr. N. F. Ravlin's postoffice address has been changed from 1215 Seybert street to 813 Broad street, Philadelphia. His correspondents will please take notice and address him as above.

Married, at Dallas, Tex., Feb. 10, 1900, Miss Ellen T. Thomas and Mr. Porter D. Richey. Miss Thomas is an active worker in the cause of Spiritualism, and at present is treasurer of T. T. S. N. A. S.

Dr. and Mrs. Noyes are still laboring in Columbus. Their society is called the Liberal Spiritual church and meets in Odd Fellows' Temple on South High street Sunday afternoons and evenings, the afternoon service being a conference and the evening a lecture and test session.

South Los Angeles, Cal.—The organization of the Spiritualist Camp Meeting association of Southern California has been completed, and its officers desire to correspond with good public test mediums who may be contemplating a visit to our coast during the coming season. The camp will open on the first Sunday in September, and continue through the month.—W. C. Bowman, Secretary.

Galveston, Tex.—The Spiritualist society will hold their annual bazaar, March 29 and 30, and any article suitable for such sale will be gladly accepted. Address all articles or letters for information to John W. Ring, 2011 avenue N 1-2. The Brockway family continue their excellent work in Houston, Tex., where Mrs. Carrie F. Weatherford is also doing very pleasing work. Honest phenomenal mediums will find a good field in Texas, but they must be true to the cause.

Detroit, Mich.—Mrs. Eva Pfuntner, formerly somewhat identified with the Spiritualist rostrum, gives the Evening News of that city her present views on Spiritualism, in which she says: "And as I thought about it more and more, I saw that there was nothing satisfactory in the whole doctrine—not one thought. From time to time I saw others who were wrecked physically and mentally on its shoals, and after a while my own health broke down, and I was simply forced to leave the work. My husband and myself were then living in Cincinnati, O. I had studied medicine, and we were both registered physicians in the state. We tried every remedy that drugs could suggest for my case, and finally removed to Detroit, because my people

lived here and I wanted to be near them. Here I heard considerable about Christian Science, and as a last hope I thought I would try it. I took seven treatments. At the same time I began studying the science, and to treat myself, and although I had been ill for nearly a year, under the new treatment I recovered entirely within one month. As for Spiritualism, there is no good in it. I sometimes even think that it is charged with diabolism."

Frankfort, Ind.—In behalf of the people who are interested in true mediumship, I wish to say we have had with us at four different times two of the greatest mediums in the work. W. C. Jessup of Alexandria and Alice Gehring of Indianapolis. They have always given satisfaction and consolation, not only to us as Spiritualists, but to skeptics as well, and while in our little city they made many friends and converts, and at all times the writings given by Mrs. Gehring were satisfactory and were given under strict test conditions; also every circle under strict test conditions. Either of these mediums will take the worst skeptic and two or three voices will be heard at a time, and neither medium refuses to go under any test. They have even submitted to having skeptics place their hands over their mouths while the voices were coming through the trumpet. No honest and truth seeking person could censure the manner in which their seances or writings are given. We not only admire them as fine mediums, but for their honor as a lady and gentleman, and all join in sending to them our best thoughts, whose life work is for the good of humanity.—From the Spiritualists of Frankfort, Ind.

Muncie, Ind.—The First Spiritualist Progressive Lyceum of Muncie, Ind., celebrated its fifth anniversary in the Bishop Block hall, on Sunday, Feb. 18, 1900. Special pains had been taken to notify the various lyceums throughout the state, and the result was a kindly response by representative parties from all quarters. Conductor Bro. Jno. Loth made an address of welcome. He was followed by Dr. J. H. Mendenhall, who presented the audience with a brilliant account of the origin of the lyceum in the Orient countries, as schools for literary improvement, and also its introduction, character and purposes in the western world. All the usual exercises common to this class of physical and mental culture were carried to perfection. The lyceum had secured the services of Sister Josephine Ropp, and it was announced that she would serve in the evening session. At the appointed hour a large audience gathered, and Mrs. Ropp was introduced. She was received with great applause, and for one hour entertained the audience to the fullest satisfaction with her readings and descriptions of departed loved ones. The lyceum had also procured the services of Sister N. L. Claman of Louisville, Ky., for Monday and Tuesday evenings. She entertained large audiences, and followed her arguments by psychometrical readings and clairvoyant descriptions.—Laura Mendenhall Fisher, Secretary.

Lake Helen, Fla.—I want to give your readers a little idea of what we are doing down here in the land of the Jesamine blossoms. All is going on finely; numbers not as large as they would have been had we not had some days of quite cold weather. Still I am told the number in attendance is larger than at this time last year. J. Clegg Wright is a great power here. I have known him for over 18 years, and I never heard him do better or saw him so perfectly entranced. Those

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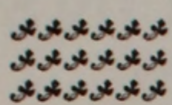
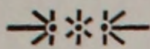
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NOTE.—These Messages are received Automatically and Clairvoyantly from my Guide, Dr. John Williams, and should there occur any mistakes in spelling or otherwise, I trust the friends will give us the benefit of their charity and patience.

C. THOMAS H. BENTON,
Medium.

MESSAGES.

Jennie Riners wishes to reach her mother. She often brings sunshine and hope by her presence from spirit land.

Yere voter mit you. Yockup is mit me eine Heimmel. John be goot kin. Eich den vas your gude spirit.—Isaac Trefger.

A spirit comes here by the name of William Murphy, and wishes to send word to May, John and Ned. He wishes also to be remembered to his old friend Ross, James Murphy, et al.

I now hear the name of Matilda. She has not been in spirit life long, but says it was a great surprise to her, for it was said she only had fainted and would revive. "All is well; Mae is with me; both William and Sam also."

White Rose comes to Sarah Ostell of Peoria and says: "Dear Media, I am often with you, and try to help you much in your work. The Mystic Twelve and the Light of Truth will be a great help to you and the cause you represent."

Charlie Genols, Ridgway, Pa.: Dear friend, we find a beautiful spirit present by the name of Elizabeth. John William says for you to sit for development and you will make a good medium. We will help you. You will make a change soon. Good bye.—Fred Hays.

Alice A. Brower, Fowlerville, Mich.: Around this letter I sense a very strong magnetism. Light and love is life to Alice. She is a medium, and has many spirit friends that are anxious to return to her and tell her the beauties of spirit life. Nellie. Saddle, George, Ned, all come, with love.

Theodore Fox, Jackson, O.: This letter brings me near to a spirit of a lady who tells me she was so weak and so tired of earth life she was glad when the change took place with her. She speaks the name of Sadie, and also Frank Waterhouse wants to be remembered by you, and Mary Henry Jackson sends love. Sit for development in silence.

Mrs. L. Martin, East Saugus, Mass.: We find with Mrs. M. a very strong magnetism, and a medium. Why are you so troubled? You must remember that if we trust our spirit friends we shall be taken care of. John M. and William M., and Sarah, are here. All send love. I also see a spirit named Isabella Nicoll—it sounds like that. She tells me that she is your mother

and she knows how you worry, but better days are coming, daughter Lizzie.

W. B. Page, Cleveland, O.: I find coming in contact with this man, a very beautiful condition—one who has suffered much and knows how to feel for others—a spirit by the name of Annie, and one Charlie Thompson comes with happy greetings: "We will try to help you in your work, and make you happy on earth." I hear a spirit, by name Elizabeth, say: "Good bye, dear one."

John L. Arthen, Silver Lake, Ind.—This is a man who is master of himself, and would like to be of others. Only he tries to do right by every one he comes in contact with. Long may he live on God's green earth, for he will be the means of doing much good. This little message is given through my hand while I hold the pencil, by one who calls himself Lawrence. Also one Thomas Barton comes with Aunt Sallie Williams.

Dordie, Dubuque, Ia.: I see a gentleman in spirit life of large stature, dark complexion—Daniel by name—and he says he is full of fame. He loves to make a rhyme most any time. Peter Crofts also comes, and he was killed quickly. You have a musical guide who wants you to perfect yourself in music. A little child now comes and says: "Dear sister, tell mama I love her so much, and I am with you all every day, and love you all."

J. S. Clark, Apalachicola, Fla.: As we try to reach this man a strain of music floats past my ear, and Harry, our little cabinet control, says this gentleman is a medium, and would get slate writing if he sits for it. John Clark and Hannah C. come together—with them, Susie and Mamie, Willie Myers and they all seem to bring love and power. Some of them are guides, trying to help you. I hear a voice say: "Go get my picture taken soon. Don't worry. Be happy, the sun will shine soon for you."—Henry G. Clark.

Edwin C. Price, Wyoming, Ontario, Canada: A spirit by name of George Price comes and says: "You shall hear from your spirit friends you are so anxious, and, withal, fearful you will not." Dr. Williams says sit in your own home and the results will be such you will be delighted. Ellen and Martha now come and say: "Be guided by your own best judgment in all your undertakings, as you are nearly always in the right. Your business will prosper and your new undertaking will succeed."

Charles Hurd, Erie, Pa.: A spirit comes and says: "Yes, Charlie it was me. You are too skeptical. William Keisler is with you often, and do love to come to you. Why don't you trust us, when we try so hard to reach you in every way we can, and please do not doubt us." Mrs. H. is a good medium. You mean all right and this medium senses a man, upright in all his dealings. Sister Lizzie and friend Jacob, John and Eliza are here and send love.

J. Clarence Bigger, Harrodsburg, Ky.: I find coming in rapport with this man a spirit by the name of John Bigger, who tells me he is so glad he can reach Clarence through the Light of Truth, and would be so happy if he could only come and converse with the folks at home. Now I see a lady who has been in summer land some years. She gives the name Lizzie Crane. She says: "Mary shall get well and Clarence shall be successful, and his health will improve. He is a medium." Charlie, Frank and Jennie all send love. Willie also comes and says: "I am happy in spirit life."

Mattie Dunn, Blair, Neb.: As I hold this letter I seem to hear beautiful music. The soul of this lady is perfect harmony with life, and she longs to know more of the life beyond. I hear James calling for Mattie. And Willie reaches out his hands and whispers: "Dear one, we are with you, and will try and give you your desires, if you make conditions." Anna Grant sends love to you, and Will Tarbox is a spirit who tells me he knew you many years ago, when Aunt Sarah Locksmith was alive. You will receive the money you are expecting. Sit alone in silence. "God bless dear Mattie," I hear an old man say, by name of Henry Dunn.

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"Your habit of thinking has not betrayed you this time—I am," replied Ingersoll.

"Then you do not have faith in the integrity of this egg," quoth the waiter.

"I have no faith in its int-egg-rity," replied Bob. "I have no faith in anything. I believe only in what I see, or in what is proved to me."

"I have faith in the egg," said the student, and he regarded the colonel with sad eyes. "My faith tells me that it contains a yolk."

"My doubt admits nothing of the kind," said the agnostic.

So the student broke the egg, and lo! it contained a chicken!

But the fact is the agnostic took an unfair advantage of the student.

He had eaten at that restaurant before.—Chicago Evening Post.

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Prophecy is a gift which can neither be developed nor abstracted. He who prophesied correctly a decade in the past may do so a decade in the future. Thus it is well to observe, even if you do not believe.—A. F. M.

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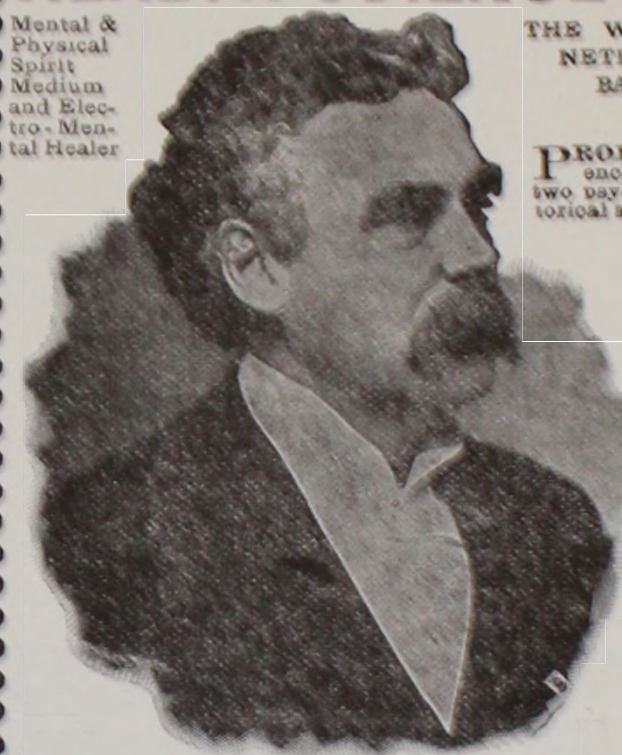
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NEWS OF THE WEEK

The population of Guam is about 7,000, mostly of the Malay type.

The flour trust, officially known as the United States Milling company, collapsed.

General Cronje and 3,000 Boers surrendered to the forces of General Lord Roberts, on Feb. 27.

The latest of Miss Helen Gould's charities is the gift of \$150,000 to the Seamen's Retreat in New York.

The Rev. Dr. Edward Hale of the South Congregational church in Boston has substituted water for wine in the communion.

The National Woman Suffrage association, at the convention just held in Washington city, elected Miss Carrie Chapman Catt president.

The convention of the National Building Trades Council at Milwaukee, Wis., went on record as favoring the enfranchisement of women.

Under the Spanish regime there were three liquor saloons in Manila, P. I. Now there are about 400, if the count of credible witnesses may be relied upon.

Editor Moore of the Blue Grass Blade is again under arrest by the United States authorities for printing an article in his paper reflecting on the "Virgin Mary."

The senate of New York has passed a bill to prevent the opening of streets or avenues through the grounds of the Sacred Heart convent, a Catholic institution, in the upper part of that city.

A Boston cemetery company has decided to exclude automobiles from its

burying ground lest the horseless vehicles should cause runaways, which might create havoc among the tombstones and monuments.

Professor St. George Mivart, a Roman Catholic and a man of science, is having a fight with his church. He says there is "a vast and impassable abyss between Catholic dogma and science," and stands by his recent articles.

An idea of the growth of southern cities may be obtained from a statement made by E. W. Barrett of Birmingham, Ala., that \$7,800,000 has been expended in the past 18 months in the construction of new manufacturing plants in that place. There are now 29 iron furnaces in blast there, as well as a basic steel plant of 1,000 tons daily capacity.

Cardinal Gibbons has issued a decree to all the bishops and archbishops of the United States proclaiming the Papal decision in regard to the Christian brothers of the United States. The bull says that the Christian Brothers of America shall not teach the classics in their schools and colleges, and the act is to go into effect about the 15th of June.

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TESTIMONIAL.

Yonkers, N. Y., Sept. 10, 1899.

Dear Mr. Foster:—I fully recognize the gentleman's face on the Spirit Photograph you took for me recently, and my father recognizes the lady as my grandmother. Mrs. Follock's mother recognizes the faces on her card as her parents and her daughter. You can refer anyone to me; I believe in justice to all.
MISS A. C. PEPPER.

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