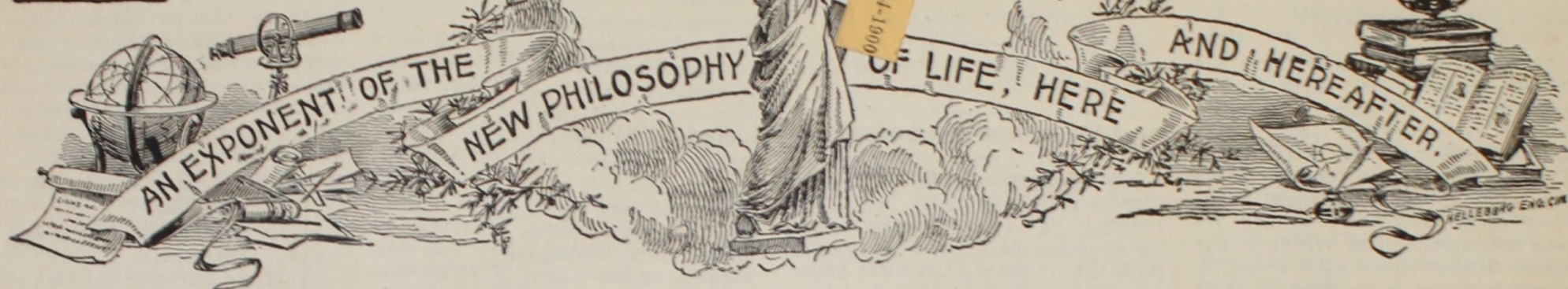


# LIGHT OF TRUTH



VOL. XXVI., No. 18.

COLUMBUS, O., MAY 5, 1900.

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## JUDGMENT PRONOUNCED IN A SEANCE ROOM.

"There is a sin unto death."—Bible.  
"Heaven and hell are here and now."  
—Whittier.

At a seance given by Mrs. E. Wreidt, the noted trumpet medium of Detroit, in Toronto last year, a young woman made an engagement for a gentleman friend to have a private sitting with Mrs. Wreidt the following day, between 12 and 1 o'clock. At the hour appointed the seance took place and the first voice, that of a little girl, addressed the gentleman as "Father."

"There is some mistake," said the man, "I have no child in spirit life, and I wish to speak to my mother."

"No," replied the voice, "there is no mistake. You are my father, and your name is not — but — You left my poor mamma in Ireland and I died. I am your own child and I come to plead with you to do right by my mamma."

The man fell as if a thunderbolt from the blue had fallen, and was carried in a faint to the bath room and restored.

"My God," said he, "no one knew my secret in this country."

Next day, somewhat restored to himself, he came back, but, it appears, with no penitence in his heart, nothing but utter selfishness and cruelty in his mind. He entered into conversation with Dr. Sharp, the spirit guide of Mrs. Wreidt. From the conversation it appeared he had a wife and family in Toronto, and contemplated marrying the girl who had arranged the seance for him. "My wife," said he, "has been the torment of my life. I have lived in torture since I married her."

"Do you forget, my friend," said Dr. Sharp, "the torture you have inflicted on others?"

"I have suffered so much," the man continued, "that I wish my wife removed from this world. I want her removed, and I want to marry this girl. Will my wife be taken out of the world and soon?"

"Well, my friend," said Dr. Sharp, "I will tell you what will happen. In a short time, before the end of the year, when the trees are laden with snow, and the earth is completely hidden by snow, and nature clothed with mystery, I see a dark object carried from your house."

"It is my wife, I know," said the man. "You need not tell me who it is. She will die before the end of the year, and I shall marry —"

Dr. Sharp continued:

"I see this dark object carried out. There are no flowers. It will bring great relief to you. It comes from your house and goes to the cemetery."

Less than two weeks after the dark object was carried out. There were no flowers. And the casket contained



WILLIAM V. NICUM.

the man who had dared to ask the spirit world to remove his wife.

AUGUSTINE.

## BABYLON 5,000 YEARS BEFORE CHRIST.

A metropolis three cities high or three cities deep, either way you want to take it! Such was Nippur of ancient Babylonia.

Old Nippur, or rather oldest Nippur, for when you come to think of it youngest Nippur is over a thousand year old, was built about five thousand years before Christ. Then after awhile oldest Nippur grew old and a newer Nippur was started. The remarkable part about this second city was that it was built directly on top of the first.

Still later, even the second city of Nippur was discarded and again the workmen built houses and places of business on the top of the second city of Nippur. So it is that the Nippur, recently brought to light through the efforts of the University of Pennsylvania, is a metropolis three cities high.

All this is to be shown in the exhibit

sent by the university to the Paris exposition, the university having just sent to Paris some most remarkable photographs. Of all the work of the university the chief interest for the outside world probably centers in the university's Babylonian expedition, the marvelous results which will be made known here to the world in their completeness for practically the first time. The excavations have laid bare the ruins of one of the oldest historic sites and show the successive strata of occupation, city piled upon city, from about 5000 B. C. down to 700 A. D.

## MOTHER GOOSE.

Many suppose "Mother Goose" to be an imaginary person, but she was a real woman, and her maiden name was Elizabeth Foster. She was born in 1665, married Isaac Goose in 1693, a few years later became a member of the Old South church of Boston, and died in 1757, at the age of 92 years.

Her songs were originally sung to her grandchildren. They were first published in 1716 by her son-in-law, Thomas Fleet, of Boston.

## "YO' BLACK MAMMY."

(Dedicated to Anna E. Thomas.)

De angels am a watchin' ober you, mah honey;  
All de angels I'se among.  
An' dey makes you feel lak eberything was sunny  
Wid de shinin' light dey bring.

Youse been good through all yo' days ob pain an' sorrow  
An' I often seed you cry  
'Neath the weight, but de sadness dat you only borrow  
Will be ober by-an'-by.

You jis keep de ball a rollin' an' a rollin'  
Wid yo' power frum de sky,  
An' yer sperit a unfol'in' an' unfol'in',  
An' yo' shorely git up high.

When yo' see de angels smillin' frum de home above  
You may know, mah honey, dat  
Dey's got yo' all surrounded wid de souls ob love,  
Dar's whar yo' Black Mammy's at.

You will know when yo' hab conker'd eberything below,  
Yo' troubles las' jes lil while  
An' you feel lak you wuz silly for complainin' so  
When yo' ort to wear a smile.

—Dr. T. Wilkins.

A little boy in Ohio, cast adrift on the world by the sudden death of father and mother, was found by the wayside praying for protection from the hardships seemingly imposed upon his youth. The gentleman who thus discovered him, a millionaire brewer, took him home and installed him as one of his own. Though not a church-goer, he figured that there could not be much bad in a boy who would thus show his faith, and finally he became convinced himself that he was simply an instrument used in answer to a child's faith. He lately sold out his business and is now devoting his life and fortune to the rescue of other orphaned ones. Little occurrences of this nature do not find much space for recital in the newspapers, but whenever they do get into print they present a convincing argument that the world is not so bad as might be judged from reading the newspapers. If newspapers would give preference to the good deeds of mankind there would be little room left for criminal and stock gambling reports.

It is encouraging to notice amid the industrial depression consequent upon the increase in the use of labor-saving machinery that a new field for the skill and muscle of man is being opened. It is that of domestic service, and men are flocking to the kitchens deserted by the "new woman." The "hired girl" problem bids fair to arrive at a solution.—Freedom.

The Light of Truth and The Coming Age, \$2.50 a year. You can not afford to be without these sterling publications.



# Spiritism

## PSYCHOGRAPHY.

JOHN W. DRAPER.

An Eminent Scientist—An Early Spiritualist.

By G. B. Stebbins.

John W. Draper, M. D., professor of chemistry and physiology in the University of New York, is among the best known scientific writers of the day. He is the author of some dozen important works which have had a large circulation both here and in Europe.

Too much occupied with his duties

conclusion to which his own science brings him. Especially is it for him, whenever the opportunity offers, to assert and to uphold the doctrine of the oneness, the immortality, the accountability of the soul, and to enforce those paramount truths with whatever evidence the structure of the body can furnish."

Thus from scientific data—from a study of the structure of the human body, independently of our marvelous phenomena, mental and physical,—Dr. Draper arrives at his Spiritualism.

"Since it is given to us," says Dr. Draper, "to know our own existence and be conscious of our own individuality, we may rest assured that we have, what is in reality a far less wonderful power, the capacity of comprehending all the conditions of our life. God has framed our understanding to grasp all these things. For my own part, I have no sympathy with those

and furnishing conspicuous illustrations of the attributes of God."

Thus it will be seen that Dr. Draper, while rejecting all the creeds of Christendom, is not only a Spiritualist in the highest sense of the word, but a Theist also. We do not know that he has ever been a medium, or heard a spirit-rap, but he substantially endorses our most fundamental fact—the fact namely that it is possible to bring "into the region of physical demonstration" the survival of our human individuality beyond the phenomenon of the body's visible dissolution.

## A FRANK AND MANLY STATEMENT.

In his "Conflict of Science and Religion," Draper says:

"That the spirits of the dead revisit the living has been, in all ages, in all European countries, a fixed belief, not confined to rustics but participated in by the intelligent. If human testimony on subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as can be found in support of anything whatever that these shades of the dead do revisit the living."

## WANT AND WORRY.

To a Friend:

Your feelings so forcibly expressed excited my sympathy. I was startled by their earnestness. You desired to be eliminated from "want" and "worry."

It is but natural that you should seek advice when in doubt. But how I can express my thought in language both agreeable and beneficial to your sensitive nature, is a question also of doubt.

Nature regulates these matters if we could but allow it, but in our own estimation we feel superior to nature and fail to see that in the operating causes of today are potential events to happen and as unalterable as past events.

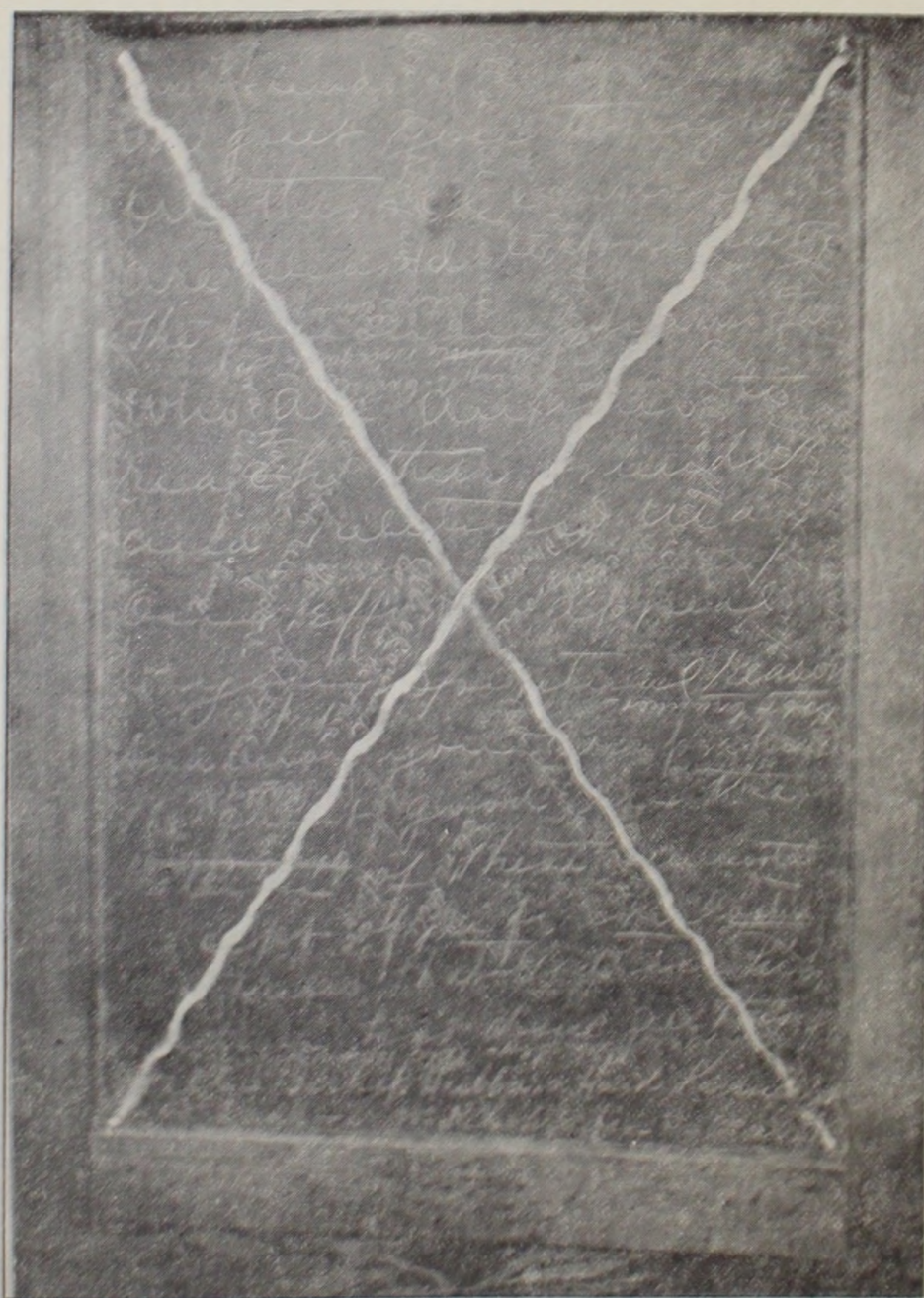
Our wills can not operate an atom adverse to law. Any failure of ours is a failure of our intent, but success by nature. The great all-controlling energy—blending—continuity—struggling for equilibrium. However, may you not be in a wrong conclusion as to the "better way" when you say: "If I were only released from all pecuniary responsibility, i. e., assured of an annuity, not a large sum, only a moderate amount, I do not think I would ever have a want."

Think again, my friend, and see if it is not best to cheerfully accept your lot and take the world as you find it, in which Almighty Want provides you with, events as they happen, until you have gained from them all they have to give you; nor seek to change in the future the passing ones, they too will condition your lot like their predecessors—have exhausted their opportunities, leaving you the better for their having been.

Perhaps luck might change and you no longer exclaim with Shylock, "No ill luck stirring but what lights on my shoulders; no sighs but of my breathing; no tears but of my shedding."

Remember that inertia has no habitat in you; you are but a mortal, moving by other forces in immortality toward the goal, in the broadening horizon, just beyond your reach; which, like the bitter hemlock, had the power of transit. And Socrates knew that it also contained the potential nectar of bliss in reunion with old associates—comrades of his younger days. He died in knowledge, not of faith, for he said, "You must catch me before you can bury me."

You could not be satisfied to live upon charity, as a little bird receives



This is to certify that we have had in the employ in our church for one year Dr. A. M. G. Wheeler, whom we consider one of the best mediums that has ever visited the city of Louisville, Ky. His lectures and tests are above the ordinary, and his physical manifestations in the light are grand. He gave independent slate writing in our church Sunday nights April 8 and 15, in which there were about 15 or 16 names and a fine message written in English, also one in German, written independently on the slate, of which we send you a photograph of the English message. The slates upon which this message appears were cleaned and chalk marks running from each corner of the slate diagonally across, and the slates passed around and were closely scrutinized by more than a dozen people. Two skeptics, who did not believe in the return of spirits, were chosen by the audience to come forward and hold the slates. They both testified before the audience that they heard the writing on the slates, and which others did who sat in the audience, while the medium was fully five feet away seated on a table. The message was written in eight minutes, under strict test conditions, and proved the genuineness of his manifestations. During his year stay here he has given us the best satisfaction, and the church has grown under his supervision. We are considered one of the best and largest and most prosperous Spiritualist Societies in this part of Kentucky. We have had during the past winter the best talent available to assist the doctor in this grand philosophy. He always speaks at our church about the valuable journal, The Light of Truth.

Most respectfully,

BRENT W. HAYS, Sec.

ROBT. J. KINKEAD, Treas.

German F. Bryant, President; Geo. W. Funk, Vice President; Dr. T. S. Clapp, Andrew N. Reeder, E. L. Ringler, Alford Walker, Theo. L. Roeder, Fred Krauth, Antoine Bimmerle, Wm. Love, A. J. Myers, Wm. D. Gross, Mrs. Fannie L. Ringler, Mrs. Mary Myers, Mrs. Henrietta Funk, Mrs. Rosa Shurch, Mrs. Sadie Hays, Mrs. Lizzie Peterman, Mrs. Amanda Hawkes, Mrs. Fannie Conrad, Wm. Conrad, James Gibson, Mrs. Josie Gibson.

## MY MOTHER'S KISS.

(By Emma D. Pitts.)

At even I reclining lay,  
Ere daylight had to darkness grown;  
At eventime, the close of day,  
The sighing night wind o'er me blown,  
When came unto my listening ear,  
Sweet whispered words of "happiness,"  
Aye, "happiness" so sweet and clear  
That filled were they with power to bless.

And downward sweeping o'er my face,  
Came tenderly the face I love—  
My mother with angelic grace,  
And kissed me, she from realms above.  
The blessing of that holy kiss,  
Doth bide with me as days pass by;  
It brings me more and more of bliss,  
Each eventide approaching nigh.  
Cortland, N. Y.

## THE PEOPLE OR THE POLITICIAN?

By R. L. Taylor. A book on Direct Legislation. Explains the Initiative, the Referendum and the Imperative Mandate, with reasons for their adoption. Paper, 60 pages, 10 cents.

For sale by the Light of Truth Pub. Co.

as professor to write a treatise to prove the fact of spirit-return and power, he boldly adopted the basic ideas and methods of the best psychic students and never swerved from their firm advocacy.

In his "Human Physiology," speaking of the human body, he says: "There animates this machine a self-conscious and immortal principle—the soul." And he further tells us: "In the most enlarged acceptance it would fall under the province of physiology to treat of this immortal principle."

Here he comes boldly on to the ground proper of Spiritualism; for who but a Spiritualist could dream of treating it as a physiological fact that man has a spiritual and immortal nature?

He further tells us that it is the duty of the physiologist, if he yields this great subject to others, "to leave no ambiguity in the expression of the

who say of this or that physiological problem, it is above our reason. My faith in the power of the intellect of man is profound. Far from supposing that there are many things in the structure and functions of the body, which we can never comprehend, I believe there is nothing in them that we shall not at last explain. Then, and not till then, will man be a perfect monument of the wisdom and power of his Maker, a created being knowing his own existence, and capable of explaining it."

But the most emphatic testimony which Dr. Draper offers to the scientific character of our methods, inductive and deductive, in proving the immortality of man, is given in a sentence where he tells us, that the application of exact science to physiology is "bringing into the region of physical demonstration the existence and immortality of the soul of man,



its food before its eyes are open. You are not built that way—self-reliance is our factor for bettering ourselves in state of being. Nature does not keep contentment in stock, "a hand-me-down" for lazy applicants. She works us by the sweat of our brows and gives us our daily bread.

Why, then, do you desire the impossible—unnatural—ungodlike?

Want dominates all form. The atom, the molecule and the mass-materials by their motions and changing relations, we are in the coming and in the going life and intelligence, by mechanical powers of reason and action, as manipulated endowment, determined by suggestion's play in heredity forms, to manifesting phenomenal events in the route to higher states. For evolution moves by events, correlations to conservation; an ability for apperception—trinity, perception, conception and judgment; sensations of the all-in-sequence, the fundamental law of self.

Nothing moves. All things are moved, to be or not to be as per sense organs determining.

To be, and live, swathed in the folds of a rose—bathed in the halo of a summer's sun, no!

"Desire has trimmed the sails and circumstance

Brings but the breeze to fill them."

Born and never born, we are always in the throws of maternity.

Sunday after Sunday the clergy tell us of the wants of their god and devil are for revenue.

You should not fret because some things are beyond your reach; for the law of demand will move your potential powers to them so soon as you are conditional.

Nature says: "Take this day thy daily bread." The lazy man says: "Give us this day our daily bread." The house you live in is passing away and "want" is still with you. "For it is a solemn fact you can not leave it behind so long as you take yourself. It is ready for the road as soon as you are; it requires no luggage; it needs no ticket; wherever you lead it follows; it does not stay at home patiently awaiting your return. Nobly indifferent to such details; it will travel by any conveyance so long as it can give you the pleasure of its company."

We hardly yet can understand that our best friend was he whom we looked upon as our greatest enemy. It was his conduct that aroused the dormant energy in us, and forced us to combat on to victory, at least as to the giving us courage and thought over the ignorance of our dormant powers. If we had no wants, then all the people would be honest! How sad; so many out of employment—the clergy, the lawyer, the doctor, as well as judge, jury and police.

Let us rejoice, you and I, that we are not good, but that our lot in the field of life is fenced with good-fellowship, which, too, can never pass away, for memory will continue to hold the fort.

Don't gray your hair too soon. Play well your part today, then you will be the better conditioned for tomorrow's work. Want is but a feeling; a talking sensation, demanding gratification by reciprocity, for the inheritance of life motions correlate companionship, and each supply creates a new want. How little we know the amount of potentiality there is in a want. How little we realize that the gratification of a want is not its death—the child of the correlated cause is born and ready to take its father's place in the activities of life; a priori that is conservation, the eternal continuity of energy.

If reflected rays of light came to you from your ideal wife, a woman not too tall, nor too short, nor too stout, nor too

thin—modest, bashful, requiring to be sought, were to bombard your vision; "that slender form of grace, the skin of delicate softness, with its delicate flesh tints of transparent beauty, the sparkling eyes, whose depths have never been blurred by the tear-drops of sorrow and pain; the tiny shell-pink ears, wherein only that which is lofty and noble has ever entered and left its impress; the swan-like poise of the head upon that arched neck, and the alabaster shoulders, all these details make a whole of which an angel might have been the model—the perfect flower, the exquisite fruition of womanhood."

We are lost in wonder when we contemplate that force, without beginning, and because of conservation is without ending; that in its eternal process has so arranged and combined the atoms we breathe as to produce a creation, a living work of gas—the individual self-conscious—the human being that is in the continuous to higher and to grander power.

"And if you accept her refusal, is angry—a complete duality, paradoxical as it may seem. Deceptive and yet fidelity itself; one who meets her friends with a smile and cheerful words when her heart is breaking under a load of sorrow; alluring without boldness, but saying to you in every movement, "Come," and when you come, is elusive and with dignified mien says, "Thus far and no farther." Adorns herself, studies to appear well, "not however, simply to please man, but to create envy and jealousy in woman." Cruel and selfish in her methods of gratifying her vanities and desires, yet gentle and tender as an angel in her manifestations to the sick, and for those she loves no sacrifices are too great for her." And this, your ideal form of beauty and character, capture you and forsake a home of luxury, parents, friends and the refined associations dear to woman, to go into your sphere of life with you, who, perhaps, can but give her in return a love that is uncertain; but to you and virtue loyalty itself, bearing uncomplainingly the ills which might come to you and to her.

There are such women, plenty of them. Therefore, if you must have a model, copy her virtues and do not be prejudiced by the snarl of disappointed man, who says: "God created the world and rested; He then created man and again rested; then He created woman and neither God nor man have rested since."

And thus, too, you might find things on the way up the stream on awaking from the hypnotic sleep that you had not entered the elysian field of bliss—want because of a breeder—multiplied in the flow of matrimonial swim, in the harbor of hope towards the shore of content, with the plucked lily reposing on your breast.

Thus the approach of selfish man towards ethical life is the awakening of the desire for a mate; wherein love becomes an element in the problem of want and eliminates its harsh corners.

The "annuity" you require is a mate that will run you with inspiring courage; that which gives independence and dignity—commands self-respect and develops intellect; a conscious process to a definite plan, end or aim. Not an entity per se, but an organic process creating a happy content as the result of intellectual and physical work. Your "dear ideal" would keep you in a state of ecstatic want; supplying would preserve you from the blues and keep you intent—thoughts to utilize in Utopia.

Your empirical knowledge would lead to your abandoning games of chance, as events might prepare you

and your control, like Deucalion and Pyrrha—from the stones he threw sprang men, from those thrown by his wife, women.

"Would'st thou be in a dream and yet not sleep?

Or would'st thou in a moment laugh and weep?

Would'st thou lose thyself, and catch no harm,

And find thyself again without a charm?"

GEO. H. JONES.

P. S. The above is a letter I wrote to a friend in answer to his statement that if he was sure of an annual income of two to three thousand dollars, all his wants would be provided for.

#### SIMPLICITY IS THE SEAL OF TRUTH.

Revelations 5,000 kilometers\* from beyond the North pole, communicated fifteen years ago—disregarded, forgotten, may be resuscitated in the year 1900 and given to the world on the American continent, thereby inaugurating a new phase of evolution in the science of Spiritualism.

The intentional silence of competent spirits about the individual future life of man and its close analogy to earth life has been abandoned as the time is fulfilled, and the veil of mystification, woven by wilfully deceptive evil spirits, could be torn asunder with a ruthless hand making, henceforth, any fraud from either the spiritual or mortal side impossible. Also the proud brothers of wisdom on the earth plane would have to humbly bow to the undeniable fact of really existing homes for the disembodied, in the proximity of and in direct relation to our globe, visible to the human eye through the telescope. Verily the verification and study of these new worlds and wonders of the heavens, logically within the vicinity of our earth, would be pronounced to surpass in importance by far all other subjects that have ever engaged the human mind, making it true what is said in a passage of these revelations:

"Like that great mental agitation which Moses symbolized by the archangel Gabriel with his fiery sword, in the same measure, mankind, of the present age, will be agitated whenever the real existence of material spheres is assured beyond any doubt whatever."

Mankind, then, will successively enter the state of the infantile spirit which only sees the loving father, who has created the spheres for abodes of joy and pleasure, leaving it to the free will of his children to elect, at first, either the good or the evil sphere, on their return to him; however, all spirits ever individualized will, ultimately, be received into the arms of their loving father in time to come.

The late Dr. Jos. Rodes Buchanan, united now with his gifted wife Cornelia, spiritually examined the manuscript and, through the well-known medium, Mrs. Minnie M. Soule, in Boston, a few weeks ago, rendered the following judgment:

"If I had known the truth contained in these graphic revelations on earth as I see it now, I should have dropped everything and helped to make them known to the world."

Let the very best mediums in this country speedily invoke Dr. Buchanan, as a test; they will, surely, receive a corroboration of his statements and, perhaps, even in more forcible language than cited before.

His testimony ought to be conclusive to every thoughtful Spiritualist, yet, signs and wonders are demanded by the world at large, as of old, and they can be furnished and demonstrated through the telescope every day in

the year—provided an enlightened and, for this reason, unbiased astronomer can be found and induced to make the necessary computations for finding these terrestrial, self-luminous appendices or nebulae, each of which has the form of the sea-rose, nelumbium speciosum or lotus flower.\*\* These cosmical bodies, four of which belong to fine-material nature, have evolved from our globe, by efflux, in nearly the direction of the Polar star, they do not revolve on their axis, but follow slowly our earth and are held in position by the Meridian power terminating in the North Pole. Every planetary body in the universe has the same arrangement of spheres and, though this curious statement may bewilder even the wisest on account of its simplicity, the probability of truth is in its favor.

Thus, the verification of a truth which concerns every man, woman and child on the face of the earth; rests solely upon the good will of an expert astronomer, and every earnest Spiritualist in this country should help, forthwith to find, if necessary entreat such an one to cast aside all prejudice and accomplish a discovery, the fame of which will eclipse all other astronomical achievements ever made by his predecessors. The requisite guiding lines and diagrams will be furnished to him upon application, as also a handsome equivalent in cash, in the future, for the trouble incurred.

Space forbids to enter upon any detail, only the burning question of the hour is left and put, herewith, before the forum of the intellectual world. "Shall the undefiniteness in spiritualistic things remain, or shall there be Light?"

Easter Sunday.

PROF. ARMINIUS,  
Roxbury, Mass.

\*1.60931 kilometer—one English mile.

\*\*The lotos was sacred to the ancient Egyptians and Hindoos; with them it was the floating shell of Vishnu, the throne of Brahma, upon which he rests and, generally, the symbol of fertility and of the world.—See cyclopedia.

#### MAN MAKES HIS BODY.

BY H. A. BUDINGTON.

This pamphlet aims to show how the different parts of the body are evolved from protoplasm.

Beginning with the spermatozoon and ovum, it describes the method by which the human body is builded.

The evolution of the five senses of sight, hearing, taste, smell and touch are treated.

Some of the limitations to his power for building his body, caused by heredity and environment, are noted.

The importance of right gestation and healthy inheritance are also emphasized. Among the topics treated are:

Brain Building; Atrophy of Organs; Abnormal Limitations Produced by Tobacco, Alcohol and Gluttony, Sex Excesses, etc.; the Tainted Monad Transmitted by the Debauched Father in Impregnation; Building of the Spirit Body Within the Physical Body; Withdrawal of the Spirit Body, Called Death; Defects in the Spirit Body—How to Overcome Transition; Origin of the Ego; Thinking in Heaven.

This book contains much to instruct the rational thinker, and to open the mind to the study of man on the lines of evolution which are accepted by the ablest scientists of this age. Price 10 cents; postage 1 cent.

#### PENDRAGON POSERS.

A ten-cent booklet of about 60 daintily printed pages under this title is made up of letters which appeared in a Michigan paper and attracted such attention that they have been put in permanent form. The author does not answer questions—he asks them. He points out by searching inquiries the weak points in our present national policy on the management of our new colonies and of our home affairs—the railroads, the banks, the trusts, the saloons, etc., etc. The questions will prove decidedly puzzling to those who believe in keeping things as they are. 10 cts. Light of Truth Pub. Co.



# MISCELLANEOUS.

## THE DOCTOR GAVE IT UP.

"A few days ago," said one physician to another, as he leaned comfortably back in his chair, after the manner of physicians when they are about to relate some of their individual experiences, "a young man came to my office in a highly wrought nervous state. After being ushered into my presence it was some time before he could collect himself enough to say, 'You make a specialty of nervous diseases, do you not?'"

"I replied in the affirmative.

"Well, then, I wish you would examine me thoroughly and see if you can determine whether I am losing my reason or not. My present trouble began a week ago, and as I can neither banish the circumstance from my mind nor find any hypothesis upon which to base reasonable conclusions, I have concluded that I must be suffering from some nervous disorder. I will tell you my story. For several days I had experienced an uneasy feeling that something unusual was impending. At times I was on the topmost wave of excitement and joy; at others, in the very slough of depression and woe. Nor could I discern a single reason for this unusual psychical condition. My health was perfect, my financial condition satisfactory, and my future prospects in my chosen profession, law, exceptionally bright—while in the present I was deeply interested in the senior studies prescribed in my college curriculum.

"On the memorable evening of January sixth I was seated before my study table, deeply buried in a learned treatise on metaphysics, when I saw the book close before me and at the same time felt a firm hand grasp my shoulder. I started up in surprise that any one should have entered my room unannounced, and without my hearing his entrance. I looked about, but saw no one. The door was closed. I laughed to myself, 'I have fallen asleep, and have been dreaming.' I thought, 'I must rouse myself, for I have no time to fritter away.'

"Then I set earnestly to work and soon forgot the incident, so deep was my interest in my study. Presently the same phenomenon was repeated. This time I was irritated at being disturbed, and, seeing no one, I searched the room everywhere, but found no one concealed there.

"What can be the matter with me?" I involuntarily exclaimed. I sat down on the edge of the bed and deliberately counted my pulse and found it to be normal. Then I went to the mirror and took a long, scrutinizing look at my image there, only to see a man in all the exuberance of youth, health and a contented mind.

"Surely," I laughed to myself, "that does not look much like a sick man. No, I must have been napping again. This time I am fully awake and shall not be caught dreaming over my text."

"A third time I set to work, but with the same result as before. This time I was startled, curious and mystified. No one was there. I leaned back in my chair and tried to discover some psychological reasons for the phenomena, but I found none that were satisfactory.

"If I were not in such perfect health I should consider that I am suffering from some wild hallucination," thought I, with a feeling of determination, "Clearly here is a mystery to solve. There is a cause for this and I must find it. I can not yield a point simply because I do not easily see the reason."

"Again I felt the hand on my shoulder, and a far-away voice spoke to me, saying, 'Young man, listen. All things that have been are, and shall continue to be. Think not that because you do not understand all the phenomena of life and death, those mysteries are irrevocably concealed from the human race. If you would understand the mystery of life you must humble your pride that you may seek and grasp truths, even though hidden in the lowliest forms and places. Remember that nature ever withholds from the scornful, the superficial and the careless that knowledge with which she rewards the patient, careful, investigating spirit which marks the earnest student.'

"The voice ceased and I began to feel frightened. 'Am I losing my reason entirely?' I asked myself anxiously.

"The voice replied: 'No. You were never more sane than you are at this moment.'

"Then what are you, that come unbidden to deprive me of precious time that should be spent in serious study?"

"I am a spirit. My body was long since resolved into its chemical elements, and those same elements have repeatedly taken on new forms of life only to be resolved into those same elements again."

"Tell me, then," I cried, "What is the great law of nature?"

"Evolution in both the physical and spiritual world," the voice replied. "The quantity of matter is constant, but the material phenomena of chemical affinity are transient in their main gestations and evolution, while that of the spirit is eternal."

"Spirit of the unseen world," I queried, hardly conscious that I did so, "Why do you tarry in the earthly sphere, now that your limitations have been removed?"

"I tarry because my spirit in its evolution has not yet served all its earthly interests with kindred spirits in mortal life."

"Tell me, what is the ultimate goal of the spirit?" I asked eagerly.

"Perfection. As the spirit ascends in its higher development it will gradually lose its finite interest in human affairs and assume the infinite character of the universal spirit of the universe; and when it has reached that supreme dignity it will become a perfect spirit and be one with the universal spirit of the universe."

"A sublime consummation for the human soul to achieve," I exclaimed, with a wonderful and new sense of the dignity of each human soul pervading my being. This conception of the spirit man, rising to the supreme dignity of the God of the Universe, overpowered me and I sank into a reverie from which I was aroused only by the sound of the breakfast bell, when I discerned that I had not been to bed that night."

"When he had finished his story, I proceeded to examine and to question him very carefully, but could find no evidence of the slightest deviation from the normal—in fact, he was a young man possessed of a high degree of intelligence and culture and of exceptionally good habits morally. I was puzzled and frankly confessed that I could not give him a scientific explanation for the phenomena he so graphically described.—Nelson Howard, M. D., in Suggester and Thinker.

## HERE AND NOW.

Stand not aloof nor apart,  
Plunge into the thick of the fight;  
There in the street and the mart,  
That is the place to do right.

Not in some cloister or cave,  
Not in some kingdom above,  
Here, on this side of the grave,  
Here should we labor and love.

—Ella Wheeler Wilcox.

## METHODIST LEADERS WHO HAVE OUTGROWN ORTHODOXY.

Dr. H. V. Sweringen's Letter to Rev. Dr. B. F. Austin on the Subject and the Latter's Reply.

In the March number of "The Sermon," published in Toronto, Canada, by the Rev. Dr. B. F. Austin, who was recently expelled from the London M. E. conference for preaching Spiritualism from his pulpit, is the following interesting correspondence between him and Dr. H. V. Sweringen, of Fort Wayne, Indiana:

Rev. Dr. Austin:

My Dear Sir and Brother: Now that you have been officially relieved from the mental straight-jacket of orthodox Methodism, I would like to know why several bishops of the M. E. church who, like yourself, have outgrown their creed, are not dealt with as you have been?

You are no doubt aware that at Chautauqua a few years ago, in a sermon or lecture delivered by Bishop Vincent, he declared that: "A disbelief in the deity or divinity of Christ need not necessarily prevent a man from becoming a Christian." Is this utterance in accord with the creed of Methodism? If not, why does not the church discipline Bishop Vincent? Bishop Foster does not believe in the resurrection of the physical body. Is this disbelief in accord with the creed of Methodism?

Bishop Foster also declares: "We think sin caused death and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe for death!" Is this statement orthodox?

Bishop Foster likewise exclaims: "However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all." Is this agnosticism in accord with the teaching of the M. E. church?

Bishop Foster also declared in a sermon preached in Pittsburgh, September 23, 1894, as follows:

"If I could concede for a moment that the world as I know it, and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom I worship, would by any possible method of condemnation send down to hell 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better, perhaps, in our morals, I would not go into heaven if I could. I could not worship such a God as that. I would join the hosts of hell in rebelling against such a God. Our God is not a God of that kind. God is love, and is trying to save men."

Now, while the foregoing sentiment has the ring of the genuine, true metal, and you and I can heartily subscribe to and endorse it, yet is it orthodox? Is it not heretical?

Bishop Foster also endorses the theory of evolution as follows: "Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it could not be. \* \* \* In Eden language took form, but it was not sufficient for revelation. Adam probably knew very little and God treated him accordingly. He did not give him such a law as he gave to Israel at Sinai, but he treated him as you would an infant." Does this sound like orthodox teaching?

Rev. Dr. J. M. Buckley, editor of the New York Christian Advocate, has publicly declared his disbelief in the infallibility of the Bible. Does such declaration accord with the general teaching of the M. E. church.

What I want to know is this: Why should Bishops Vincent and Foster and the Rev. Dr. Buckley be permitted to give bold and fearless expression to heretical ideas without ecclesiastical interference or prosecution, while you was obliged to suffer expulsion from your conference for a similar renunciation of some of the teachings of your church?

Very truly yours,

H. V. SWERINGEN.

Fort Wayne, Ind.

## THE REPLY.

We give it up. It is a good conundrum. We may hazard a guess, however. Methodism in the United States is more advanced than in Canada, and, particularly, than the London conference, which is known and recognized everywhere in Canada as the most unprogressive and retrograde in Canadian Methodism.

We can assure Dr. Sweringen that the action of the London conference has not disturbed us in the least. Except as an indication of the unprogressive character of orthodoxy on the one hand and the growth of liberal thought on the other, it has very little significance.

It has not injured us in any way, but has multiplied our friends both inside and outside of Methodism, and opened so many doors of useful and aggressive labor in spreading the spiritual philosophy that we have no time to look backward to the fleshpots of Egypt, much less a desire to return to them.

The wealth of Ophir would not buy from us the new and clearer views of religion and the Bible, of God, of Nature, and of man that have come to us within the past year.

B. F. AUSTIN.

The foregoing will make about as interesting reading for the general conference of the M. E. church now about to meet in Chicago, as the recent utterances of the Rev. Drs. Hillis and Parkhurst will make for the general assembly of the Presbyterian church soon to meet in St. Louis.

When a great man dies, for years the light he leaves behind him lies on the paths of men.—Longfellow.

## COULDN'T KEEP IT.

Kept It Hid from the Children.

"We cannot keep Grape-Nuts food in the house. It goes so fast I have to hide it, because the children love it so. It is just the food I have been looking for ever so long; something that I do not have to stop to prepare and still is nourishing. Wishing you all the success you deserve, Mary Y. Margeson, 80 Lincoln street, Winthrop, Mass."

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## ONE HUNDRED AND TWO!

The amazing statement that there are 102 Spiritualists in Philadelphia should be an eye-opener. If these are the pious figures of sectarian census takers, it is strange that so many were counted; but if they were making a petition to congress for a Sunday law, or to pension Comstock for his efforts to suppress all reformatory and progressive publications, the number would easily have reached 20,000, all taken from bonafide Spiritualists. But, in this matter of counting Spiritualists, it is not all directly chargeable to the church, though indirect, it may be. The truth is, that not more than 5 per cent. (and this is a liberal estimate) of those who believe in spirit communion are willing to be counted! This is a humiliating confession, but it is true. About two years ago my friend, Thomas Litchfield, of Fredonia, undertook to ascertain the names of all Spiritualists in this village of 4,000 to 5,000 souls. He knew many who act and talk as if they were Spiritualists, and take in Lily Dale every season, some making it pay them in a business way, and he found only one out of every eight of these who would consent to be enrolled as Spiritualists! Such contemptible cowardice is due, of course, first to lack of manhood, and to a sneaking, selfish policy that disgraces any cause to which it is attached.

But second, the conditions which have cultivated this moral idiocy, and intellectual depravity, are largely due to the influence of sectarian theology. It is an object lesson, too. It shows the diffusive power of organized effort. Ninety-nine per cent. of the human race are abjectly dependent upon some leadership. They must lean on something. They cannot think or believe without the support of some one to whom they look as a standard. When that standard is an organized body, with official heads, and definitions of truth that may be safely believed, then that body becomes the individual, and its official authority is master. But, in these days, there is a large per cent. who nominally accept but practically dissent from the dogmas they appear to endorse. But only as some powerfully popular man—like Ingersoll—or an organized body is presented as a safe shelter for the poor, starved, naked, shivering, jelly-spines who dare not attempt to think or stand by a thought without such support, will they stand up to be counted on the unpopular side. Church influence has done much to foster this self debasement, and its influence is constantly debilitating the moral stamina of its subjects. Nevertheless, by organized effort, they have done much good in the world. If for every dollar that goes to relieve some starving community, or to build a hospital, ten go to support the missionaries and pay big salaries to clergymen, it is yet a great help to the world, which it would not be without the organization. In our own faith, the lack of organized and united effort has left us at the mercy of the church, the world and the devil. And now the very ones (many of them) who quietly support the church and use Spiritualism for what they can get out of it and refuse to co-operate for the better work it may do in organized co-operation, are often ready with objections to the methods, or to persons who represent the methods, which might extend the influence and the effective work of Spiritualism in a hundred fold capacity.

These will not consent to be counted as Spiritualists, and the pious statisticians make capital out of this stupid weakness and selfish apathy. The N. S. A. has put a new marrow in the moral spines of thousands by its in-

fluence on the public mind, because it is an organized and representative body that dare speak and act, and the world respects numbers, courage and power. Critics assail, to be sure. Was there ever an organized movement that did not have this experience? But criticism is an educator. It develops the moral nerves and sharpens the intellect, while it helps correct mistakes. But it should not cause indifference. With all the blunders in organized bodies, the world has advanced by their agency. Now, a noble philanthropist in Washington, D. C., familiar with the objects and workings of the N. S. A., has offered to donate a house valued at \$15,000 for the benefit of that association, if all the Spiritualists in America will donate \$10,000 in cash for a working fund to further its objects and strengthen its hands for the good it may do. If this were a church call, it would be met in 24 hours.

In Buffalo one church raised \$23,000 in one day to cancel a church debt, while three others gave \$32,000 for the same object. All in one day, and that, too, the "Lord's day." Sunday is a good day for business in the church. It is a good day for raising money. But Spiritualists' lack the inspiring tonic of total depravity, bloody atonement, endless misery, an angry God and personal devil. Hence, a Baptist church in one day can raise six times as much money as all the Spiritualists in America can raise in a year! Yet we hear a great deal of boasting of the growth of Spiritualism and the decay of the church. Until Spiritualists show some signs of earnestness and interest in their own cause, it would be modest at least to admit that churches are more active than Spiritualists.

LYMAN C. HOWE.

### A Widow Tells How She Regained Her Health and Supports Herself.

I was a sick woman three months ago. Everybody told me I was too weak even to do my housework. Since then I know that all I needed was plenty of fresh air. A friend of mine told me that W. H. Baird & Co., 286 Century Bldg., St. Louis, Mo., wanted agents in every community to sell their Flavoring Powders and advised me to try it. This firm is one of the largest in the country and they fitted me out handsomely. I started in and the first week made \$17.50. The second week I cleared \$21.75, and since then I have been averaging from \$22.50 to \$30.00 a week. I never thought it was so easy to be an agent. Maybe it isn't with other things, but with the Flavoring Powders I know it is. I can sell from one to eight flavors in each house, and when those are used up they always come for more. The powders are cheaper, better and go farther than the old liquid extracts and the Powders have no alcohol in them. They please everybody. I have an established business now and it's getting bigger and bigger all the time. I've got a woman now to do my housework by the hour while I'm away and the children are at school; and I have my health back. It isn't every day that a poor widow gets a chance to support herself like this, and I advise every woman and man who wants to earn a comfortable living to write these people. They are generous and will do as well by you as they have done by me. MRS. SAMUEL B.

Upward of fifty writers and artists contribute to the May Ladies' Home Journal, consequently variety is combined with excellence throughout its pages. Rudyard Kipling drolly tells of "The Beginning of the Armadillos." Mary B. Mullett writes of "The Real Thrums of Barrie." Clifford Howard, of "The Flower that Set a Nation Mad," Mabel Percy Haskell, of "A Famous Boston Belle," and the Rev. Cyrus Townsend Brady continues his experiences as "A Missionary in the Great West." Ian MacLaren's article answers the query "Is the Minister an Idler?" and Edward Bok writes of early marriage and of domestic science in the schools. Two pages of pictures, "Through Picturesque America"—the second of a series—reveal the beauties of our country's scenery. The drawings, "The American Girl on the Farm," by H. C. Cristy, and "The Minister at Tea," by A. B. Frost, worthily fill a page each. Fashions for women and for girl graduates, cooking, and in fact every phase of home making, from the "Etiquette of Dances and Balls" to "How to Treat and Keep a Ser-

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### POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Relfsnyder, 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.

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## SAYINGS AND DOINGS

\*\*\* OF \*\*\*

Rev. Dr. Talkwell,

\*\*\*\*\*

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

"AND WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM, AND THE SHEEP FOLLOW HIM FOR THEY KNOW HIS VOICE. AND A STRANGER WILL THEY NOT FOLLOW, BUT WILL FLEE FROM HIM: FOR THEY KNOW NOT THE VOICE OF STRANGERS."

As Dr. Talkwell rose to make his usual report last Sunday morning, he said:

I have been asked again and again how I account for the change that has occurred in my audience, since I have left off preaching and undertaken to make these services of some practical benefit. For instance, as you all know my audiences have greatly increased, but what is a great deal better, at least one-half of my audience is made up of men and women that I could not possibly reach while I attended to the traditional duties of a regular pastor.

I see before me every Sunday morning a large multitude of people that I have tried to inveigle into this place by all ecclesiastical tricks and theological jugglery that my conscience would allow me to resort to, but they would not come. I have tried to get them here with free suppers, free entertainments, by appointing invitation committees, by using printed invitations, by introducing lectures on popular subjects, by making them hurried visits. I spared neither printers' ink nor prayers. I spent my physical strength and exhausted my mental vigor with every sort of claptrap and indirect bribery to get them here, and still they have stayed away. But now that I have ceased all this worry and worldly anxiety and gone about my Master's business without giving these services a single thought, they are

coming in increasing numbers every Sunday.

As compared to the work of my old pastorate, how easy is the work of my Master; how light are his burdens. Oh, how vain, how exceedingly un-Christ-like, was the work of those days when I wore upon my neck the yoke of ecclesiasticism, and bore upon my shoulders the burden of denominational zeal. I have laid aside all personal ambition about what sort of congregations attend this place. I never think of asking any one to come and hear me speak. This used to be my habit. I have reformed. To simply go in and out among those to whom I can be of the greatest service, is my only mission. I do not go among them to get them, but to help them. I bring to bear what learning and influence I may possess for their defense and encouragement. It is little or nothing whether they come to hear me speak or not.

But this seems to be the most effectual way to bring them to this place. I believe it was the reason the multitude followed Jesus. He went about doing good, instead of acting as the soliciting agent of some church enterprise. Think of Jesus going about Palestine trying to persuade the people to come to the temple to hear him preach! He had no time for such folly. He frequently sought to avoid the multitude. His was not the mission of a preacher. The world had already had too much preaching. It needed some one to show them how to do. This is exactly what is needed today, even more than then.

I heard a preacher complaining the other day that the world is growing more and more wicked because the people do not attend church as they ought to. I asked him why he thought the people ought to attend church. He replied, so that he might teach them God's word. This is a very common

mistake. The world does not need telling to be good; it needs showing how to be good. The world is saying to us preachers: "Show us the way; do not stand there and talk about it any longer. If you can do any better than we can, do it, so that we can see you and learn how." Not even a trade can be taught by talk; how much less the way of life.

All sorts of plans are devised from time to time to get more people to attend church. Nearly every way but the right way has been tried. As soon as the preacher dares to cut loose from the burdens and proprieties of church customs, and spend his time among those who need him, he will not lack for a congregation, whether he has a good choir or not. Opportunities for magnificent service to humanity are more numerous now than ever before in the history of the world.

One of the judges in our city told me not long since of one of the many cases that occur under his notice every year. A man charged with an unnamable crime in his own family was thrown into prison to await his trial. He had many friends in the shops where he worked, but the peculiar atrocity of the crime with which he was charged caused his friends to shrink from him in horror. No one was willing to go his bail. No one even called to see him during the four months' imprisonment while he waited for his trial.

A man used to active life, accustomed to plenty of friends, had enjoyed the respect of every one, was suddenly plunged into solitary confinement, shut out from all human intercourse. Words can never describe the suffering of those terrible months. When he entered that prison cell he was a strong man; when he appeared before the judge for his trial he was an emaciated, shrunken remnant of his former self. The abject defenselessness of the man excited the especial attention and pity of the judge, who appointed two young lawyers to investigate the case. They did so, and, to the surprise of every one, the suspicion against the man had not a particle of substantial foundation to rest upon. It was one of the most outrageous examples of misleading circumstantial evidence that could be imagined. As soon as it began to reach his friends that there was a possibility of innocence in his case, they rushed to his rescue. He was promptly acquitted. The day he returned to the shops an ovation awaited him from his former associates that

will never be forgotten by those who witnessed it.

Think of the wretchedness of those months of suspense. Think of the haggard weariness of the long days, and the awful anguish of the terrible nights — conscious of his own innocence; realizing fully the injustice of the charges against him, but utterly unable to do a single thing about it; caged like a wild beast, shunned by even his keepers, bearing the ignominy of one of the most dreadful crimes known to man; the victim of a curious combination of conspiracy and circumstances, but innocent of it all.

Never before in his life, perhaps never again, could a friend be of such value to him. But no one comes, and he can reach no one. Oh, for a chance to explain to some one who would listen and act. All this time within a short distance of his prison were over one hundred men who are called ministers of the gospel; men who are supposed to be spending their whole time and talent in following in the footsteps of him who said: "I was in prison and ye visited me," and yet none of them went to him. What an opportunity for service! What a strange occasion for some man wishing to win new parishioners!

What would have been the effect upon that army of men who worked in the same shop with this poor fellow, had some preacher found him out and vindicated his honor, as it would have been so easy to have done. To have restored him to his family and place would have won more hearts to the cause of Christ than all the wishy-washy missionary work that could be done in ten years. It is this kind of work that will make congregations, not literary work. There is plenty of it. Not a day passes but some poor, defenseless person could be found and rescued if some one only had the time and desire. It is this kind of work that has wrought the change in my congregation. Not prison work exclusively, but all kinds of humanitarian work, exactly as the Master did. The multitude followed him and they would follow any one else who does the work of a Christian minister. People will begin to go to church when they have something to go for. The sheep will follow the shepherd. They know his voice. It is not necessary to drive them, or coax them, or bribe them. They will gladly follow the shepherd. As soon as we make ourselves really shepherds, the flocks will follow. I am sure of it, for Jesus said it would be so, and because my experience has confirmed it.

### TEST OF TESLA'S IDEA.

#### Vessel Controlled From the Shore.

Just after the Spanish war Nikola Tesla put before the world a method that he had invented by which vessels of any sort could be started and stopped, steered, and, in fact, controlled in all their movements or in the movements of all their parts by electrical impulses transmitted through the air. It was asserted that this could be done at any distance from the operating point within 20 miles or so. Mr. Tesla's mind had been turned toward the study of this subject by the earlier events of the Spanish war and a patriotic desire to aid his adopted country to win against her enemy. The particular character of vessel which he had in mind at the time was one running submerged and carrying torpedos or mines of gun cotton or dynamite sufficient to annihilate the ships or other defenses of an enemy. In putting his idea into shape Mr. Tesla made a working model of such a vessel, which he operated in his laboratory, but, the war being over by the

time he had his model finished, nothing more was done toward putting the invention to practical service. He declared at the time that he would probably do nothing more with it, because it had been only a distraction from his more serious work.

"Now that the idea has since been made public, however," he said, "there will be no need for me to complete it. There will be thousands to take it up and develop its possibilities."

Hardly three months elapsed before the patent records showed that Mr. Tesla's prediction had come true and recently Cecil Varicas, one of those who took up the idea, has advanced so far in developing it that he was able to give an interesting exhibition of an electrically controlled launch before Commander Colwell, the United States naval attaché in London, and others. The test was made in the big public bath at Geovil, in Somersetshire, England.

The pool is about 300 feet long and 90 feet wide. The little vessel used for the experiment was 42 inches long and 7 1-2 inches wide, and for simplicity was built open and was consequently

obliged to do all of its maneuvering on the surface of the water instead of being submerged. It was propelled at a speed of about four knots by an electric motor driven by a primary battery. The method of control was through Hertz wave impulses, transmitted and received in practically the same manner as that used by Marconi in his wireless telegraph. The transmitter was set up at one end of the bath and the little vessel had a wire poking up from its mast to act as a receiver for the impulses.

"Make her come straight up the pool," said Commander Colwell when the trial began, and Mr. Varicas gave a turn to a wheel on the transmitter and the launch forsook its course to port and went straight toward the operator.

"Send her down again," said Commander Colwell. "I'll give you her directions. Port," he commanded, and the boat turned as if a man at the helm had answered the order. "Starboard" he called, and it turned at the order.

Then a stick was thrown into the pool and the little vessel was sent

chasing after it from the other end of the pool. It was driven directly upon the stick without the slightest trouble.

The method of control is through what the inventor calls a periodic interruption, which consists of a drum, turned by clockwork, the surface of which consists partly of copper and partly of carbon, unevenly distributed. Two conductors press upon the drum, and the character of the impulses which are sent out through these depends upon whether they are left at points where the carbon and copper occupy each one-half the surface of the drum or come from places where one or the other predominates. On the vessel the rudder is provided with a spring which holds it normally hard to the starboard, but the mechanism affected by the impulses presses against the spring in proportion to the character of the impulses, and so steers the vessel.

Mr. Varicas has apparently tried to accomplish only one feature of control—that of steering—and he admits that his controlling apparatus could be made useless if a vessel that was being attacked were supplied with ap-





TUNNEL ON WEST SIDE OF CREEK 2000 FEET FROM MILL.

paratus for sending out the electrical impulses. Mr. Tesla's model is a much more wonderful piece of mechanism. By means of a combination of electrical taps or impulses the inventor starts or stops the driving screw at will, throws the rudder to port or starboard, has electric lights glow or flash at will to indicate the position of the rudder, and, finally, without in any way interfering with the other features of the operation, he can, at a signal from the observer, flash up a light at the bow of his model, which is intended to represent the discharge of a torpedo or the firing of a mine. In fact, it is evident to one who has examined the very simple but ingenious controlling machine on the model that it would be entirely possible to do many different things aboard the vessel by tapping of the electric impulses as easily as the eight or ten different operations now performed are controlled.

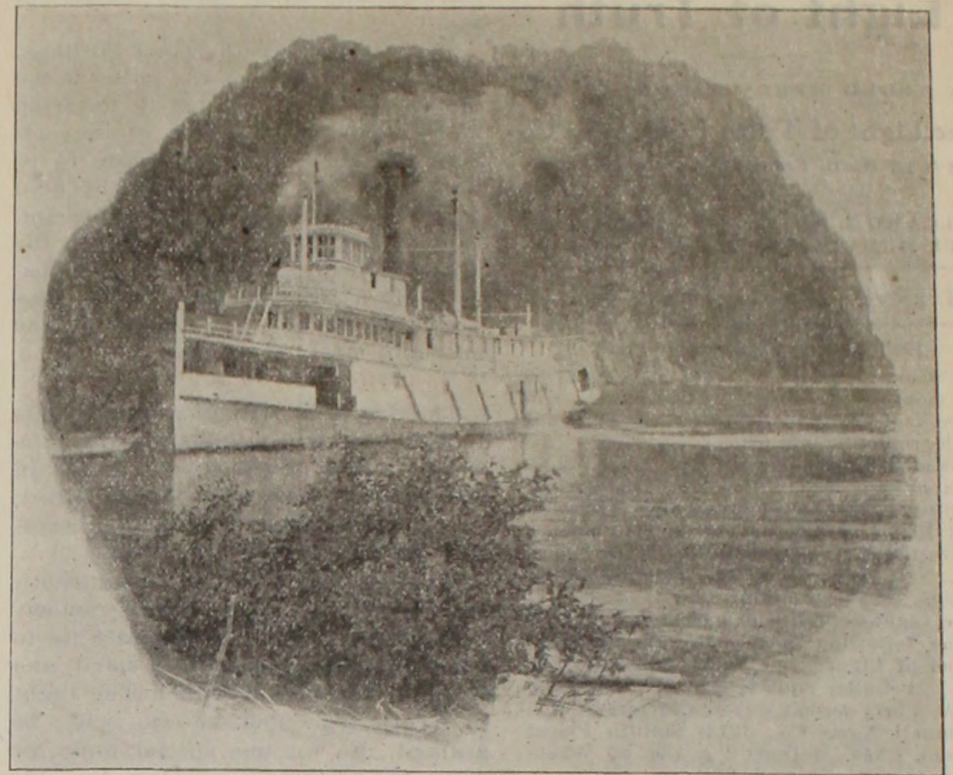
Moreover, Mr. Tesla declares that the impulses which he uses are of such a character that they can be easily and accurately attuned, and that 50 or 100 torpedo boats could be sent out at once from a single vessel or station, and separately controlled, and that no two would be affected by or answer any but the signals intended for it. Neither could an enemy affect the control of the boats unless he happened to hit by

accident upon the vibrations which might control one of the fleet.

#### TRANSLATIONS FROM OUR FOREIGN EXCHANGES AND CONTEMPORARIES.

B. B. K.

Journal du Magnetisme of February contains an announcement made by the committee of organization of "Congress Spirite et Spiritualiste International de 1900" (The Spiritist and Spiritualist International Congress of 1900.) The congress is divided into five sections—Spiritists, Magnetic, Hermetic, Theosophic and Independent Spiritualists, and has been formed through the influence of certain organizations existing in Paris and France for the purpose of combining to facilitate the investigation and development of Spiritualist sciences and doctrines. These organizations are here given in the original French names, viz: "Syndicat de Presse Spiritualiste de France Comite de Propaganda Spirite; Societe Francaise d'Etude des Phenomenes Psychiques; Societe Magnetique de France; Ecole Pratique de Magnetism et de Massage; Syndicat des Masseurs et Magnetiseurs; Ecole Superior Libre des



STEAMER KAKANEE AT WOODBERRY DOCK—10 FEET OF WATER.

Hautes Etudes Hermetiques; Groupe Independent d'Etudes Esoteriques; Order Martiniste; Societe Alchemique de France; Societe Theosophique, Branch Parisienne 'Ananta'; Etudiants Swedenborgians; Divers Groupes Spiritualistes Independents." Which may be summed up in a statement that the members of the Spiritualist press, the Society for Psychical Research, adherents of the school of Papus-Occultists, Magnetizers and Massage practitioners, members of the Hermetic Brotherhood, members of the Martinist Order, Theosophists, Swedenborgians, Spiritualists not affiliated with any particular body.

Funds and applications for participation should be addressed for Spiritism to M. C. Duval, 55 Rue du Chateau-d'Eau; for Magnetism to M. H. Durville, 23 Rue Saint Meri; for Hermetism to M. Papus, 10 Avenue des Peupliers; for Theosophy, to M. P. Gillard, 38 Rue de Verneuil; for Independent Spiritualists to M. Alban Dubet, 23 Rue Saint Meri.

Every one who, on giving his adhesion, shall contribute any sum what-

ever, shall be considered a member of the congress. Tickets to the sittings will be placed at the disposal of every member who shall have contributed at least two francs. A ticket to all the sittings will be issued to all who shall have contributed six francs. All who contribute 12 francs will be entitled to a report of the proceedings of the congress. The congress will be held towards the end of the exposition, the exact date to be hereafter announced. The committee of organization consists of Allar, Couillerot, G. Delanne, Alban Dubet, H. Durville, C. Duval, Fabius de Champville, Laurent de Faget, P. Gillard, Grelleau, Hervy, L'Abbe', Julio, Papus, Renard, Rosabis, Sedir.

Journal du Magnetisme, in a notice of the statements recently made by T. J. Shelton as to the communications with his daughter by telepathy, and which have found their way into various foreign journals, says: "Th. Shelton, whose good faith we have not the slightest doubt of, for we believe in the possibility of such communications, would have done well, since he was in the humor to reveal these matters, to give us some information on the method in which he operates."

A new seer has made her appearance in France—at Tremblay, a small commune near Segre. She answers to the name of Angele Sivet, and is a domestic in the family of the mayor of the place. She predicts danger to France, or rather a woman in white appears to her dally and makes this unpleasant prophecy—at least so says Petit Journal.

The deaths of M. Bue, the author of a work, "Curative Magnetism," at the age of 71, and of Dr. Azam, who was among the first to introduce into France the works of Braid, at 79, are noticed by Journal du Magnetisme.

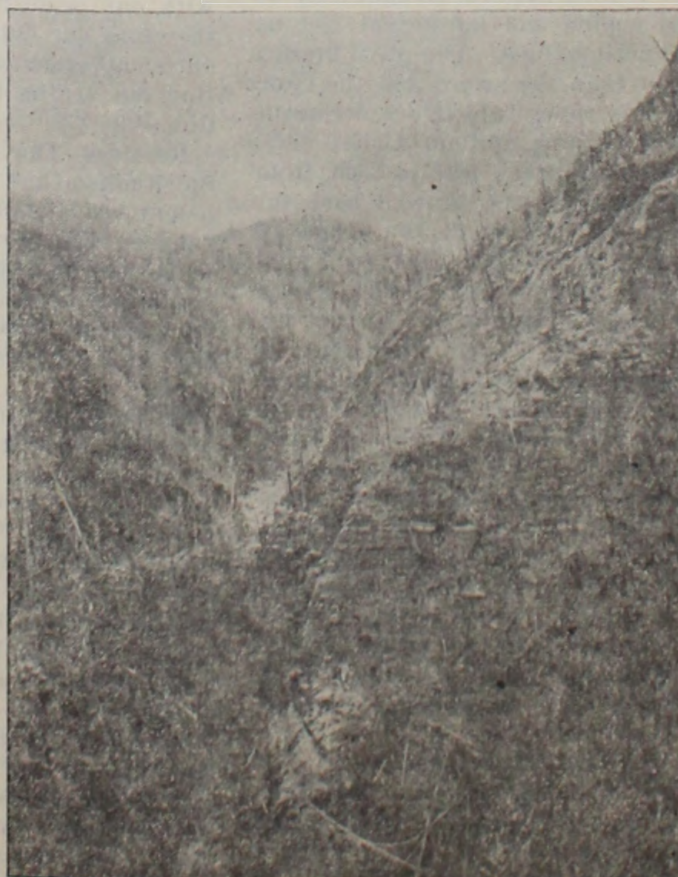
Max Rahn, in the March number of Uebersinnliche Welt, announces his retirement from the editorial work on this excellent magazine and that Woldemar Hafa will succeed him in charge of this organ of "Sphinx."

Customer—"That's a peculiar looking high hat—that one open at the top. Is that the latest style?" Hatter—"That's merely a specialty. It's the new 'Megaphone Silk Hat,' designed for congressmen and senators."

Light of Truth Album, \$1.25, postpaid.



A NEARER VIEW OF THE BRIDGES AND STAIRWAY UP THE CLIFF.



LOOKING UP SOUTH FORK—WOODBERRY CREEK.



# Light of Truth

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WILLARD J. HULL, - - - EDITOR.  
LUCY M. HULL-SMITH, Ass't Editor.

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"He who would be the greatest among you, let him be the servant of all the rest." Ever hear of such a definition of greatness? Perfectly preposterous, isn't it? Ever hear about the stone the builders rejected?

Preparations are being made to hold a state convention in this city May 23 and 24, at the Masonic Cathedral on South Third street. The convention will be under the auspices of the Ohio State association. The program will be furnished later. There will be a great outpouring of people undoubtedly, and the convention ought to be a success.

Some of the most beautiful, the most cultured and refined people of this work-a-day world are Spiritualists. In fact it would be hard to find real culture and beauty of character where there is not a corresponding touch with the angel world of mankind. The sensitive, the contrite, the lovable and the beautiful of earth are all Spiritualists. None save these can enter the company of exalted souls who have gone on higher. The benedictions and gentle influence of the other world are susceptible by those only who reach out and up in holy faith and calm assurance.

## THE NEED OF THE HOUR.

How best to bring out and cement together the vital forces of love and good will, and assist materially in the great basic work of altruism, upon which our higher spiritual growth depends, has been the occasion of late of deep thought, not without some misgivings. The Light of Truth feels that Spiritualists have reached a crisis and that now is the time that tries their souls. It is no sudden thing. Crises never are. They are the portents of events and act like the eruption of volcanos. Long periods of accumulated effort in one or more directions bring them about. The dearth of wholeheartedness, the prejudices born of ignorance, the rivalry instigated by vain conceit, disputes over non-essentials and a hundred and one other causes have contributed to the deadening, non-responsive conditions felt everywhere, and not a few are alarmed lest, as a body, we have really lost touch with the spirit world and are drifting like flotsam and jetsam on the sea of thought.

None deplore this condition more than the intrepid self-sacrificing

workers who alone appear, as yet, to see it.

The Light of Truth is not faithless, but feeling as it does the pulse of the movement as represented in its army of readers, and the many correspondents who pen their thoughts to it, there is indeed at this hour the need of sound counsel, wise suggestion and earnest purpose to the end that the divine principles of this, the only gospel of love and wisdom on earth, may draw nearer and yet nearer to the hearts of men and women.

\* \* \*

The Light of Truth suggests this thought and appeals specially to the speakers and mediums, not indeed in the sense of dictation, not to direct, except as it seems profoundly necessary at this juncture.

Will you take the following sentiment close to your souls and, pondering upon it, submit it if need be to your guides and teachers in spirit, and with their approval, which The Light of Truth feels and knows will be granted, use for one special topic for discourse on Sunday evening, May 13:

"JUDGE NOT, LEST YE BE JUDGED. FOR WITH WHAT JUDGMENT YE JUDGE, YE SHALL BE JUDGED; AND WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN."

THE NEED OF THIS HOUR—A FIRM RELIANCE ON THE DIVINE REVELATIONS OF THE SPIRIT WORLD, WITH CHARITY, PEACE AND CONCORD AMONG MEN.

The Light of Truth indicates Sunday evening, May 13, in order to give all sufficient time to read and digest this, we believe, divine proposition. And on that evening the workers on the Light of Truth will join in silent prayer and with contrite souls in the great efflux of thought that must go heavenward from our rostrums, thus drawing us nearer the grand company of the celestial world. Let there be a full, frank and exhaustive discussion of this topic. A mighty thought force will go with it. It will aid immensely in leading us all out of the bogs and briars now encompassing us. It will bury deeper, let us hope beyond recall, the bludgeons of hate and scorn, which too long have sundered the mighty forces and loving relations which ought to be the sine qua non of true Spiritualists.

Thoughts kill, and thoughts make alive. Let us agitate thought; let us not be supine and indifferent; let us not be acrimonious. The olive branch is better than the sword and the club. When this paper held it out, it meant it. It is out now, and out it shall stay, no matter if every leaf is torn from it, and angry winds throw it back for a time. Spiritualism is the gospel of love or it is nothing. Let each soul search its own house. Retire within and worship there. Thus "Nearer, my God, to Thee." In no other sense is Bethany intelligible. God is within us. Satan is within us. The universe in epitome is within us. Heaven and hell are within us. Let us then be true and hand down unsullied to other hands this divine gospel when we are done here, and depart each to his own place in that world toward which we are all tending, where no mask hides the soul, and where we shall know as we are known. There can be no more solemn thought than this. Heed it now, O people.

The true knight is found kneeling, that is to say the suppliant soul is the strongest and most valiant. Arrogance is weakness. Conceit is a disease. Get thee into thy closet, man, and pray in secret. Thy wage shall be paid.

All things are working together for good.

## THE WISCONSIN CONVENTION.

A great and important meeting of Spiritualists and inquirers upon the principles involved in Spiritualism took place at Stevens Point, Wisconsin, a week ago. It was the initial state convention of the Wisconsin association and was attended by the leading minds in the movement, including President Barrett, Moses Hull, George H. Brooks and others. Hon. James B. Townsend of Lima, O., was a guest of the convention. It was a lively and harmonious gathering. Many fine addresses were made, many messages from the inner spheres were given, and all went well. The gist of the event is contained in the following resolutions which were read and adopted:

Whereas, Spiritualism, which is really as old as the oldest inhabitant of the spirit world, has within the century now closing proved that the mental climate of this world is such that many of the people are now ready for the truths of Spiritualism, and that it has been introduced to many of the inhabitants of earth; and,

Whereas, Spiritualism has, in its own strength, during the last 52 years, stood up and successfully combated all its foes, thus proving it is worthy of our adherence and support; and,

Whereas, a National Association of Spiritualists has been formed, which for six years has been doing a glorious work; and,

Whereas, Spiritualism is organized by state associations in 18 of our states, and each of these associations is doing a good work; therefore,

Resolved, That we, the Spiritualists of the state of Wisconsin, will follow the example set in several other states, and organize ourselves into a State Association of Spiritualists, under the National Association of Spiritualists; adopting its Declaration of Principles as our Declaration of Principles, and otherwise conducting ourselves as becomes those working under a charter from that body.

Resolved, That we organize, not to manifest our power to "sit still," but to co-operate with each other, and with the Spiritualists of other states in an effort to get the truths which have made our hearts glad before others who need their benedictions.

Resolved, That we thoroughly believe in the children; and that during their young and tender years is the proper time to impress their minds with our beautiful philosophy; it is therefore our duty to adopt and carry out some systematic plan for presenting our truths to the rising generation.

Resolved, That for the past 52 years Spiritualism has suffered from incompetent teachers and mediums; that we rejoice that now an effort is being made at Lily Dale, N. Y., to fit our speakers and mediums to stand on an educational equality with the ministers and workers of other denominations.

Resolved, That our Spiritualism is all-sided—that it covers every reform of the age, and is always opposed to the operations of the strong against the weak.

Resolved, That Spiritualism stands for civilization, and that as civilized people never kill each other, either legally or illegally, we are totally opposed to both war and capital punishment.

Resolved, That we pledge ourselves individually and collectively to carry out with purse, pen and voice the spirit of these resolutions.

Dr. Benton writes that United States postage stamps only are wanted from persons writing to him for spirit messages, as he can not use foreign stamps.

## STRAWS IN THE WIND.

Who is John Calvin that he is made to eclipse Jesus Christ? From childhood I was trained as a New School Presbyterian, and have made no change in my theological views. This doctrine of reprobation is, in my judgment, unscriptural, unevangelical, heretical, and anti-Christian. When I found my repetition of it disturbed my brethren I quietly withdrew.—Rev. Dr. N. D. Hillis. And he has this and a lot more like it copyrighted. Rev. A. C. McGiffert copyrights an article and says that all creeds need revision, while the Rev. B. F. De Costa says that Catholicism is the only refuge. The Archbishop of Canterbury gives it out that the state church of England is undergoing a period of trial which will result in good or evil according as the people use judgment and Christ-like moderation in facing it, and Mr. Dooley, speaking of Rev. Sheldon's Christian newspaper, says: "I know now why more people don't go to church."

## GETTING TO BE QUITE NATURAL.

A resident of Boston wrote to Mayor Hart the other day asking to be appointed to one of the highest salaried positions in the gift of the executive, and offering as an inducement to pay the Mayor \$1,000 in cash. In response to an invitation to present his application in person he called at the mayor's office a few days later, and was highly indignant when informed that in offering the \$1,000 bribe he had committed a criminal offense. He said he believed he was following the usual custom in making the proposition; and as he seemed to be quite unsophisticated he was not prosecuted.

A society of women with the name "National Legislative League" has been organized in New York with Mrs. Lillie Devereux Blake for president and Mrs. Elizabeth Cady Stanton for vice president, the purpose of which is to secure at least one member in every existing club, whether for suffrage, temperance, art, literature, mothers, etc., so that when any action is undertaken for the benefit of women there may be a pressure from all these associations in resolutions, etc., which will secure success. The necessity for some such associated effort is obvious when present conditions are considered:

In thirty-seven states a married mother has no right to her own children.

In sixteen states a wife has no right to her own earnings outside of the home.

In eight states a woman has no right to her own property after marriage.

In seven states there is no law compelling a man to support his wife and family.

In all states there is a discrimination against women in the matter of employment and compensation.

A letter from Dr. Arthur Houghton says: "I had the pleasure of meeting Mr. Townsend at Stevens Point, Wisconsin, last week, and I believe that any psychic can see that he is one of the great future factors in the Spiritualistic problem." Dr. Houghton announces that he has left the pulpit occupied by him for the past fifteen months and is now organizing a spiritual society in Chicago on the broadest and most ideal lines. It will have at least a large educational value. Persons interested in such a church may write to Mr. Stevens at 2901 Cottage Grove avenue.

As words are used to conceal thought, so great ability is sometimes used to conceal foolishness.



## AFTER MORE LIGHT.

To the Editor:

Please answer these few questions through your paper, as it just suits me to the letter. I was converted to the faith of Spiritualism Oct. 28, 1898.

What is man's soul?

When does the soul become a spirit?

When man is converted has God forgiven him his sins?

Do you think there is more than one heaven?

Was it intended for man to die?

Can we better our conditions in the next world or must it all be done in this present world?

J. F. KREMBLEBINE.

Kenton, Ohio.

Man's soul is the real man. All the organs of the body have soul in them. Man does not in the sense of attachment possess a soul. He IS a soul.

The soul does not become a spirit. Spirit is the static and dynamic energy in and through which soul manifests objectively and subjectively; i. e., through the physical body in earth life and the spirit body in the spirit life. There is a physical or natural body and there is a spiritual or psychic body. Soul is the ramifying, permeating and eternal consciousness of both.

There is no forgiveness of sins by virtue of the mere processes of intellectual change. Conversion to this, that or the other method of thinking has nothing to do with atonement. Neither does man violate or break the law by sinning. He merely breaks his connection with the law and suffers for it, sooner or later. The law neither lets nor hinders. Man is the arbiter of his own fate so far as the penalty for wrongdoing or as regards the reward for well doing. God forgives him, then, in the sense that he forgives himself, and the soul will not be content until the law is fulfilled. A man can not deceive himself and be happy, hence justice will ever require that wrongdoing be expiated by the wrongdoer in restitution. Repentance without works is dead.

There are as many heavens as there are souls to inhabit them. Each gravitates to his own place by the law of attraction and the desire for affiliation. "In my Father's house are many mansions," said the Master. Heaven is not so much a locality as a state or sphere of being.

We should judge that it was intended for man to die, taking the earth, which is a vast cemetery, as an indication. Everywhere and in all things death, or change, is the law. Physical life is a struggle with death. But death is not a destroyer. It but marks the final change and transformation of all things. It affects in no wise the inherent attributes of progressive development. It makes way for new forms, and gives new place for old forms. It is a gateway, not a cell.

We can better our condition in the next world by doing our level best in this world. If, perchance, we are cut off, that is a mere incident. Eternity is a long, broad and deep proposition, too big for the writer of this, but the soul being deathless, and consciousness ever active, what remains undone here will have to be done "over there." The universe, so far as we can comprehend it, is a vast workshop; and there are no dislocations in it. Order is heaven's first law, the corollary of which is, heaven is divine order. Therefore we can not possess our heaven unless our part of the universal workshop is in order, and as the struggle of the soul in spirit and in matter is to possess itself, ergo, heaven, we shall all have something to do for some time to come, either here or in spirit life.

## WILLIAM V. NICUM.

Amongst the young workers in Spiritualism few have a more enviable record than Mr. Nicum. He is a well known resident of Dayton, O., and has been prominently identified with Spiritualism in that city for some years. He was formerly president of the Denton club and has done much to further the work.

Mr. Nicum is a commercial traveler and has been connected until recently with the great firm of Andrew Jergins & Co. of Cincinnati. He is now with Walke & Co. of St. Louis, and travels all over Ohio, Kentucky, Indiana and Michigan.

But in the midst of a busy mercantile life Mr. Nicum feels and has felt for a long time the call to other and higher duties. So strong has been this feeling of late that it has seriously affected his spirit for pursuing his avocation. All of which proves what the writer himself long ago experienced, that when the unseen forces have a work for any particular individual to perform, he or she will have to do it.

In obedience to this call, and feeling that a sphere of usefulness lies before him in the public work of Spiritualism, Mr. Nicum is arranging his business affairs so as to enter upon it. He is a successful hypnotist, a great reader, a fluent speaker, and his soul is most at ease when at work among Spiritualists. He is a Spiritualist through and through. Hypnotism, Mr. Nicum contends, is a valuable means of bringing out latent powers of mediumship, and more than one person has under his direction astonished a company of people, giving indubitable proof of incarnate intelligence and power while in the hypnotic state. Recently in Cleveland, at a parlor seance, he had eighteen subjects and hypnotized every one of them. This for an amateur is remarkable. Four of these subjects went under control and gave some extraordinary manifestations. One of the young ladies had been sitting at regular intervals for a long time with no results until Mr. Nicum put her into the hypnotic sleep.

There is no question about the efficacy of hypnotism as an aid to the development of mediumship, and this appears to be Mr. Nicum's specialty at the present time.

An excellent likeness of this gentleman appears elsewhere. His home address is 1553 West Second street, Dayton, Ohio.

## A NINE-POUND BABY.

We are glad to announce that Harrison D. Barrett, the efficient president of the N. S. A., has been made exceedingly happy and joyous in consequence of the arrival at his fireside of a nine-pound baby daughter. Mother and child, we are glad to state, are doing well. We congratulate Mr. and Mrs. Barrett on the happy event.—The Progressive Thinker.

The Light of Truth likewise wafts to the happy parents sincere congratulations.

No girl can afford, either for her own surest happiness or for the comfort of mind of him whom she marries, to wed a young man during the formative period of his life, which is between twenty and twenty-five. And she who withholds from a young man her consent to marriage until he has reached the first year of the beginning of wisdom is a mighty sensible little body, and acts in a manner which she will never have any cause to regret as long as God gives her and her husband life.—Edward Bok, in the May Ladies' Home Journal.

Conscience rarely takes a vacation.

## GETTING TOGETHER IN GEORGIA.

"The College of Progressive Thought," numbering about fifty persons, has been organized at Atlanta, Ga. It is composed of the best resident psychologists, both teachers and operators, and will join with others towards a movement for the formation of a national society for protection against the encroachments of the medical trust, and to promote proper legislation.

## NOT LONG FOR THIS EARTH.

"Senator Bate of Tennessee," says a writer in the Washington Post, "is one of those old-fashioned statesmen who believe that a legislator should not be under obligation to a corporation. He says that he never accepted a railroad pass. He pays, too, for his telegrams, never even taking advantage of the government rate."

## ANOTHER TURN OF THE SCREW.

By a new ordinance, which goes into effect in Grand Rapids, Mich., May 1st, all clairvoyants, trance mediums and magnetic healers in that city will have to pay a license fee of \$15 a month or \$180 a year. These people are among a long list of others comprising nearly every avocation in the city who are taxed heavily by the city government.

Up to date there is only one disagreeable thing the average man would rather do than to go with a woman when she starts out to buy an oriental rug, and that is to have his teeth fixed.

The Garden of Eden is in the human heart.

## WHAT SPIRITUALIST EDITORS ARE SAYING THIS WEEK.

That person who first had nobleness of character to question the authority of the creeds became an investigator. Investigation confirmed him in his skepticism, and left him in a condition to acquire real knowledge. He was an agnostic. It was then the spirit world came to his aid and unlocked the secrets of the ages in regard to a continued life. Doubt was resolved into certainty; the agnostic became a believer in immortality, and to-day we have Spiritualism, demonstrated as an eternal truth, as well established as is the solution of the easiest problem in mathematics, and education has led the way to its establishment.—The Progressive Thinker.

Some fanatic has introduced a resolution in the Iowa legislature to amend the Sunday law by striking out the words, "Except that of necessity or charity." With such an amendment, "any labor"—the caring for cattle, the cooking of a breakfast, dinner or supper, the making of beds or sweeping the house, or the harnessing or driving a team to church on Sunday—will be subject to a fine of "not more than five dollars, nor less than one dollar, and be imprisoned in the county jail until the fine, with costs of prosecution, are paid."

The proposer of the bill should be the first person prosecuted, should it become a law. And the state would be a good one to pass by, or leave, when cursed by such an enactment.—Religio-Philosophical Journal.

Dr. James Martineau, the recently ascended sage of Unitarianism, said: "If any one being a Unitarian, shrinks on fitting occasions from frankly calling himself so, he is a sneak and a coward."—Christian Register, April 19, 1900. In connection with these plain words from Dr. Martineau, the thirty-eighth verse of the eighth chapter of Mark should be read: "Whoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels." These two quotations are especially applicable to those persons who declare that they know Spiritualism to be true, yet are ashamed to avow themselves Spiritualists.—Banner of Light.

So full of misstatements and untrue allegations is this twenty-five-year-old sermon of Talmage that it is difficult to choose one as a starting point.

The audacity of his statements in the

## TO THOSE ACRIMONIOUS SOULS.

Do you judge as you would be judged? Are you quite sure the beam is not in your own eye and the mote in your brother's eye? Have charity. Cultivate the soul forces.

Have you the testimony of a good conscience? Other things will come round if you have. As Emerson says, there is a remedy for every wrong and a satisfaction for every soul. Keep the conscience clear and there will be no time to peck at the foibles of others.

Young man, don't impute to the gentleman who wears a tall silk hat and talks fluently any superabundance of live ideas necessarily. Imagine Jesus or Socrates or Marcus Aurelius with a plug hat!

You can not always rely on what a woman means by what she says, but you can make no mistake by relying on what she means by what she does.

Most people are no worse than their surroundings. Some people improve their surroundings and grow better, but there will always be mediocrity.

"Medical Talk," a live, progressive quarterly magazine, and the Light of Truth one year, \$1.50. Send in your subscriptions.

Purity of self and charity for others is the only method whereby truth can become established and humanity united.

To forget an injury is the noblest virtue.

face of the recent pronouncements by men like Professor Hodgson is colossal. Either Talmage has not read such statements, or he imagines there is only one wise man in the world.

The first falsehood which attracts my attention is the following utterance, "Deception being the main staple of Spiritualism, no wonder it chooses the darkness."

The main staple of Spiritualism being the truth of spirit return, and Talmage admitting the fact, he stands convicted of lying when he terms spirit return "deception."

The great labor of Spiritualism has been in the direction of providing proof of the existence of another world for the sceptic, with whom the church has lost touch entirely; and while admitting there has been some deception on the part of media, the main staple of Spiritualism has never been and can never be deceptive, because it is an absolute truth.—The Two Worlds.

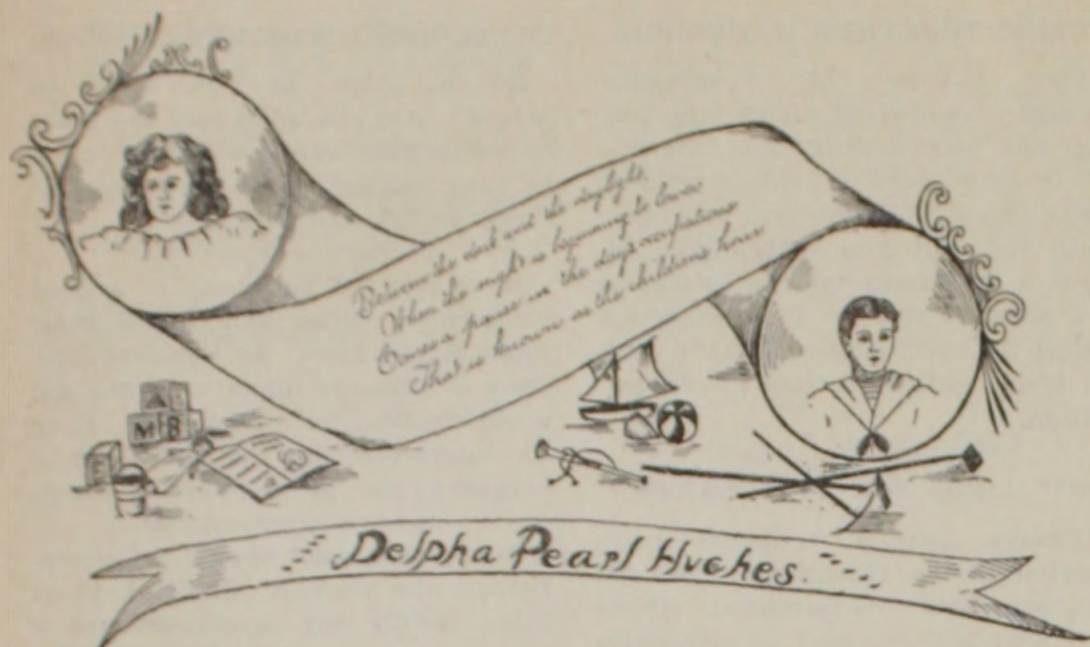
A late number of The Harbinger of Light contains a wholesome little epistle by Paul Ferris on the need of charity and breadth. We all know it, but these primary necessities are like the fresh air, in wanting constant renewal. Here is Paul's view of it. Referring to one who suggests "that Spiritualists should organize an executive committee to decide who shall and who shall not speak on the subject of Spiritualism," he says:

"The writer forgets that to deprive a person of the liberty of speech would be unjust, and how can we have truth without justice? Societies can acknowledge whom they think proper, but they must not forget that we are a free people so long as our freedom does not infringe on the liberty of others. What we want is equal rights to all and privileges to none."

"Let Spiritualists consider the many vexations that all advocates have to contend with. First we have the general public, who brand us one and all either as rogues or fools. Secondly, domestic strife too often makes our path very rugged. Thirdly, we have the little busybodies who do nothing for the cause themselves, but find fault with those who do. Should you be a free-thinker you have all the slave-thinkers snarling like a lot of mongrels at a thoroughbred, and the conservative members look upon the social reformer as an Anarchist or something worse."

We can reasonably ask: "Is the game worth the candle?" Something answers "Yes." Retrogression is impossible, our march is onward, ever onward.—Light.





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



FRANCES ALBERTINE MEISSE

Will be recognized by her many friends as the author of many of our most interesting letters, and all will be delighted I know, to thus become acquainted with her winsome face.

#### SPRING HERALDED.

Oh! the sunshine told the blue-bird  
And the blue-bird told the brook,  
That the dandelions were peeping  
From the woodland's sheltered nook;  
So the brook was blithe and happy,  
And it babbled all the way  
As it ran to tell the river  
Of the coming of the May.

Then the river told the meadow  
And the meadow told the bee,  
That the tender buds were swelling  
On the old horse-chestnut tree;  
And the bee shook off its torpor,  
And it spread each gauzy wing  
As it flew to tell the flowers  
Of the coming of the spring.

—Selected.

Springfield, O., March 25, 1900.

No. 113 South Factory St.  
Dear Aunt Rose: You ask for a sketch of my life. My brain has been whirling round and round until I almost feel dizzy trying to scare up something to write about. You know Aunt Rose, a little girl nine years old, who has always been at home has not a very interesting life in which to give an interesting sketch or story. The only thing I can think of at present, which may possibly interest you and perhaps some of the little folks in the Children's Hour, is the story how I came to be who I am. In giving it I can combine the sketch of my life and a story.

It was during the winter of 1891. Papa and Mamma were interested in watching a beautiful pure white stork hovering over our house; it was so high at first they could hardly see it, but it gradually came nearer and nearer. Just about that time Mamma and Papa decided to buy a baby girl for company for their little boy "Paul." They had just about concluded arrangements with a dealer who raises the baby trees in California, when to their surprise and great delight, one morning while watching the stork as it flew 'round and 'round the house, they saw it carry in its beak a tiny little baby. Now they thought it foolish to send way to California for a baby and get one that grew on the earthy trees, if they could only induce the

stork to come down with his; how much nicer it would be, for they could then have a baby right from heaven. Now Papa is pretty smart at times, so he soon thought of a way to catch the stork. He opened the window and placing some very tempting food on the table near by, waited for the stork to see it. It was not a great while before the stork, coming near the window, saw the food and darted into the window right in the house and perched on the table. Papa and Mamma danced with joy, for in its beak it carried a sweet baby girl. But he did not want to give it up. Papa talked and reasoned with him. They told him what a nice home he had for the baby and how they had been thinking of buying one from the baby raiser, besides Papa told him he could eat all he wanted of the nice food on the table and that he could have his liberty. So after considerable coaxing he, the stork, consented, and about 9 o'clock in the morning of February 13, 1891, the stork handed over the baby. He then partook of a good meal and bidding Papa and Mamma good-bye, flew out of the window and back to heaven. Now Mamma says that little curly-haired girl was I. She says it was the first time I was. But as I just celebrated my ninth birthday, I know for myself that I still am and the good spirits tell me I always shall be. Your little niece in love and kisses.

FRANCES ALBERTINE MIESSE.

No one will doubt your origin from the realms of light and love, Frances, when they read your charming little story, and we trust all the papas and mammas will learn well its lesson, that to look heavenward for their darlings is to be blessed with seraphs in human form.

Cleveland, O., April 14, 1900.

1411 Cedar Avenue.

Dear Aunt Rose: I saw my story and letter was published and I thank you very much. I have been ill the past week with neuralgia, but I feel a little better to-day, so I thought I would write to you. If Cousin Bessie Shafer will write to me I will gladly answer her letters.

We are having quite cold weather here for April. As soon as the wild flowers are out, I will send you some if you would like to have them. Here is another story that I hope you will like:

I hope you and all the cousins will spend a pleasant Easter. Is Rollin a pretty place? Cleveland is very pretty in summer with its beautiful shade trees, fine lawns and beautiful flowers.

My favorite flowers are the violets and carnations. What are yours, Dear Aunt Rose?

Hoping to receive an answer, I am as ever, your loving niece,

ISABELLA E. CHADWICK.

Of course Aunt Rose would be delighted with the wild flowers. Won't the cousins please report the various kinds they find in their widely separated localities?

What are my favorites? Oh! I love them every one, but the roses, the beautiful roses above all others. Next dearest are the pansies with their sweet up-turned faces that one can almost imagine understand your every word of love and praise.

I can not say that Rollin has many attractions, for it is an old, rather unprogressive village, the site of the old-time "tavern" of pioneer days.

Yes, I should like so much to see the beauties of Cleveland, which I have so often heard spoken of in words of praise.

#### THE WISH.

##### Chapter I.—Ella.

"Oh, dear me, of course Sallie must be sick and go home, and—and I must hurry and wash the dishes, how I wish they would do themselves," sighed Ella Homes one early spring morning.

"Come hurry, Ella dear, that's a good girl, and wash the dishes for mamma," said her mother.

Ella soon washed the dishes, and began to sing softly to herself.

"I wish something would happen, mamma, something nice, don't you?" said Dorothy, her cousin, but who calls Mrs. White mamma, because her own lovely mother had flown to the beautiful summerland.

##### Chapter II.—Dorothy.

"Yes, darling, and I hope you will get your wish, dear one," said mamma.

"I wonder if there are fairies now," mused the maiden. "I'm going under the trees, Ella; come on with me, it's an hour before lessons," said Dorothy. And this is how Dorothy got her wish. She was sitting under a large maple tree, and saying "I wish I were a fairy," and will you believe me, Dorothy heard a sweet voice saying:

"If you would, a fairy be  
Follow me."

"First of all," said the fairy, "you are too big." So she waved her wand, which was a violet, and Dorothy grew smaller until she was no larger than a bird. "Come, Robin, you must sing a sweet song while we paint the spring flowers," said the fairy to Robin Red Breast, "and you, too, Dorothy, must help us paint. Puck will show you how to paint roses and carnations."

Dorothy found Puck a mischief, for he told her roses should be green and carnations blue, so Dorothy worked hard all morning painting green roses and blue carnations. The Fairy Queen scolded Dorothy real hard, and she cried too, and Puck, the mischief, laughed, but Dorothy wanted to go home, and the fairy waved her wand again, and Dorothy said: "Oh, Ella, I had my wish and I never want to be a fairy again."

##### Chapter III.—Another Scene.

"A fairy —," but there goes the bell, and both girls went to the school room, where Miss Martin, the governess, awaited them.

"Come, Ella, this is the third time I have spoken to you in fifteen minutes," said her teacher. "Come, Ella, please attend to your lessons now, and pleasure afterward," but Ella was wishing she was a princess. And so time sped away, and lessons were over for Dorothy, but Ella was still in the school room.

At last they were finished, and Miss Martin dismissed her with the parting wish that she would attend to her lessons at the proper time.

"Ella, Blanche and Anna have come to spend the afternoon, and mamma says we may have tea on the lawn, if we wish." And at last Ella got one wish, if not the one to be a princess, for she wished some one would come, and they did. After awhile Dorothy told them about her turning into a fairy and painting green roses and blue carnations. They all laughed, and Dorothy said, "Well, you need not laugh, for the fairies work real hard, and they, at least the queen, scolds if you don't do it right, so let's be contented, and then we will be happy."

ISABELLA E. CHADWICK.

#### A RIDDLE.

When she's young she's tall and slender,  
Any faint young breeze could bend her.  
She grows stout as she grows old,  
And her hair is sunny gold.  
As the days pass out of sight,  
Lo! her hair turns snowy white.  
Then the children in their play  
Wish—and blow her quite away.—Selected.

#### THAT BOY.

(St. Louis Observer.)

Through the house with laugh and shout  
Knees threadbare and elbow out,  
Mamma hears, with anxious doubt,  
That boy.

Vain are all the lessons taught,  
In one short hour they are forgot;  
Gentle manners learneth not,  
That boy.

Thus she muses while she tries,  
To soothe the wakened baby's cries;  
While to other mischief bies,  
That boy.

With aching head this mother mild,  
Looks to the future for her child;  
Still heedless yells, in accents wild,  
That boy.

She hears the dead, unearthly tone,  
And stifles something like a groan.  
To some bad end will surely come,  
That boy.

Patient mother, wait awhile,  
Summon back thy loving smile;  
Soon will grave care beguile,  
That boy.

Soon the boy "with cheek of tan"  
Will be the brawny, bearded man,  
If thou wouldst trust and honor then,  
That boy.

Trust him now, and let thy care,  
Shield his soul from every snare;  
That waits to capture unaware,  
That boy.

#### REVERIE.

I sit and muse, on the dream called life,  
With its changes of joy and sorrow,  
With its clouds of pearl, its skies of blue,  
Its grim and grey to-morrow;  
And I think how over and over again  
From dawn 'till the set of the sun  
We must weave our web, in the loom of  
Truth  
Until the pattern is done.

I look down over the fleeting years,  
With the memories of their deeds.  
Sometimes the flowers bloom so fair,  
Sometimes I harvest weeds;  
But ever I push as the lilies grow  
For the crown of peerless white,  
And ever I seek and strive to know  
The "path" to the world of light.

I hold the present with all its power,  
As a "gift—from the God's" on high,  
With a hope they richly me endower,  
And bring my own by and bye.  
I look to the star of future days,  
And follow a beween hand,  
Though it take me oft in devious ways  
As I journey on through the land.

So with a power all my own,  
With none to say me "nay,"  
I seek my king upon the throne.  
I follow the golden way;  
And then to the senses which enchain  
I bid a glad farewell.  
I'll know no more of sin and pain,  
But strike love's mystic bell.  
—Abbie W. Gould.

#### HE PAUSED TOO LONG.

Johnny is seated at the piano reading a  
St. Nicholas.  
Johnny's mother (from above)—"Johnny,  
why aren't you practicing?"  
Johnny—"I am, ma."  
Johnny's mother—"Well, I don't hear any-  
thing."  
Johnny—"Well, I'm practicing the  
pauses."—Musical America.

#### HAPPY LITTLE GIRL.

Her Father Learned How to Treat Her.

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H. A. Beckwith, E. Pembroke, N. Y.



## AN EASTER TIDE THOUGHT.

Being an extract of a lecture delivered in the First Spiritualist church of Indianapolis, Ind., Easter Sunday morning, April 15, by the Rev. Charles L. Ainsworth, the well known inspirational speaker of Indiana. To an appreciative audience the Rev. Ainsworth said in part:

The spiritual vision of the world is being opened to the fact of the reality of higher states of consciousness through the various channels of manifestation as is revealed to us through the spirit power of communication, both mental and physical, conditions permitting the transmission of intelligible messages of condolence and comfort emanating from the higher

## DESERVES IT.

## Remarkable Success of a New Treatment for Piles.

For many years it has been supposed that the only absolute sure cure for piles was by surgical operation, but the danger to life and the pain and expense has been so great that many thousands suffer for years rather than submit to this last resort; or they seek the temporary relief in the many remedies claimed to relieve piles and rectal troubles, salves, ointments and similar simple remedies, which give only slight and very temporary relief.

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spheres of existence. The many demonstrations of spirit power exhibited through the organism of Jesus Christ, were not accepted in their full meaning and real import by the people of his day and age, and to-day are only dawning upon those minds enjoying the privilege of reveling in the higher thought realms. The milder and more intelligible forms of demonstration are given through the media of to-day, manifestations that can be understood and appreciated by the common mind, and through the thought telegraphic lines of communication produce a translation of higher spiritual intelligence, which is educating and uplifting as well as comforting to the recipient. Christ's resurrection stands out in history because of the wide and great religious import given it by his followers, and yet it was only one of a line of spiritual phenomena, given to a people who were needing the demonstration of the spirit's flight from earth to heaven as a proof of the immortality of the soul.

The existing skepticism and antagonism proves that the people were not, and in fact, are not yet ready for the higher proofs of spiritual entity, and the greater demonstrations of the spirit's return from heaven to earth and the perfect unfoldment of the power of spiritual incarnate and decarnate communication. The world that is rejoicing to-day over that one incident, the ascension, is losing sight of the many equally as beautiful events transpiring in the various occult channels of research and even of the words of Christ, "And greater works than these shall he do."

The orthodox followers teach a perfect belief in the power and manifestations of Christ, yet do not carry out his edicts. They believe in the full form materialization of the resurrection, yet they will scoff at any attempt to produce the lesser forms of demonstration of the spirit power of communication. They invest their faith in the personality of Christ rather than in the force and law emanating through his instrumentality. Their ministers will herald themselves exponents of the strict religious laws, and preach the very great necessity of a strict adherence to these laws, and almost in the same breath will deride in sneering allusion, as frauds the efforts of honest healers who dare to follow the words of Christ: "Ye shall lay hands upon the sick and they shall recover." To these people if Christ were to appear again upon the earth, would he be compelled to give a greater exhibition of power than he has yet given in order to gain their attention and to make good to their satisfaction his indentify.

This proves that there is something radically wrong, not in the principles and fundamental teachings of Christ, but in the misconceptions and perverted interpretations of his supposed followers. The fact that investigation is being carried on along spiritual lines in numerous directions and by all classes is by no means proving the untruth of the scriptural teachings, but rather establishing their soundness, and also evincing the fact that man is awakening to the necessity of the unfoldment of the higher spiritual laws, especially the leaders and teachers, to answer the demand for greater demonstration and less theory, the cry for which is coming not only from the present generation, but as well from the ages of the past with its increasing volume, the cry of empty consolation, lack of demonstration and over-strained faith. It is this deplorable condition that has sent our brothers out into the ranks of unbelief, atheism and agnosticism. In this great day of rejoicing the Spiritualists should be

## How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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doubly glad and should unite their voices in one great song of praise and thanksgiving in this one thought, that they have established a precedent, have been among the leaders to wave before the eyes of the world the standard bearer of liberty, revelation and demonstration.

They have been seeking to awaken the world to the truth of the immortality of the soul, and by their various demonstrations and manifestations prove the power, absolute, of spirit over matter. They have realized the necessity of demonstration and have accepted it as the route and the way. Unlike their orthodox brethren they have been willing to admit and permit of the proving of their own philosophy, to practice as well as to preach. They have not only awakened an interest in all civilized nations of the earth, but also the antagonism that always comes with the inauguration of any good and true advancement in any line. As it is the bird that is hit that flutters, the Spiritualists have necessarily called forth much opposition on the part of their orthodox friends, who have felt the heavy blow dealt, that has been so disastrous to their pet theories, and admitting the strong and continued attacks from opposing lines, the Spiritualists have excellently and bravely maintained their standard through all the fierce fires of skepticism, and to-day above the present wreckage and debris there has arisen an indestructible and perpetual monument floating the banner of victory and the truth of eternal spirituality. In the resurrection of Christ the Spiritualists see but one of the many unfolding beauties of spiritual supremacy, the last act, the finishing touch of a pure and beautiful life; the final demonstration of many demonstrations; the last endeavor of an earnest spirit to prove to his people the truth of his teachings, the power of spirit and the eternity of soul.

They rejoice today in the recognition of these facts, in the unfoldment within themselves of the higher illumination of consciousness, in the understanding of, "First believe that he is and all these things shall be added unto you;" in the further knowledge, not only of the ascension, but of the returning power of spirit, in the realization of the inspirational and uplifting presence of the divine guardian angels, whose sweet fragrance and loving environments unfold and lift us into the higher realization of the truth, the peace and harmony of eternal life.



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## CORRESPONDENCE

THE FIELD AT A GLANCE.

Mr. and Mrs. Pemberton of Delphi, Ind., have been laboring at Wolcott, Ind.

H. E. Chase and Mrs. M. J. McCoy are located at 86 Perry street, Cleveland, O.

Sunday, April 15, Dr. J. M. Peebles spoke to an immense audience at Le-onidas, Mich.

The program of Island Lake camp for the season of 1900 is nearly ready for the public.

Some excellent seances have been reported recently from Spring Hill, Kan. W. W. Aber, medium.

John A. Johnston is now at Mount Pleasant Park, Clinton, Iowa, till June. Then will go to Lake Villu camp, June and July.

Rev. Harry J. Moore is open for camp engagements after the 1st of June. His address is 1707 S. Madison street, Muncie, Ind.

The Band of Harmony (Chicago) celebrated the birthday anniversary of Mrs. Cora L. V. Richmond, April 19, afternoon and evening.

The Woman's Progressive Union of Buffalo held a fair in the Spiritual Temple April 5, 6 and 7, for the benefit of the building fund.

F. Cordon White is now at home at Lily Dale. Societies wishing his services for 1901 can address him there; balance of this year fully engaged.

The third annual convention of the New York State Association of Spiritualists will be held at Empire hall, in the city of Syracuse, May 11, 12 and 13.

Mrs. Sarah V. Hughes Graham was married to Mr. Denis D. Glass, the ceremony being performed by G. V. Cordingly of the Chicago Progressive Spiritual church.

Pittsburg, Pa.—Frank T. Ripley has closed a successful engagement here for the First Church of Spiritualists. Address all letters to Oxford, Ohio.—Frank Talton.

B. F. Poole, for years a resident of Clinton, Ia., and the maker of the noted pebble eyeglasses, has removed to Chicago and is now located at 43 Evanston avenue.

The Society of Progressive Spiritualists meets at 305 Larkin St., San Francisco, at Occidental hall, Supreme Court building, every Sunday evening, at 7:30. Mr. J. T. and Mrs. R. S. Lillie, singers and speakers.

The Garden City Spiritual Alliance of Chicago is being served by Mrs. May Goodrich. A surprise party and house warming were tendered Mrs. Goodrich at her home, 291 E. 43d St., by her friends, on the evening of April 21.

Lyman C. Howe has engaged to the following camps for the summer of 1900: Columbus, Ohio, July 1-4; Lake Brady, Ohio, July 12, 13, 14, 15; Lily Dale, July 22 to 28; Island Lake, Mich., August 11 to 14 inclusive. He is yet free for August 1 to 9, and 16 to 30. Address him at Fredonia, N. Y.

Mr. C. A. Wickland, a well known spiritual worker, finished his course in the Dunham Medical college of Chicago April 27.—In the latter part of September he will move to New York city to take a special course in the Ophthalmic hospital on the eye and ear, of which he intends to make a specialty.

The recent state convention of Spiritualists at Stevens Point, Wis., was a great success, and much good for the cause was accomplished. The following officers were elected: President,

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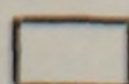
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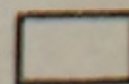
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Henry H. Warner, speaker and medium, is located temporarily in Chicago. He is the son of Mrs. Sophronia E. Warner-Bishop, the veteran speaker, and he was the medium for the message department of the Better Way before that paper was changed into the Light of Truth, and while in charge of that department gave some remarkable messages. Mr. Warner has been in the east for the past ten years, and at one time was connected with the Banner of Light as foreman of its composing room. Societies desiring his services can address him at 738 Kedzie avenue, Chicago, for the present.

Mr. and Mrs. E. W. Sprague are serving the First Spiritual church of Columbus, O., through April and May, with great success. Mr. Sprague is an earnest speaker and handles his subjects with much zeal and eloquence. His addresses on Sunday, April 22, were well attended. The morning service was devoted to a discourse on "The Prodigal Son and the Prodigal Daughter," followed by tests by Mrs. Sprague and guides. The evening discourse was "The Occupations and Pursuits in Spirit Life," after which tests were given by Mr. Sprague with good success. They may be addressed at 288 East Town street until further notice.

New York City.—The large audience at Tuxedo had a fine treat Sunday, 22d inst., with two such mediums as Miss M. Gaule and Dr. Louis Schlesinger, late of California. The doctor gave names very correctly, with ballots or without. He also gave a few very sat-

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isfactory tests at Mrs. H. T. Brigham's meeting Sunday morning. He is expected at Yonkers on Friday and at Mrs. Brigham's next Sunday morning, the 29th.—Titus Merritt.

Philadelphia, Pa.—Mrs. N. D. Miller-Wilcox, the materializing medium of Los Angeles, Cal., now located at 1729 Fairmount avenue, Philadelphia, Pa., is meeting with grand success, her large parlors being too small to admit all who desire to attend. The manifestations occurring in her presence are simply wonderful. She intends to start on her homeward journey during May, and we wish her a God-speed wherever she may go. She is a truthful, honest medium, and we shall miss her and her lovely daughter very much. Emanuel M. Jones.

Toledo, O.—For the past two Sundays we have had as our speaker and medium Mrs. Emma M. Nutt-Moore of Danville, Ills., who has filled the position most acceptably. Next Sunday closes Mrs. Moore's engagement. On last Thursday the society gave a so ciabile, consisting of music and recitations; supper was also served to the friends. A novel feature of the entertainment was two of our mediums in costume of the Red man, who in their separate wigwags gave out spirit messages. They did a most excellent work for the society. Thanks are due Mrs. Nutt-Moore and Mr. Frank McKinley, who as squaw and chief helped to make the entertainment a success. Mrs. Moore goes from here to Chesterfield, Ind. In May we will have Mrs. Maggie Vestal of Dayton, Ohio.—Corr.

Lima, O.—Our society has been experimenting this winter with the permanent system of engagements, and wish to record the marked success of this plan, as all participants express themselves not only satisfied, but hail with delight a more marked improvement than they have received from many seasons of itineracy. Without doubt their happy choice of Mrs. Hilligos of Anderson, Ind., contributed much to this favorable result, as the band which she attracts from the other side of life diffuses a spiritualizing influence which is irresistible in its educative power for good. But shadows will fall. Our planet, though the seat of life, carries a shadow always in its wake, and thus we are aided to bear with equanimity the abrupt termination of this successful engagement by the sickness of our beloved teacher, and we feel that the powerful centralizing influence of your columns will aid her recovery, that the good work may go on through her instrumentality. We are interested here to quite an extent in King Solomon's mines, and seem to recognize it as a psychic project, and we are glad to know that you are contributing so much to its success.—W. W. Hawkins.

Soldiers' Home, Cal.—At a seance held at Sawtelle, between Santa Monica and the Soldiers' Home on the 3d of April, 1900, we, the undersigned, were present and can testify to the genuineness of the manifestations. There had been rumors of tricks, fraud, etc., and the guides of Mr. Brower desired strict test conditions, which were complied with, as follows: The slates were tied crossways, the top and bottom where the strings crossed were sealed with sealing wax and stamped with the monogram F; then the four sides where the string crossed were also sealed and stamped and Mr. St. John held them on his lap and on his head all the time until the guides announced that the messages were finished. They also informed us that seven spirits were working at one time. When the seals were broken and the slates opened we counted 37 messages, and every one of the circle got from one

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Are accomplished as well as though the patient were present, and those cured stay cured. Although in old chronic cases it is better for the patient to come to us, as a cure is effected quicker. We have a large, well-fitted building where we can make you as comfortable and cozy as though you were at home.

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To know that those who have passed on before you still live, is a positive argument that you also will live after the grave. To know that others who tried are cured through these forces should be a sufficient argument that you also can be.

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Speedily and permanently removed. Our insane asylums are filled with unfortunates who are only surrounded with undeveloped influences, and scientifically there is no such disease as INSANITY. Every man and woman should develop as far as possible the power to heal the sick and afflicted.

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We have in connection with the institute a school where psychic healing is developed or taught, and every student receives the direct and personal attention of Mrs. Jackman, and you are not required to work under some one who, perhaps, is not so well developed as yourself. Where it is inconvenient for students to come to us, we will give instructions by mail. In this way the student is helped along by a force working similar to those used in healing at a distance.

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And in turn you can treat and heal others. There are countless hundreds who have more or less healing power that is laying dormant but should be developed to its fullest volume. You may develop to be able to relieve petty complaints, while again you may unfold a superb and ever benefiting healing force.

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THE USES OF WOMAN'S BEAUTY—By Miles M. Dawson. An address delivered before the Manhattan Liberal Club of N. Y. City—with half-tone photo of Mr. Dawson. 5 cts., postpaid.

message to four, and as there was not room enough on the inside of the slates some were written on the outside, on the wooden frame, even on the red chalk lines which crossed the slates, some in Chinese and Japanese, and some were written in such fine characters that it requires a powerful magnifying glass to read them. Mr. Brower has also other phases, such as reading sealed letters, and others.—J. Henry Volckmer, A. Beebe, T. M. Germond, Gilbert Hanson, A. A. St. John, William Struat, Eliza Hight, F. P. Hight, Corwin Phelps, Akin Ingessell, Geo. C. Ashurst, W. C. Norcutt, Belle Brower, Mrs. C. Geo. H. Brower.

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## MESSAGES.

Charlie Murphy sends love to his medium in Canton, Ill., also the other in California. John, Henry and Robert wish to be remembered.

F. E. Miller, Desoto, Kan.—A loving, tender feeling comes here. I sense a wife. She seems so helpless. She says: "You know better than I do. You are always in the right.—Julia."

Lucy Hellen Ruston, Syracuse, N. Y.—A mother's spirit comes with this letter. She says: "Tell Lucy Mary Morrison is here. Yes, we are with you every day—father, Jimmie and many others."

House of Representatives, St. Paul, Minn.—C. B. Flower, a beautiful spirit comes and says: "How I have longed for this opportunity to reach you, my beloved child. I see you every day, but cannot impress you with my presence."

Geo. T. Carroll, Wheeling, W. Va.—So many spirits come here, all wanting and are so anxious to give a message. A spirit says: "Tom, Lillie, Mary and Anna are here and we are all happy and so free from pain and care, though we are busy; have our work to do, but it is a pleasure, no burden."

Eli Rundell, Santa Barbara, Cal.—I see the spirit of a beautiful lady. She says: "Yes, Eli (father), William Rundell is here and wants me to answer this message for him, as the card is written to him. We are often all together at our re-unions and are very happy. We all send love, father, mother, brothers and sisters Kate and children."

O. Brewster, Elmore, Ark.—A sweet little spirit now comes. She says: "Tilley is here and says, 'I will do my best.' I see you every day and hear your voice. I try so hard to make you hear. I come so closely to you and sometimes I fancy you do hear me. You are the best judge of right and wrong. I would so much like to get a slate writing for you."

Mrs. H. J. Workman, Pleasantville, Ohio.—I hear the names of Edith, Jennie, Luella and Lizzie. I sense a mixed condition and hear these words: "Father's health will be better if he continues in the present course. Aunt Lizzie is with me and only regrets her

separation from her loved ones, who so much needed her protection. Ever your loving daughter, Edith."

Mrs. C. B. Robinson, Vinton, O.—A spirit of a man comes so good, so pure and says: "My dear Victoria, my darling wife, how hard it was for me to leave you so young to battle with the world, but be of good cheer, as I will be your spirit guide. Do not grieve for me, as I am near you most of the time and know full well all your sorrows. A brighter day will come for you and you have a long life of usefulness and great happiness. Your loving husband—C. B. Robinson."

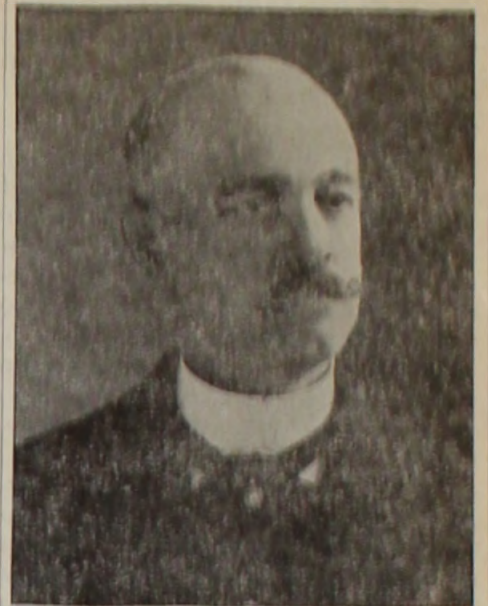
Wm. M. Dorr, Port Angeles, Wash.—As I take this letter a mother's loving influence comes. I see in your Sunday evening circles great good for both you and us on the spirit side of life, as it brings us nearer to each other and you, my son, will get all the tests you need in your own home. You better get two women and one man to join your circle as it will give you new magnetism and will be a great benefit to the circle. Yes, we are all together; often at the circles trying to impress you what is best to do."

Geo. L. Nixon, Sandyville, Ohio.—I sense coming from this letter a man who is willing and anxious to devote part of his time at least to the elevation of the human race. If argument will convince the people, he is ready to do his part. He has had many ups and downs in life. A spirit now comes, gives the name of Mary—one who did her part as nurse in the civil war. She says: "Brother George, many old soldiers are here wishing for recognition, but Dr. Williams says space is limited for so long a message as this would require."

Miss Flota Hoyt, Arkansas City, Kan.—You must take better care of your health. A voice says: "I try to guide you aright, but you do not heed. Yes, old California, the climate would be good for you." The condition I get, I am so tired. Get up early in the morning every day, go out in the open air when the weather will permit. Throw back your shoulders, straightening to the full height, and for five or ten minutes slowly inhale the pure air, then as slowly exhale. In the meantime, believe your spirit guide will help you.

E. T. Mosher, Ballard, Mo.—A spirit

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says: "My dear sister Ella, the eyes you see are two spirits and all they can show you are their eyes. You will develop if you make conditions so you will be a good clairvoyant and you will see the whole form." Your spirit guides' names sounds like Nora and Ellen, also I sense an Indian. He tells me his name is Red Jacket and says he has many mediums he controls. I hear the names of Clyde and Claud, and they send love to mamma. Your brother, Floyd Teeter, wishes to be remembered to all.

Brattleboro, Mass.—As I take this letter a strange feeling of doubt comes to me. A spirit now comes and says: "Mary, my dear friend, Eliza Marble, your true friend is really here and impressing this medium, with Dr. Williams' consent, to tell you that we do have a continued existence. Many were the happy hours we spent together in earth life. I am often in your home and see you, but you do not seem to see me, yet I feel the same as before I gave up the material body. Remember me to my many friends.—E. M."

Mrs. G. C. Sturtevant, Hartford, Conn.—Many spirits are here from this influence. They say: "Tell her we are all here, only Robbie was called. How glad we are that we can voice our thoughts through this valuable paper, the Light of Truth." Dr. Williams says: "I must again say to my beloved earth friends—use your influence, each subscriber, to get one other subscriber this year of the twentieth century and you will be the means of doubling his usefulness." Robbie says: "Mamma, you can get two or three."

S. F. French, Monte Vista, Colo.—The spirit of a lady is present. She says: "Dear Samuel, how glad I am to write you a few lines through the hand of this medium. My spirit home is beyond my most fancied imagination to describe, it is so beautiful and yet so real. We have everything to make life worth living. You call us dead, but not so. When we arrive and throw off the mortal, it is then that we begin to live. O yes, we are surrounded with our loved ones and often visit you in your homes. I want to tell you we will be so glad to welcome you to your spirit home. When a loved one enters spirit life there are great rejoicings, as when a welcome infant is born into earth life. Friend of your youth, Mary Ann Winslow."

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## NEWS OF THE WEEK

Edmond Rostand, the author of  
Cyrano de Bergerac, is insane.

The death rate in the New Orleans  
small pox hospital is 75 per cent.

There are 79,455 native whites and  
25,692 negroes in Cuba qualified  
to vote.

The Moody Bible Institute, of Chi-  
cago, will give Bible and theology les-  
sons by mail.

The gates of the Pan-American expo-  
sition at Buffalo will open May 1 and  
close Nov. 1, 1901.

Matthew S. Quay, the Pennsylvania  
politician, was refused a seat in the  
United States senate.

John Halstead, a New York tea mer-  
chant, recently deceased, bequeathed  
\$250,000 to Cooper Union.

The strike on the Croton dam, New  
York, was quelled by the militia, and  
the leading rioters arrested.

Twenty-one million bushels of grain  
are stored at Duluth, Minn., awaiting  
shipment to the Atlantic seaboard.

Easter will be remembered at Wil-  
lette, N. Y., for a church row that  
called out the sheriff and his deputies  
and may yet end in bloodshed.

The United States is firmly pressing  
a claim against Turkey for injuries  
done to Americans persons and prop-  
erty in the Armenian massacres.

An indictment has been found  
against Governor W. S. Taylor of Ken-  
tucky, charging him with being an ac-  
cessory before the fact of the murder  
of William Goebel.

A new sect has been discovered in  
Russia whose members honor Judas.

They say that Judas was the first real  
disciple of Christ, for he repented of  
his sin and went and hanged himself.

It is stated that under the Ameri-  
can plan the school attendance in Cuba  
has been raised from 4,000 to 80,000  
pupils, with 2,000 teachers. Although  
English is taught, the teachers em-  
ployed are Cubans.

A fortnight ago John W. Gaskill, of  
Iola, Kan., sold his wagon in order to  
get money to pay the taxes on his  
dogs. Last week one of the dogs over-  
turned a lamp and burned Mr. Gas-  
kill's house down.

President McKinley, ex-President  
Harrison and Governor Roosevelt, of  
New York, greeted the delegates to the  
Ecumenical Mission conference in Car-  
negie Music hall, New York city, and  
predicted vast results for the Christian  
cause.

The Rev. Dr. C. H. Parkhurst's ser-  
mon, in which he assailed the confes-  
sion of faith of the Presbyterian  
church, has occasioned astonishment  
among his fellow-members of the New  
York Presbytery, but he will not be  
disturbed with reference to his job.  
The way his friends defend him is by  
stating that he did not believe what  
he said.

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