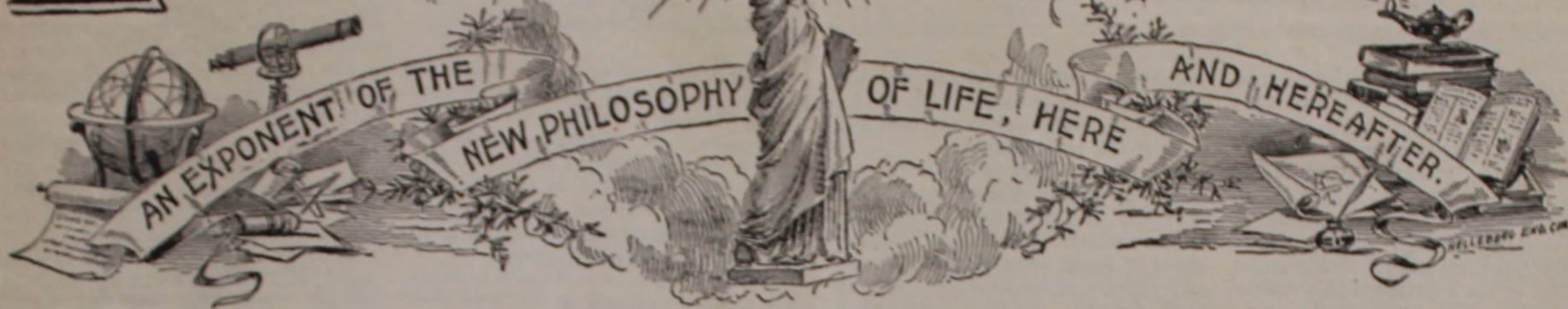


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# LIGHT OF TRUTH



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## A LOST SOUL.

Tossed on the billows of the deep,  
From which no mortal comes back to weep;  
But the soul in its anguish it may cry  
For the soul, the soul can never die.  
It seeks for sympathy, it yearns for love;  
It has lost its way to that haven above,  
And now it is tossed on the billows of  
night,

Watching, watching for a ray of light.  
Ah, the smearing of a poor lost soul.  
The story has never half been told  
Of the awful anguish within its breast,  
As it comes to earth seeking for rest.  
Oft times the soul within you and me  
Reaches out for something we can not see;  
For we as mortals, be we ever so good,  
Have never as yet the soul understood.  
Poor, famished soul, who has lost your  
way.

O have you forgotten how to pray;  
Have you forgotten that God is love,  
And all good things come from above.  
Come up higher, this is their cry,  
And we will wipe every tear from your eye.  
There is no sickness, sorrow and death,  
Which you, poor soul, have not already met.  
Therefore seek that which is truly good;  
As soul meets soul, you'll be understood.  
Onward and upward, you poor, lost soul,  
At last, at last you will reach the goal.

—Words by Mrs. Jennie Peters.

## A FATHER'S APPEARANCE.

Some years ago a friend in the Southland narrated the following occult incident. This friend is a fine business man, a deep and careful thinker, a close reasoner, and, prior to his remarkable vision, a materialist, and even now is far from being a dogmatic churchman. Here is the story as he told it while seated in his cosy library, through the open windows of which were wafted the odorous breath of the magnolia blossoms and the rare tones of the mocking-bird:

"Father had been dead some six months; my brother and I were conducting the business as best we could, especially endeavoring to extricate ourselves from a financial tangle entered into before father's demise, and the full details of which he alone had known." (The father had passed away rather suddenly.) "It was about 11 o'clock at night. I had retired after a busy and trying day, and was wide awake, as is my nightly custom, planning the work of the morrow. Understand, I was wide awake. The red coals were smoldering in the grate and a small lamp burned by my side on the dresser, in anticipation of the baby needing attention. I was much exercised over the intricate deal before spoken of, and threatened business disaster.

"Obeying a mysterious impulse, I glanced around toward the fire and clearly saw outlined the form of a man, seated in the willow chair in which I invariably deposited my clothing. Do not recall that I experienced fear, only wonder as to how he had gained ingress, for I was aware that the doors and windows were fast closed. The figure was well defined,

with the face turned from me, and seemed enveloped in a supernatural golden light. In a moment the features were turned toward me, and—I recognized my deceased father—the being who, as I supposed, had turned to dust as the plant or tree, but there he was, natural as life, with the same smile I had so often seen on his face when he had accomplished something he considered exceedingly clever. To say I was surprised is putting it mildly; I was absolutely dumfounded, and rising upon my elbow, said: 'Well, I will see what this is at any rate.' Putting out my hand, I drew the chair and form close to me without difficulty; it seemed as if there was no weight of all within the chair. I looked into the tender depths of my father's eyes, and even noted the old-time shade of gray that I had often considered so beautiful in those orbs.

"Dear old pa, is this really you?"

"A loving smile was the only reply. By and by he spoke—the voice I had considered hushed forever making sweet music through the room where he had so often been. Think of it, a dead man—returned from where?—holding converse with a mortal.

"My son, I have been with you often; you have been worried concerning certain business complications, but I have aided you; be not dismayed—all will end well."

"The voice was just as it had always been. He gave me light on the 'deal' that was bothering us, which enabled me to draw it to a successful close without financial loss. A long conversation ensued; he told of incidents which took place while he was dying, that had occurred even after he had lost consciousness, as I supposed, thus indubitably proving his identity, even if the 'appearance' had been illusory, for the things mentioned were only known to us two. He had been very nervous during his earth life. I noticed that the hands trembled exactly as they had before his decease. I took the hands in mine; they were cold as ice. I felt for the tip of the middle finger of the right hand; only a stump there where the tip should have been. Years before he had lost the end of that very finger in a saw-mill. I know it was my dead father as well as I know that I am living. Never was I any wider awake, any saner, than at that time.

"It was all so weird and wonderful, as well as pleasant, that I thought to awaken my wife (sleeping at my side), but ere doing so turned again to say something to pa. He had disappeared in that short time; the golden light was fading. I caught a last glimpse of that dear old face, with its loving smile, just as he passed out of the room, at the upper corner where ceiling and walls met. He has never appeared since then. However, I some-

times feel that his presence is with me in the office."

No doubt that Dr. Hudson's "subjective and objective" mind theory will explain a portion of psychic phenomena, but can it satisfactorily account for the foregoing mystery? The narrator is one who would not misrepresent; especially would it be unwise for him to recount this incident, if untrue, for it does away with the materialistic hypothesis, to which he most tenaciously clung. He is not in the least imaginative, and it could not have been the result of soul projection into the realm of objectivity. It will devolve on men like Gibiers, Hodgson, Mason, Hyslop to place psychism upon a strictly scientific basis.—C. H. A. De Lancey in the May Coming Age.

## BUDDHIST BEATITUDES.

Blessed it is not to serve the foolish, to serve the wise, and to honor those worthy of honor.

Blessed it is to dwell in a pleasant land and to give right desires in the heart, and to think of good works done previously.

Blessed is he who has much insight and education, self-control and pleasant speech.

Blessed is he who supports father and mother, cherisheth wife and children, and follows a righteous calling.

Blessed is he, who bestows alms and lives righteously, and gives help to one's relations.

Blessed is he who abhors and abstains from sin and liquor, and who perseveres in doing good works.

Blessed is he who is reverential, lowly, contented and grateful, and who hears the good law at proper times.

Blessed are the long suffering and the meek, and they who associate with righteous men and talk righteously.

Blessed are the pure and the self-controlled, and those who know the noble truths and realize Nirvana.

Blessed is he who beneath the stroke of life's changes remains secure and unshaken without grief or passion.

Blessed are they who do act like them, for their path is safe.

I am indeed a Spiritualist in even the most restricted sense of the word, sometimes seeing those who have crossed the great divide, and often receiving their thoughts, their impressions and their monitions in my own imprisoned consciousness. This makes me happy. But were this all, it would not give me a lasting happiness. There is a deeper blessedness that embraces the other, and transcends it. This greater joy is founded on the intuition that the Universal Soul exists, and

that in it, I as an individual soul, and my father and mother and millions more who have crossed the border line, live and move and have our being. Because it lives, we live, and we shall live. Theism is the basis of my Spiritualism. And were the choice given me, whether I should rejoin my loved ones in the spirit land, with no infinite soul on which we could depend during our eternal progression, or whether each and all should be merged in the Infinite Soul, with the loss of conscious individuality, on leaving the form of clay, I should choose the latter. For, what safety could there be for a finite soul in a Godless universe?—Abbey A. Judson.

One evening recently Mary Golden of 309 Euclid avenue, Cleveland, O., was entertaining her betrothed, Dennis Hoynes, a young business man. In a spirit of fun she said to him:

"Denny, I can tell your future in cards, and I am going to try it, just for fun. I know what I say will come true."

Hoynes laughed and said: "All right!"

The cards were produced, and, as Miss Golden shuffled them, she read from the shifting hands of her lover's fate. She told him that she could see death following him close at hand, and then repeated it three times. Hoynes laughed, and thought it was a good joke. Two days later Miss Golden received word that Hoynes had been stricken with typhoid fever, and was confined to his home. He died in a few weeks.

The world will never observe the golden rule until the continuation of life, personality, intelligence and memory after so-called death have been scientifically demonstrated and universally accepted as a fact in nature. Faith without knowledge may be a great virtue, but it will never accomplish the grand results that all faith religions have been striving for throughout the past. Observing people know that even those who profess the most abounding faith are skeptics at heart, unless they also have evidence that what they believe is an actual, demonstrated fact. Faith is a desirable trait—it may be good to try to think that we believe, and to publicly profess it—but it never has nor never will enthrone the golden rule.—Frank Holbrook in The Forum, Bucyrus, O.

But in all my travels I have seen nothing more wonderful than this, that, in whatever disguise I have found man, something in him seems to justify the belief that "we are all the children of one Father."—Henry M. Stanley, in the North American Review for May.

# SPIRITUAL SCIENCE.

By DR. C. D. LARSON.—No. 2.

The universe may be divided into three divisions—the physical, the ethereal and the celestial. Each of these divisions presents two aspects—the external and the internal. The internal is the principle—the intelligent, ever-progressive essence. The external is the vehicle or channel through which the principle expresses itself. The physical part of the universe is the vehicle of expression for the physical principle. This principle differentiates itself into many minor principles, each of which has a separate vehicle of expression. Every plant, animal or physical organism is a vehicle through which one of these minor physical principles is expressed.

The ethereal part of the universe is the vehicle through which the ethereal principle expresses itself. This principle likewise differentiates itself into many minor principles, each of which has a separate vehicle of expression. All the beings on the astral plane are vehicles through which these minor ethereal principles express themselves.

The celestial part of the universe is the vehicle through which the celestial principle expresses itself. This principle also differentiates itself into many minor principles, each of which has a separate vehicle of expression. All the beings on the psychic plane are vehicles through which these minor celestial principles express themselves.

The whole universe—the physical, the ethereal and the celestial combined—is the vehicle through which the infinite principle expresses itself. This principle differentiates itself into innumerable egos—some physical, some ethereal and some celestial. Each ego has a separate vehicle through which it expresses itself. All the vehicles of expression are of temporary existence. The plant, the animal and the human physical bodies are examples.

The physical part of the universe is composed of physical substance, that is, spirit in slow vibrations. From this crude grade of spirit are composed all the suns, stars and planets; and all the physical forms and creations existing upon them. The physical part of the universe is that part which is perceptible to the so-called physical senses.

The physical principle, manifesting itself through the forms of the physical part of the universe, differentiates itself into a number of forces, such as gravitation, adhesion, cohesion, attraction, repulsion, electricity, magnetism, sound, heat, light and all kinds of motion whose immediate causes and effects are perceptible to the physical senses.

The ethereal part of the universe is composed of ethereal substance, that is, spirit in rapid vibrations. From this fine grade of spirit are composed all the heavenly bodies coursing in so-called empty space. These ethereal suns and planets are too fine to be seen by the physical eye; therefore the material minds are unaware of their existence. The inhabitants (spirits) of these finer planets live in bodies composed of ethereal substance, just as the spirits upon earth live in bodies composed of physical substance (flesh). The ethereal principle, manifesting itself through the forms of the ethereal part of the universe, differentiates itself into a number of forces, such as sound, audible only to the clairaudients; light in higher octaves, visible only to

the clairvoyants; heat, electricity, magnetism and all other forces so fine as to be perceptible only to the finer feelings of the psychometrist.

The celestial part of the universe is composed of celestial substance, that is, spirit in vibrations having enormous rapidity. From this superfine grade of spirit are composed the psychic spheres of the universe. It is the soul of nature, the body, so to speak, of the supreme ego. The soul of man is composed of celestial substance; likewise the soul of every immortal creature. Celestial substance is commonly called "spirit." But spirit is the primary state of all kinds of substances. Celestial substance is the finest grade of spirit.

The celestial principle, manifesting itself through the forms of the ethereal part of the universe, differentiates itself into a number of forces, exceedingly fine, rapid and powerful. By the use of these forces "wonder works" can be produced, such as changing one element into another or one combination of elements into a different one. When Jesus changed water into wine, he employed celestial forces. These forces can be discerned only by the psychic senses; and can be manipulated only by individuals who have attained a very high degree of occult knowledge and power.

A comprehensive examination of nature will lead us to conclude—first, that the universe is a unity, all its forms being composed of the one primary substance, spirit; and all its forces being the definite action of the various grades of spirit; these grades being determined by the rapidity of the atomic vibrations and the length of the vibratory undulations. Second, that the universe is a duality, being composed of an infinite principle and a universal vehicle of expression. The principle differentiates itself into forces, and the vehicle into forms. Thirdly, it is a Trinity, comprising the physical, the ethereal and the celestial. These again divide themselves into innumerable divisions, spheres, octaves, planes, kingdoms, races, faunas, floras, etc., etc. But all circle about the infinite principle, which we shall call the Divine Ego. This leads us to the second fundamental principle in spiritual science.

2. "The Universal Divine Ego.—The Great I Am is the supreme principle in nature." This principle may be called God, Jehovah, Parabrahm, Great Spirit, or any other name. The most appropriate term, however, is the Divine Ego, as it is the Great I Am of the Universe. It is not a personality, nor an individuality, but a principle. It is not to be ignorantly worshipped, nor beggarly prayed to. It is a part of the universe, the innermost part; therefore, the highest and finest. It bears the same relation to the remainder of the universe as the human ego bears to the human being.

3. "The Individual Ego.—The I Am in man is a differentiated spark from the Universal Ego."

The Universal Ego is to the Individual Egos as the sea is to its drops. My ego and your ego, and all the egos in existence are one ego, and that ego is the Universal Ego. We as individual egos are differentiated from the universal; and yet we are eternally united to the universal, being inseparable parts of it. It is a combination of

unity and diversity; and, in fact, unity and diversity always go together. Without unity there can be no diversity, and without diversity there can be no unity.

The drop in the sea has the same elements and attributes as the sea itself. The human ego has the same elements and attributes as the Divine Ego.

This would lead us to ask, if God be perfect, man must also be perfect. That depends upon what we mean by perfection. If perfection means the end or completeness of things, it does not exist. The word is a misnomer. The whole universe is undergoing change and progress; the end or completed state will never come.

Perfection means to be able to fulfill all the requirements of the laws governing that sphere in which you now dwell. As you pass into another stage of existence, perfection will mean something far different from what it means here. There will be other laws, therefore other requirements, and other faculties must be unfolded in order to comply with them.

To explain this thoroughly would necessitate an elaborate study of the entire nature of man, which we shall do later.

The individual ego, or man, is complete in essence; that is, with respect to his requirements upon this sphere. But he is incomplete in action upon his present sphere. This incompleteness is the root of all evil. Evil will disappear when the completeness of the ego shall be acted out through the entire human being. That is, when the internal principle shall express itself absolutely in the external form. This can be accomplished by acquiring mastership over self.

Human nature is divine. The human ego is just as pure, just as good, just as exalted as any essence in the universe. Its possibilities are unlimited. All wisdom and power is concentrated in the human ego, because the individual ego is a differentiated spark from the universal ego.

In the presence of such a mighty truth all evil, all sin, all pain, all weakness, must vanish and die. As soon as man fully realizes that he is endowed with the same attributes as the infinite; that he is divine in the fullest significance of that term; that divine wisdom and divine power are two of his inherent functions; as soon as man recognizes this sublime truth and lives up to it, happiness—nature's highest good, will be his ceaseless companion. Would you enter the kingdom of heaven, "which is within," then cut yourself off from the false idea that you are imperfect, gross, sinful and limited, and create within your soul this eternal conviction that you are one of the branches of the holy tree of life. All that is good, all that is holy, all that is pure, all that is divine in wisdom and power is within you, ever ready to spring forth at your command.

(To Be Continued.)

Men say that life's high hope is vain;  
That one force holds the heart—the hope  
of gain.  
Are, then, the August Powers behind the  
veil  
Weary of watch and powerless to prevail?  
Have they grown palsied with the creep  
of age?  
And do they burn no more with pallid  
rage?  
Are the shrines empty and the altars cold,  
Where once the saints and heroes knelt  
of old?  
Not so; the vast inbrothering of man—  
The glory of the universe—began  
When first the Mother Darkness heard  
The Whisper, and the ancient chaos  
stirred.  
And now the feet of Christ are in events,  
Bridging the seas, shaking the continents.

—Edwin Markham.

## SPIRITUALISM A NATURAL RELIGION.

In looking over the different religions of today I find Spiritualism to be the most reasonable, the most clearly understood, as well as the most natural of them all. While orthodoxy closes the door to inquiry and investigation, Spiritualism opens windows and doors and courts investigation, hoping that all may find the truth. Orthodoxy hopes for immortal life; Spiritualism proves it. Orthodoxy teaches eternal punishment and fills the future with fear and flame, and that salvation is only obtained through a belief in the merits of the atoning blood of Christ; while Spiritualism teaches that all will be saved, and that each and every one must save himself, or be his own savior. That each one will be happy hereafter according to the deeds done in the body; and if while here we allow the love of society, or the love of power, or money, to be our guiding star, then we will find ourselves in the greatest poverty and at the lowest round of the ladder, and we will have to climb in order to reach the summit, or the highest development hereafter.

Orthodoxy shows us the Bible, and asks us to believe and be saved, and to accept its teachings as infallible; while Spiritualism holds the book of nature open for our perusal, and asks us to believe what we understand. The book of nature is a grand and beautiful book. It is bound in the blue of etherial space, and is illuminated with hundreds of millions of sparkling suns that trace in letters of living light the story of creation. Some chapters of this wondrous book are made up of thousands of rocky leaves, where we may read the history of how this old earth was made, and the history of nations of denizens that have succeeded each other on its surface.

The illustrations in this geological chapter are the most trustworthy pictures we could possess, being the actual bodies of these ancient beings preserved and incased in living rock. Some chapters must be read with the aid of the microscope, others with the telescope and spectroscope; but read as we may, and study as we may, we find an endless and infinite fund of knowledge fresh to our hands, shining on every page with glittering lines of fact and truth. We need never fear that we will exhaust this book; it is infinite.

We may not always translate the mystic pages of this wonderful book correctly, from lack of knowledge and understanding of its language and hidden meaning. But the book is not in fault. On re-reading it, we see beauty, order and harmony where we failed to see them before, and we can correct our former errors. Would you know how the earth was made, read the leaves of the great geological book of the earth's stratified rocks. Would you know how man was made, read the record as inscribed upon those pages in fossilized remains of animals long ago extinct. Would you know how the universe was made, read it in the starry heavens, where countless billions of suns speak to you in letters of fire. Would you know the nature of life and motion, of death and decay, of the now and the hereafter; of the very soul forces in man, and what governs and controls such forces, study the all pervading vibratory motions that are about us, and within us, and you have the key that unlocks the mysteries of the Infinite. Who gave the world the enormous benefits of steam power, electric communication, electro-motor force, and a thousand other things that contribute daily and hourly

or comfort and high state of civ-  
ility?

ply a true knowledge of some  
e attributes of the Almighty; a  
ledge of some of the vibratory  
s of the universe. Therefore, we  
a that we are students of the only  
of knowledge that leads man up  
rds the Infinite God. We be-  
that those who claim to have di-  
dealings with God, or to act as  
erents on earth to represent God,  
false teachers. They know no  
e about God than does the ignor-  
Fiji islander, who worships a stone  
tree, under the belief that it is a  
atural being. Therefore, we  
n that the need of humanity in this  
ghtened nineteenth century is more  
nce and less guesswork; more  
h and less theology of the doge-  
ic kind; more knowledge of an in-  
e omnipresent God, and less of  
l and man-made gods; more trial  
proof and less trial by faith.

hundred million people believed  
earth to be the center of the uni-  
se, and had unbounded faith in that  
cosmogony of Moses was the truth,  
le one man, Copernicus, maintained  
contrary, and placed the earth in  
true relation as a simple satellite  
he sun. The church cried "heresy!"  
l the gaping jaws of the dungeons  
the Inquisition opened to receive  
bold scientist, but it turned out  
t one man was right, and the faith  
the hundred thousand wrong, and  
s the church had to acknowledge at  
t. So faith proves nothing. What  
you think of a religion that would  
d did sacrifice a man like Servetus,  
ose greatest crime was his search  
r truth and promulgation of the  
me?

What do you think of a religion that  
crificed Joan of Arc, whose only  
ime was a persistence in relating the  
sions she had?

Christianity is the most unnatural of  
ligions, and sacrificed a savior be-  
use he persisted in telling the people  
herein they erred, and how they  
ight gain eternal life. Orthodoxy  
ould today use the same processes  
at the church did in times past, if  
ey only dared, and if the church was  
s powerful as in years gone by, we  
ould be burned at the stake for our  
nbelief.

All reformers, as well as any move-  
ment calculated to liberate mankind  
rom the thralldom of error will call  
orth the sneers and innuendoes of  
some. See how the church treated  
Galileo when he declared the earth  
moved, and the fate of reformers is to  
be misunderstood, and to meet with  
the contumely of the multitude. The  
church says, "Don't investigate; it's  
from the devil." Spiritualism says,  
"Investigate, the truth shall make you  
free." The church says, "Believe or  
be lost." Spiritualism says, "Do not  
accept that which your reason rejects;  
weigh all things, accept the good, re-  
ject the evil." Orthodoxy rewards a  
few with heaven, and the majority  
with a lake of fire, which burneth for-  
ever, and has instilled into our  
minds a great fear of death;  
while Spiritualism banishes all our  
fears, for we know that the spirit  
is immortal and can not partake of  
the suffering of the body after death, so-  
called. Orthodoxy gives only a hope,  
while Spiritualism gives a certainty of  
life beyond. What do you think of a  
religion that kept three million of  
their brothers in bondage? That  
bought and sold the wives and children  
of the poor slave. The Bible teaches  
slavery, and its prophets and holy men  
practiced it; and think you the Chris-  
tian church advocated their liberation?  
Ah, no; that duty devolved upon a  
Spiritualist, William Lloyd Garrison,  
who publicly coademes slavery and

who nearly lost his life for his temer-  
ity. Our martyred president, Abraham  
Lincoln, gave to the world the Eman-  
cipation Proclamation, and the en-  
slaved millions of blacks felt the first  
thrill of freedom through this great  
Spiritualist. The Bible is said to have  
given the "Golden Rule," the love of  
enemies, etc., and a better standard of  
morals than was ever before known.  
This is a great mistake, for Confucius,  
who was born 551 B. C., said: "What  
you do not want done to yourself do  
not do to others." Chrisna, several  
thousand years B. C., said: "Do good  
to all, both the evil and the good, even  
your enemies," and there were "apples  
of gold and pictures of silver," and  
people were religious, refined and cour-  
teous long before the Bible was given  
to the world.

The Bible, in the light of Spiritual-  
ism, becomes a different book than it  
is when read in the light of the old  
theology. We are better enabled to  
separate the wheat from the chaff. Its  
visions and parables are explained in  
the light of Spiritualism.

Christianity gives us a religion of  
sacrifices, and a God who is angry  
every day, and to be feared at all  
times; a hereafter of torture and an-  
guish, a lake of fire, a devil and his  
angels. Then to cap all, it furnishes a  
propitiation in a Savior whom it cru-  
cifies for the sins of the whole world.  
Spiritualism says: "As ye sow, so shall  
ye also reap," and brings the most nat-  
ural of all things before us in the law  
of cause and effect, and says: "Save  
yourselves; no God can save you; ef-  
fect must follow cause; and if you  
have lived an unjust life here, the ef-  
fect will follow you. The remedy for  
all this is to live clean, pure, just lives  
and follow the teachings of the Golden  
Rule."

Spiritualism is the most natural of  
all religions, and will become the uni-  
versal bond which shall unite the na-  
tions of the earth, both bond and free,  
and all shall know it, from the "least  
unto the greatest." Theodore Parker  
in his sermon on "Popular Theology"  
says: "The old theology must pass  
away. The new bud is crowding off  
the old leaf. Great hearts have no con-  
fidence in this theology; the great  
heads have no confidence in it; the  
great hands have no confidence in it.  
One of the learnedest men in Europe  
himself really religious, declares that  
since the breaking up of Paganism  
there has never been such a decline of  
religion in Europe as at this day. An-  
other not at all bigoted declares that  
in England, the foremost classes of the  
people, men of birth and riches, have  
no regard for religion. The laboring  
men whose daily toil hardly fills their  
mouths and satisfies their hunger, they  
also have small confidence in it. You  
and I, my friends, live in an age when  
mankind has outgrown the popular  
theology. We live in an age of tran-  
sition. The old theology will pass  
away, depend upon it, it will pass  
away. Coming out of the popular the-  
ology, I feel as one who has wandered  
long in some dark subterranean cave,  
where the sound of running water was  
thunderous and sad, lit by uncertain  
torches, led by wandering guides,  
where lifeless stones grinned as hor-  
rible monsters at him, and he hesitated  
and stumbled at every step—where the  
air was contaminated by the smoke of  
torches, and his steps faltered and his  
heart sank. I feel as one coming out  
into the glad light of day, where the  
sky is blue over me, and the sun sheds  
down its golden light, and the ground  
is green with grass, and is beautiful  
with summer or with autumn flowers,  
fragrant to every sense. God be thank-  
ed that we leave the cavern behind us,  
with its smoky lights, its paths that  
lead to wandering, that God's heaven

is over us and his ground is under our  
feet, his eternity before us and his  
spirit in our spirit."

Orthodoxy would have throttled The-  
odore Parker if it had dared, for he  
preached a religion as broad as the  
world is wide, and if he were with us  
in the body, he would be one of the  
leaders in heralding the grand truths  
of Spiritualism.

MRS. ELNA M. SWERINGEN.  
Fort Wayne, Ind.

#### THE AUTHORITY OF THE SCRIP- TURES.

I. What is your opinion of the re-  
sults reached by the higher critics of  
the Bible?

II. Do you think it possible to allow  
that parts of the Bible may be mythi-  
cal, and others erroneous or colored  
by the writers' views?

III. Do you consider that to inter-  
pret the Bible rightly other methods  
are needed besides those commonly  
employed in the study of other ancient  
religious and historical works?

The above questions were recently  
propounded by the Philadelphia In-  
quirer to the leading representatives of  
the various creeds in that city. Re-  
plies from some of them are printed,  
one of which, that of Rev. Dr. Joseph  
Krauskopf, is appended. Dr. Kraus-  
kopf is at the head of the most influ-  
ential Jewish congregation in the east-  
ern states. He says:

"The Old Testament is a compilation  
of Hebrew sacred writings of ancient  
times, representing the product of  
many minds and of many ages, and re-  
flecting the different degrees of culture  
of its different authors and times. The  
beginning of this collection abounds  
in tradition of pre-historic events and  
persons, in which legend forms a very  
considerable part. Later on we have  
addresses, prophetic speeches, poetical,  
philosophical and legal writings. The  
different books of the Bible show very  
frequent evidences of compilations, re-  
visions, retractions and interpolations.  
Pentateuch, for example, is replete  
with specimens of the most varied  
kinds of writing, and with accounts of  
laws, institutions and theological con-  
ceptions, many of which could not have  
had their origin till after religious  
thought had had sufficient time to de-  
velop, and national life considerable  
time to evolve. Legislation of an early  
and crude age is here, strangely mixed  
with statutes and laws, manifestly in-  
tended for more advanced times, while  
religious and moral teachings of an  
undeveloped nature and beliefs of a  
polytheistic and idolatrous character  
stand side by side with religious and  
ethical teachings of the sublimest  
character.

"The authors assigned to the differ-  
ent books in the Biblical collections  
are not generally their real writers.  
The true authors are for the most part  
unknown. The books take their names  
either from their initial or central he-  
roes, or from the illustrious names to  
whom popular tradition has credited  
them, or to whom they have been dedi-  
cated by anonymous authors. We know  
that it was an ancient custom to as-  
cribe writings to illustrious person-  
ages, to secure for them an easier in-  
troduction, or to honor him whose  
name was borrowed.

"Some books, like the Pentateuch,  
the so-called Five Books of Moses, are  
ascribed to authors for whom there is  
no warrant, even in the text itself.  
Nowhere do the Scriptures say that the  
Pentateuch, as we now possess it, is  
of Mosaic authorship. On the contrary,  
the Bible itself offers testimony to dis-  
prove any such theory. It is not easy  
to believe that a man like Moses would  
write of himself that he was very

great and very meek, and that no man  
like him ever lived. It is not easy to  
believe that a lawgiver like Moses  
would be guilty of such a repetition  
of legal enactments, often in the same  
order and in the same words, as are  
found in the middle of the books of  
the Pentateuch. It is not easy to be-  
lieve that Moses could have written of  
the extermination of the Canaanite,  
and of the rule of Israelitish kings,  
long before the happenings of these  
events. It is not easy to believe that  
Moses, still in the wilderness with  
Israel, could have written the phrase:  
'And it came to pass, while the chil-  
dren of Israel were still in the wilder-  
ness.' Still harder is it to believe that  
a man like Moses, opposed to idolatry  
as he was, would prohibit the making  
of images in the Ten Commandments,  
and, immediately after, command the  
ornamentation of the Ark with images,  
and later erect an image himself. When  
we consider the clashings between the  
laws of the Deuteronomic code and  
those of the middle books of the Penta-  
teuch, when we recall customs and in-  
stitutions—such as the Day of Atonement—  
which were not observed prior  
to the Babylonian captivity, and which  
bear a striking resemblance to Baby-  
lonian customs and institutions of  
hundreds of years later, and when we  
read of legal enactments having no  
meaning for a people leading a theo-  
cratic camp life in the wilderness, such  
as laws for the kings, laws about land-  
marks, laws for purifying storehouses  
and for fixing battlements on the roofs  
of houses—when we consider all these  
and other discrepancies, it is illogical,  
it is impossible to assign the author-  
ship of the entire Pentateuch to Moses.

"Limits of space prevent my discuss-  
ing the true significance of the facts  
above mentioned, as well as the status  
of the other books of the Bible, but  
that the higher critics have recon-  
structed Old Testament history on a  
firm basis, I thoroughly believe to be  
true. The mythical character of some  
Biblical stories I have already touched  
on, and I hardly need add that as re-  
gards the methods employed in the  
study of the Bible they should be sim-  
ply those whose application to other  
ancient and religious literatures have  
been attended with such striking suc-  
cess."

#### Daniel K Tenney's Books.

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OF ALL COSMIC THEORIES—Price, 15  
cents. An able argument to show that  
the world has always existed.

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Price, 10 cents. Susan H. Wixon says:  
"I have read, first and last, many ac-  
counts of Palestine, or 'the Holy Land,'  
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line that pleased me so well as this de-  
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THE PLAN OF SALVATION—Price, 10  
cents. This pamphlet of Mr. Tenney  
shows the absurdity of the Christian  
"Plan of Salvation" in so clear and plain  
a manner that any Christian who has a  
spark of reason left can not fail to see it.

The Hon. Daniel K. Tenney, the author  
of these books, has been, for many years,  
the leading lawyer in one of the most dis-  
tinguished law firms in Chicago, and there  
is not a more able writer in the Liberal  
ranks. The above books are for sale by  
the LIGHT OF TRUTH PUB. CO.

to our comfort and high state of civilization?

Simply a true knowledge of some of the attributes of the Almighty; a knowledge of some of the vibratory forces of the universe. Therefore, we claim that we are students of the only kind of knowledge that leads man up towards the Infinite God. We believe that those who claim to have direct dealings with God, or to act as vicegerents on earth to represent God, are false teachers. They know no more about God than does the ignorant Fiji islander, who worships a stone or a tree, under the belief that it is a supernatural being. Therefore, we claim that the need of humanity in this enlightened nineteenth century is more science and less guesswork; more truth and less theology of the dogmatic kind; more knowledge of an infinite omnipresent God, and less of local and man-made gods; more trial by proof and less trial by faith.

A hundred million people believed the earth to be the center of the universe, and had unbounded faith in that the cosmogony of Moses was the truth, while one man, Copernicus, maintained the contrary, and placed the earth in its true relation as a simple satellite of the sun. The church cried "heresy!" and the gaping jaws of the dungeons of the Inquisition opened to receive the bold scientist, but it turned out that one man was right, and the faith of the hundred thousand wrong, and this the church had to acknowledge at last. So faith proves nothing. What do you think of a religion that would and did sacrifice a man like Servetus, whose greatest crime was his search for truth and promulgation of the same?

What do you think of a religion that sacrificed Joan of Arc, whose only crime was a persistence in relating the visions she had?

Christianity is the most unnatural of religions, and sacrificed a savior because he persisted in telling the people wherein they erred, and how they might gain eternal life. Orthodoxy would today use the same processes that the church did in times past, if they only dared, and if the church was as powerful as in years gone by, we should be burned at the stake for our unbelief.

All reformers, as well as any movement calculated to liberate mankind from the thralldom of error will call forth the sneers and innuendoes of some. See how the church treated Gallileo when he declared the earth moved, and the fate of reformers is to be misunderstood, and to meet with the contumely of the multitude. The church says, "Don't investigate; it's from the devil." Spiritualism says, "Investigate, the truth shall make you free." The church says, "Believe or be lost." Spiritualism says, "Do not accept that which your reason rejects; weigh all things, accept the good, reject the evil." Orthodoxy rewards a few with heaven, and the majority with a lake of fire, which burneth forever, and has instilled into our minds a great fear of death; while Spiritualism banishes all our fears, for we know that the spirit is immortal and can not partake of the suffering of the body after death, so-called. Orthodoxy gives only a hope, while Spiritualism gives a certainty of life beyond. What do you think of a religion that kept three million of their brothers in bondage? That bought and sold the wives and children of the poor slave. The Bible teaches slavery, and its prophets and holy men practiced it; and think you the Christian church advocated their liberation? Ah, no; that duty devolved upon a Spiritualist, William Lloyd Garrison, who publicly condemned slavery and

who nearly lost his life for his temerity. Our martyred president, Abraham Lincoln, gave to the world the Emancipation Proclamation, and the enslaved millions of blacks felt the first thrill of freedom through this great Spiritualist. The Bible is said to have given the "Golden Rule," the love of enemies, etc., and a better standard of morals than was ever before known. This is a great mistake, for Confucius, who was born 551 B. C., said: "What you do not want done to yourself do not do to others." Christa, several thousand years B. C., said: "Do good to all, both the evil and the good, even your enemies," and there were "apples of gold and pictures of silver," and people were religious, refined and courteous long before the Bible was given to the world.

The Bible, in the light of Spiritualism, becomes a different book than it is when read in the light of the old theology. We are better enabled to separate the wheat from the chaff. Its visions and parables are explained in the light of Spiritualism.

Christianity gives us a religion of sacrifices, and a God who is angry every day, and to be feared at all times; a hereafter of torture and anguish, a lake of fire, a devil and his angels. Then to cap all, it furnishes a propitiation in a Savior whom it crucifies for the sins of the whole world. Spiritualism says: "As ye sow, so shall ye also reap," and brings the most natural of all things before us in the law of cause and effect, and says: "Save yourselves; no God can save you; effect must follow cause; and if you have lived an unjust life here, the effect will follow you. The remedy for all this is to live clean, pure, just lives and follow the teachings of the Golden Rule."

Spiritualism is the most natural of all religions, and will become the universal bond which shall unite the nations of the earth, both bond and free, and all shall know it, from the "least unto the greatest." Theodore Parker in his sermon on "Popular Theology" says: "The old theology must pass away. The new bud is crowding off the old leaf. Great hearts have no confidence in this theology; the great heads have no confidence in it; the great hands have no confidence in it. One of the learnedest men in Europe himself really religious, declares that since the breaking up of Paganism there has never been such a decline of religion in Europe as at this day. Another not at all bigoted declares that in England, the foremost classes of the people, men of birth and riches, have no regard for religion. The laboring men whose daily toil hardly fills their mouths and satisfies their hunger, they also have small confidence in it. You and I, my friends, live in an age when mankind has outgrown the popular theology. We live in an age of transition. The old theology will pass away, depend upon it, it will pass away. Coming out of the popular theology, I feel as one who has wandered long in some dark subterranean cave, where the sound of running water was thunderous and sad, lit by uncertain torches, led by wandering guides, where lifeless stones grinned as horrible monsters at him, and he hesitated and stumbled at every step—where the air was contaminated by the smoke of torches, and his steps faltered and his heart sank. I feel as one coming out into the glad light of day, where the sky is blue over me, and the sun sheds down its golden light, and the ground is green with grass, and is beautiful with summer or with autumn flowers, fragrant to every sense. God be thanked that we leave the cavern behind us, with its smoky lights, its paths that lead to wandering, that God's heaven

is over us and his ground is under our feet, his eternity before us and his spirit in our spirit."

Orthodoxy would have throttled Theodore Parker if it had dared, for he preached a religion as broad as the world is wide, and if he were with us in the body, he would be one of the leaders in heralding the grand truths of Spiritualism.

MRS. ELNA M. SWERINGEN,  
Fort Wayne, Ind.

#### THE AUTHORITY OF THE SCRIPTURES.

I. What is your opinion of the results reached by the higher critics of the Bible?

II. Do you think it possible to allow that parts of the Bible may be mythical, and others erroneous or colored by the writers' views?

III. Do you consider that to interpret the Bible rightly other methods are needed besides those commonly employed in the study of other ancient religious and historical works?

The above questions were recently propounded by the Philadelphia Inquirer to the leading representatives of the various creeds in that city. Replies from some of them are printed, one of which, that of Rev. Dr. Joseph Krauskopf, is appended. Dr. Krauskopf is at the head of the most influential Jewish congregation in the eastern states. He says:

"The Old Testament is a compilation of Hebrew sacred writings of ancient times, representing the product of many minds and of many ages, and reflecting the different degrees of culture of its different authors and times. The beginning of this collection abounds in tradition of pre-historic events and persons, in which legend forms a very considerable part. Later on we have addresses, prophetic speeches, poetical, philosophical and legal writings. The different books of the Bible show very frequent evidences of compilations, revisions, retractions and interpolations. Pentateuch, for example, is replete with specimens of the most varied kinds of writing, and with accounts of laws, institutions and theological conceptions, many of which could not have had their origin till after religious thought had had sufficient time to develop, and national life considerable time to evolve. Legislation of an early and crude age is here, strangely mixed with statutes and laws, manifestly intended for more advanced times, while religious and moral teachings of an undeveloped nature and beliefs of a polytheistic and idolatrous character stand side by side with religious and ethical teachings of the sublimest character.

"The authors assigned to the different books in the Biblical collections are not generally their real writers. The true authors are for the most part unknown. The books take their names either from their initial or central heroes, or from the illustrious names to whom popular tradition has credited them, or to whom they have been dedicated by anonymous authors. We know that it was an ancient custom to ascribe writings to illustrious personages, to secure for them an easier introduction, or to honor him whose name was borrowed.

"Some books, like the Pentateuch, the so-called Five Books of Moses, are ascribed to authors for whom there is no warrant, even in the text itself. Nowhere do the Scriptures say that the Pentateuch, as we now possess it, is of Mosaic authorship. On the contrary, the Bible itself offers testimony to disprove any such theory. It is not easy to believe that a man like Moses would write of himself that he was very

great and very meek, and that no man like him ever lived. It is not easy to believe that a lawgiver like Moses would be guilty of such a repetition of legal enactments, often in the same order and in the same words, as are found in the middle of the books of the Pentateuch. It is not easy to believe that Moses could have written of the extermination of the Canaanite, and of the rule of Israelitish kings, long before the happenings of these events. It is not easy to believe that Moses, still in the wilderness with Israel, could have written the phrase: 'And it came to pass, while the children of Israel were still in the wilderness.' Still harder is it to believe that a man like Moses, opposed to idolatry as he was, would prohibit the making of images in the Ten Commandments, and, immediately after, command the ornamentation of the Ark with images, and later erect an image himself. When we consider the clashings between the laws of the Deuteronomic code and those of the middle books of the Pentateuch, when we recall customs and institutions—such as the Day of Atonement—which were not observed prior to the Babylonian captivity, and which bear a striking resemblance to Babylonian customs and institutions of hundreds of years later, and when we read of legal enactments having no meaning for a people leading a theocratic camp life in the wilderness, such as laws for the kings, laws about landmarks, laws for purifying storehouses and for fixing battlements on the roofs of houses—when we consider all these and other discrepancies, it is illogical, it is impossible to assign the authorship of the entire Pentateuch to Moses.

"Limits of space prevent my discussing the true significance of the facts above mentioned, as well as the status of the other books of the Bible, but that the higher critics have reconstructed Old Testament history on a firm basis, I thoroughly believe to be true. The mythical character of some Biblical stories I have already touched on, and I hardly need add that as regards the methods employed in the study of the Bible they should be simply those whose application to other ancient and religious literatures have been attended with such striking success."

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The Hon. Daniel K. Tenney, the author of these books, has been, for many years, the leading lawyer in one of the most distinguished law firms in Chicago, and is not a more able writer in the Lib ranks. The above books are for sale at the LIGHT OF TRUTH PUB. CO.

## MISCELLANEOUS.

MRS. ADELAIDE C. LITTLEFIELD.

Some Interesting Comments on a New Boston Medium.

A sensation is being caused in some literary and Masonic circles of Boston over the startling phases of mediumship being developed by the artist, Mrs. Adelaide C. Littlefield, whose attractive residence at 218 Columbus avenue has long been known to society and church people—she being a well known singer and church member before becoming a medium. The addition to the ranks of Spiritualism of this artist is a decided triumph, especially when we know that every obstacle and argument has been used by her family and church to oppose her action. Coming as it did from the most refined and exclusive social set, being practically one of Boston's 400, and even socially welcomed by some of New England's governors and ex-governors, we naturally expect that she would reach a clientele for Spiritualism not available to mediums less favored. In fact, it is well known among some circles that she has been able to turn the tide in favor of Spiritualism when all other influences have failed, being the chief cause and inspiration of the so-called "Roxbury" Letters, which have exerted a great influence in the press along the lines of our phenomena. Among the first evidences of spirit power with this medium were table tipping, raps, moving small articles, etc. Later she developed psychometry, trance and inspirational speaking and piano playing, spirit painting while under "controls," or spirit artists, ability to describe and cure sickness, disease, pains and complaints of the most obscure and perplexing character. This phase has approached the miraculous to such an extent that some of her admirers call her "Saint Adelaide," and even the most bitter, ignorant skeptics have been forced to admit the existence of the grand spirit powers, after being instantly cured of pains, etc., which had baffled the regular doctors for months if not years. Prominent Masons have regarded her work in these medical lines as being superhuman, especially since all cures have been made without the use of medicine, hypnotism, surgery or any common methods. One evidence—which the many so-called divine healers can not duplicate—is to take a strange patient and, either blindfolded or in the dark, tell all about the person's body, pains, diseases, conditions, etc., without even touching or examining the body, as do the doctors, after which perfect diagnosis the spirits will locate each pain and remove them almost instantly, often by a single wave of the hand. This work, however, exhausts the medium's strength or "aura," and is so wonderful that one man said: "If the public knew Mrs. Littlefield could perform such miracles, the house wouldn't be large enough to hold the people who would rush to be cured."

Plans are being made to present this line of work to medical men at Harvard university and other places, but as a class these men fight shy of Spiritualism, as they fear to admit the truth. Some of them have felt the electric shock thrown through the medium's organism and pronounced it the strongest they ever felt from a person's body, more resembling that from a small battery. In fact, so strong a power can sometimes be thrown on a person that sensitive people can not stand it. Often strong men are instantly put to sleep or rendered speechless by it. The writer is familiar with all hyp-

notic treatments, and will say that these phenomena are of an entirely different character; never are there any indications of suggestions, hypnotic sleep or other such manifestations well known to this cult. Few mediums produce etherialized or materialized spirits, but these wonderful and rare phases are being finely developed with this Boston artist. Lately they have etherialized with a single lady sitter, some giant Indians over eight feet tall, and some midget people less than four feet tall, evidently of a prehistoric race. The late Ben Butler, a celebrated lawyer, was related to this medium, and has spoken through her on various occasions, as also have Phillips Brooks, Lincoln, Edwin Booth, John Wilkes Booth and their father, Prince Henry of England and many others. It seems that the family on the mother's side were very mediumistic, and many wonderful phenomena occurred at her home in childhood.

GEO. E. LATHROP, JR.  
Boston, Mass.

## REV. GENEVRA LAKE

Sends a Characteristic Sermonette  
From the Pacific Slope.

These are trying times. I concur in the recent statement of our Socialist Spiritualist editor—the up-to-date, worked-to-death Willard J. Hull—that "Spiritualism" is passing through a "crisis." It was predicted through my organism in Cleveland, O., several years ago, and I doubt not others, also, have perceived and proclaimed it.

That apathy and indifference and, in some places almost disgust, have arisen, need astonish no observing and thoughtful person.

Some of us are no longer children in philosophy or metaphysics (even among the laity) and rightly refuse to be fed on folly and fol-de-rol, i. e.: The oft-repeated statement that spirits have our destinies in their keeping; can order and disorder our lives at their will; can elevate us to places of power and preferment, and protect us against the legitimate results of our own stupidity and wickedness, thus reversing the moral law of the universe.

The enlightened understanding refuses to be harnessed to drivel, nor can self respecting people, in any considerable numbers, be longer coerced or cajoled to sustain a movement which has such a suspiciously strong leaning towards world—old flunkysism.

There is a great cry going out over all the world for REAL DOWNRIGHT GOODNESS; FOR INTREPIDITY OF CHARACTER; FOR INSIGHT INTO ETERNAL PRINCIPLES.

I compare notes with none of my fellow workers, but I protest against the shocking and scandalous dirking in the dark of the motives and characters of the veterans among us, who have felt called upon to proclaim that you cannot build a decent society upon a degraded womanhood, and an enslaved manhood.

Away with flip-flap, and tawdry trappings! Let us get out of the "gad-grind" of: "Dear spirits help us in our double dealings!" If one is so driven that he cannot "see the grass grow," whether he be an editor, an engineer, ecclesiastic, miner or magnate, let us, if possible, call our forces together and find "what on 'arth is the matter."

Personally, I am somewhat indisposed, after 25 years of service in the vanguard of a mind-emancipating movement to consent to be run into some darkened den, there to be decapitated and thrown to the dogs, officially speaking, because we proclaim the coming of a new social order.

The "spirit world" may or may not

"want" us to be unconscionable idiots, but that part of the celestial territory, which I have been able to tap, says "No!" And if it were to say "Yes!" there are some of us who would still declare that "we are spirits, too," and can discern a light in a reasonably clear firmament.

If we are really so overburdened with fraternal love, let us get off the back of the ether fellow, take the feathers from our hats, burn our togery, and start out for a three-hour labor day ("Reduction of the hours of labor in proportion to the increasing facilities of production"); equal division of products, no rations for drones, pensions for workers (and if pensions for slaughtering soldiers, then pensions also for the slaughtered women camp-followers, whom to name, in polite society, is an offense), abolition of sham prayers, sleeve puffs and steeples, lachrymose sympathy and lying resolutions—in other words, let us club together, instead of clubbing one another, and see if we know enough to make a decent world-state, that the devouring mystery of death may dwindle into insignificance, because of individual and collective common sense Justice—with a large J.

Yours for a conscious immortality rooted in righteousness,

H. S. GENEVRA LAKE.

P. S.—This is a donation to the "Cause," and if any farther preaching of the same sort is desired, an order on the editor, accompanied by a draft, will produce it.

## CHARLES BROCKWAY.

I desire to record mental phenomena that should take their place among other of similar nature, for the benefit of the many searchers into this special realm of thought. Has it not occurred to the earnest student that a power resides in the will that is as yet unexplained by the teachers of science? Aside from being surrounded with visible, tangible forces, he is compelled to admit of the existence of invisible, intelligent forces, known only by their effects upon visible matter, and does he not reason that all the tangible forces of the universe are built up from the invisible intangible atoms? Will not our teachers instruct us in regard to a wonderful power as manifested through the organism of various mediums; not alone Mrs. Piper, but the Brockway family more in particular than in any other class of mediums, as more phases of mediumship are presented and that too without the possibility of deception.

At a public meeting on the 5th of May, 1906, in Garfield hall, of this city, Charles Brockway gave what he calls psychic readings, which consist in personal tests with incidents and facts, reading sealed envelopes, independent writings, with full name signed therein, clairvoyant descriptions, telling the name and number on watch cases without opening them, their owners not knowing them. Truly this was not telepathy or mind reading. A gentleman by the name of S. S. Harmit had in his possession a sealed envelope handed to him nine years ago for the purpose of proving to him it was not mindreading. He had tried several mediums, but no one seemed to be enabled to read it.

It was read word for word by Mr. Brockway, as also was each and every one taken up. Mr. Mika, representing a lumber firm in Oia, Ark., received a communication from his wife in spirit life on an order he had in his pocket. Message after message was delivered with names, in full 25 tests were given with no error and but one error in numbers on seven watches, and this was an omission of a cypher which

was blurred. There was messages written independently inside of sealed envelopes. Will some one tell us how it was done. There is always a cry of fake and fraud, by knowing ones who, having had some experience in card tricks, aspire to cheat their fellow men. We have seen all-around crooks play the saint by trying to expose a good medium, but know this that these invariably come to grief, being cast out by the respectable members of society.

Not long since two wagons bearing the inscription, "Fake Exposed," paraded the principal streets of our city, but the exposor was exposed. The press of our city handled him without gloves. Wichita is wide-awake, there are 3,000 Spiritualists here. Mr. Brockway will be here some time, perhaps until next spring; meanwhile the number of Spiritualists is on the increase.

PROF. H. F. BEARSE.

## ACROSTIC.

Let those who have doubts of  
Immortality take The Light of Truth or  
other exponents of  
Good Import that are advocating the truth  
of Spiritualism, the  
Heavens are all ablaze, the light angels  
are descending and  
Taking us by the hands and materializing  
themselves that

Our spirit relatives as are able to manifest  
to be recognized.  
Fathers and mothers, sisters and brothers  
and relatives are ready

To receive us when our work is done.  
Remember to be cheerful and composed,  
knowing that the  
Union of the loved ones will be a beautiful  
reception,  
That will be beyond all comparison of  
time and sense, that  
Heaven of rest that surpasses all under-  
standing. —Franklin Thorpe.

## A SCIENTIFIC BREAKFAST.

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast: Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. White will then be the consistency of cream and most easily digested. One slice of bread and butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm, solid health will set in.

Why? You have probably been living on poorly selected food; that is, food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money-making brain, the body must have the right kind of food, and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Food Co., Ltd., at Battle Creek, Mich.—adv.

**FOR THE ABOLITION OF CAPITAL PUNISHMENT.**

Below will be found the petition of the New York State Spiritualist association to the legislature praying for the repeal of that relic of barbarism, the law of capital punishment. The petition is receiving numerous signatures.

To the Legislature of the State of New York:

The subscribers hereto, citizens of this state, hereby respectfully and earnestly petition, that such legislative action be taken, as shall abolish capital punishment for the crime of murder in the first degree:

We further respectfully petition and request that an opportunity be afforded such persons and representatives of corporate bodies within this state as are interested in such proposed legislation, to be heard thereon.

We submit the following propositions:

First. The practice of capital punishment in the light of present civilization is barbarous and demoralizing in the extreme. The psychologic laws inherent in man's nature are now sensed as never before, requiring that legislation be directed to causative agencies and that penalties for crime in all cases be reformatory. Punishment by death precludes at once the natural processes of evolution and reform.

The spirit of the age, a superior civilization, science and religion, demand that the force of law shall strike at causes, not results.

Second. The claim that capital punishment is a deterrent to the crime of murder is an error, but instead, is a cause for its increase.

The death penalty was abolished in Michigan in 1846; Rhode Island in 1851; Wisconsin in 1853, and Maine in 1887. According to the official reports of the secretary of each of these states, there has been no increase, but rather a decrease in the number of murders committed therein since those years. None of these states have desired to reinstate capital punishment. Statistics show a large increase of murders in nearly every State where capital punishment is in force.

Holland, Finland, Portugal, Roumania and a few other countries where the death penalty has been abolished for many years, with two exceptions, make a report of no increase in the number of murders.

Shall the Empire State be less humane in the treatment of its murderers?

The penalty for murder should be revocable; should be of a reformatory character; should not shock the moral sense of the community and should not destroy sources of evidence.

Every attempt to secure trial jurors in capital cases discloses that a large majority are opposed to capital punishment. Therefore we pray for favorable action on the part of your honorable body looking to its abolition.

**APROPOS KING SOLOMON'S MINING COMPANY.**

To the Editor: To the ever-hopeful optimist it is refreshing in these times of trust acquiring control, and avaricious greed, to note the agreement attached to the stock of this company, wherein it binds itself to insure to its investors their money back with interest, and indeed it is so unusual that we naturally look for the cause beyond present-day methods of trade and barter, which accounts for my remark in previous letter to you, that we feel it to be a psychic element which has de-

termined to enter the business enterprises of this plane, and so raise their vibrations; that no longer may the "rich be made richer by the poor becoming poorer," and that "do unto others as you would others do unto you" may become as frequent in practice as it is just in all cases. We heartily congratulate the business men of the other planes of life, who, weary of the sordid methods of this, are gathering together its best elements, that a nucleus may be formed to which will center future efforts for this beneficent purpose.

Mr. Editor, let you and I cast in our mites to aid this grand purpose to its achievement; we will be amply repaid in exultation alone. Fraternal yours,

WM. W. HAWKINS.

Lima, O.

**QUITE A BREEZE.**

Last Sunday Dr. C. K. Wheeler stirred up quite a breeze of interest and inquiry by declaring in his discourse on "The Only Real Life," that life in the physical was just as real as life in the spirit, and, in fact, "to speak boldly, I do not know but that the infinite is quite as dependent on the physical for expression as we are."

Then he proceeded to define the term physical, which definition and explanation thereof was as fine an exhibition of logic and reason as we have heard for many a day. Dr. Wheeler's lecture was a genuine tonic—a regular dose of logic and reason—and we trust he will not "sit down" until he has administered many more such doses to the few who are craving "original" thought. We want to hear all he has to say, and we want him to say all he has back of him to say, and on all the subjects he has been studying these many years. Here is a thinker—a genius!

ONE "HEARER."

Boston, Mass.

Mother of six declares that those who say that boys know nothing about economy never saw them when they were using soap.

**HARD TO BREAK.**

But the Coffee Habit can be put off.

"I was a coffee user from early childhood but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

"The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since, and am now in a very greatly improved condition of health.

"My brother is also using Postum instead of coffee and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health." Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter the size of two peas in the pot, to prevent it boiling over.—adv.

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THE LIGHT OF TRUTH " " " 1.50

Total, \$3.50

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Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

**THE COMING AGE,**

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

**POPULAR FEATURES.**

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

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

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

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

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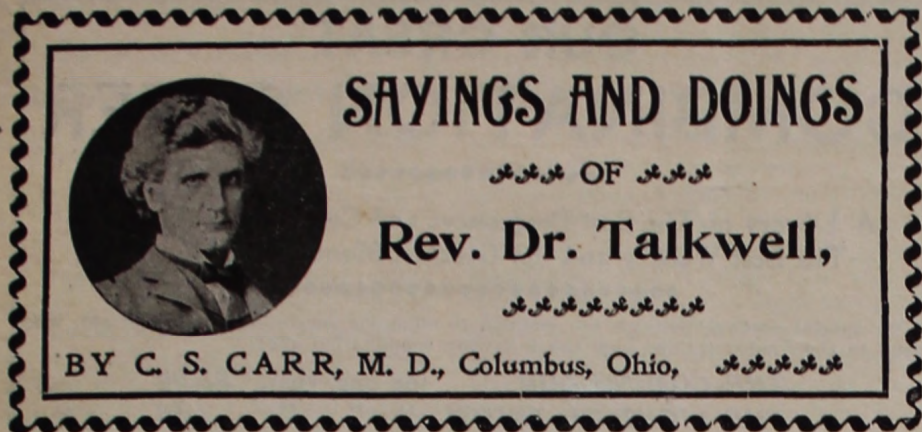
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"WHILE YE GATHER THE TARES  
YE UPROOT THE WHEAT  
ALSO."

Dr. Talkwell said last Sunday morning:

If all the people, especially clergymen, would study the parables of Jesus with the same interest they do the metaphysics of Paul, there would be less confusion as to the teachings of Jesus. It is safe to say that ten sermons are preached from the controversies of Paul, where one is preached from the gentle, plain teachings of the Master. It is so much easier to find texts appropriate to the work of church organizations in the writings of Paul, who never saw Jesus (in the flesh) than to find such texts in the words of Jesus himself. The fact that the writings of Paul happened to be bound in the same book with the teachings of Jesus has done more to obscure and pervert the Gospel than all the other causes combined. Paul never spoke with Jesus, never saw the Gospels, and except by hearsay and tradition knew nothing whatever of the Master. The wonder is that he should ever have been regarded as a competent expositor of the teachings of Jesus.

But without pursuing this subject any further, allow me to call your attention to one of the beautiful problems of Jesus, this morning, as it gives better answer to many of the questions before me, than any words of mine could do. The parable which I quote from the 13th chapter of Matthew is as follows:

"The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat and went away. But when the blade sprang up and brought forth fruit then appeared the tares also. And the servants of the householder came and said unto him: Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And

he said unto them: An enemy hath done this. And the servants say unto him: Wilt thou then that we go and gather them up? But he saith: Nay; lest haply while ye gather up the tares ye root up the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers: Gather up first the tares and bind them in bundles to burn them; but gather the wheat into my barn."

Now in this parable we have the world placed before us in a nutshell. The good seed of God's own planting, (the wheat), growing side by side with the bad seed which human greed and depravity has planted, (the tares). It is proposed by the servant to uproot the tares, but the Master objects on the ground that while they are endeavoring to uproot the tares they would also uproot the wheat. Let them both grow, and when the harvesters come, then will they be able to discern the tares and separate them from the wheat.

I wish I could paint this lesson on the sky and stamp it on the forehead of every fanatical bigot that infests the earth. What a rebuke this gentle parable contains for that numerous tribe of social busy-bodies and theological harpies who imagine they are doing God's will simply because they are making themselves disagreeable to every well-balanced mind.

This parable presents to the mind the whole world of human activities, good and bad; things that make for peace, and things that make for strife, growing side by side. Institutions that degrade and institutions that elevate. Enterprises that rob and ravage as well as enterprises that heal and succor. Organizations that enrich and beautify, closely imitated by organizations that destroy and deform. All these thriving, growing and working together, and yet so linked to each other, so intimately entangled that to attempt to uproot one we are in danger of uprooting the other.

is an aching void in every man's heart which nothing, else can, nothing else does, satisfy."

No attentive reader of the Harbinger will require to be reminded of the numerous verifications of this prediction which have been published in its columns during the last four years; and every month brings us some fresh testimony to its accuracy. In the February number of *Il Vessillo Spiritista*, for example, we find a report copied from *Il Giornale*, one of the daily papers of Genoa, of the opening lecture for the winter season of the *Societa di Letture Scientifiche*, in that city, by Signor Prof. Viazzi, one of the leading members of the Genoa bar, at the request of the equally distinguished Professor Morselli. Its title was "The Phenomena Called Spiritualistic."

"The lecturer," says the report, "summarized instances, experiences and arguments drawn from his own experience, confining himself to an indication of what are the principal phenomena of Spiritualism now observed;

Narrow-minded zeal says, let us exterminate the wicked tares. But the wise householder says, let them grow together. Thin-headed egotism selects what he supposes to be tares and proposes in his blind fury to pull them up. But the lord of the harvest bids him stop, lest he uproot also the wheat. Presumptuous ignorance proposes a crusade of hostility and uncompromising warfare. But the wisdom of real knowledge hesitates before the problem of deciding whether this or that had best be uprooted or let alone. Let them grow together. Let them alone. Here we find the origin of the doctrine of *Laissez Faire*.

Jesus did not pose as a reformer. He criticized nothing but the hypocritical pharisees and the rich. Neither did he pose as an organizer. He defended none but the poor, the outcast and the degraded. He warned the oppressor and consoled the oppressed, but he sought in no way to arbitrarily interfere with the order of things. All things must grow together until the harvest. If a thing is good it will bring forth wheat; if not, it will be burned. Time will do it. God has so fixed it that He does not need any one to uproot the tares or to save the wheat. Let every man see to it that his own heart and life is what it should be, and God will do the rest. The mote in my own eye is my business, not the supposed beam in my neighbor's eye. All unholy things will perish by inherent defects.

No human institution or activity is wholly good or wholly bad. Each one has its blades of wheat and tares. The attempt to uproot the blades of tares will result in uprooting the wheat, and the whole thing must start over again, to go through the natural evolution step by step once more. Every institution is crude and faulty in the beginning. The tares of human imperfection appear in great numbers at first. Gradually, as time goes on, if they are allowed to grow with the wheat, their worthlessness or harmfulness is revealed. The harvester can then separate them safely.

Before any enterprise of human activity has passed through the natural evolution of its growth, no man can tell which of its elements are good, or which are bad. Something good will remain if allowed to grow after all the bad has been burned. There is some wheat in everything that God allows to come into existence.

History is God's word to man; the only inspired word. The world is making history every day. In this way God is teaching us what to do and what not to do. The good lives for-

ever; the bad will finally be burned, but can not be prematurely uprooted. The good is God's guide-posts showing the way to go. The bad is God's light-houses showing the dangerous places—the way not to go. Each kind has its function to perform, which no man can destroy or avert.

What, then, is the hope of the world? If the good and the bad are to grow together until the function of each be fulfilled, what shall we do to be saved? Educate, educate; that's all that can be done. Education is the only radical cure for evil. In the meantime palliatives must be used, perhaps, such as prisons, almshouses, asylums and the like, but these only palliate; they can not cure. Education is the only specific treatment. Behind every evil is some kind or degree of ignorance. Education alone will avail.

The church is doing a portion of this work of education. To be sure it reaches directly only a few as yet. From the middle classes the church mainly draws its support. The extremely prosperous and the extremely unprosperous are practically untouched by the church. Yet it is doing a greater educational work today than ever before. Its ethics are often faulty, its themes are often of no value, and its motives often selfish, yet as an institution of popular education it could not be spared. It has before it a tedious work, a long and difficult work in which it will be more and more assisted by the colleges, the press and the drama. The light is breaking slowly but surely. Before that light all evil will disappear. All this has been going on many centuries. How long, oh Lord, how long?

In the meantime, while the millennium lingers, there are the lost sheep, the prodigal sons. These the church can not reach, can not touch. For these there is no church, no hope. To these the Christian minister is sent. To these he must go. He must, like Jesus, take upon himself their woes, their poverty, their suffering. He must leave no chasm of fortune or fame between himself and those he would succor. He must, like Jesus, become poorer than the birds, who have nests; poorer than the foxes, who have holes.

It was not the work of the Master to uproot the institutions of society, neither is it the work of the Christian minister. Society is working out its own salvation, according to inherent laws—God's laws. Not one jot or tittle of this law will be destroyed 'til all is fulfilled. To those under the law, to those upon whom the law rests most heavily, the minister is called to bind up the wounds, to defend the weak, to bring cheer to the hopeless.

#### THE SPREAD OF SPIRITUALISM.

(From the Harbinger of Light, Melbourne.)

Nothing is more encouraging than to find how the promises made from the spirit world a few years ago are now being fulfilled. In the course of a deeply interesting communication, received by the present writer on the 6th of June, 1896, from Tommaso Massaccio, who was born in 1402 and died in 1443, the speaker said: "From all quarters of the spiritual world is the influx coming into the material world. It will be seen and felt 'in the air.' Spiritualism will be everywhere. It will make its appearance in art and science, in the novel, on the stage, in the picture gallery, on the lecture platform and in music. It will confront mankind at every turn; for spiritual messengers are being sent upon the earth in legions; and ere long men will gladly accept what their souls have been craving for; because there

and then went on to enumerate the various causes which impede a calm, dispassionate study of them and to set forth the most probable hypothesis of a scientific character which appear to offer a satisfactory explanation of them.

"He remarked that it is almost impossible, in Spiritualistic experiments, to adopt methods which will not be influenced by the mental and mortal perturbations of the persons experimenting, and that therefore their investigations should be directed to the endeavor to draw some characteristic line from the ensemble of all the facts observed, while, at the same time, multiplying the experiments indefinitely. Thence, he entered into an examination of the various Spiritual hypotheses advanced to explain the phenomena of Spiritualism, comparing them with each other, and showing them to be—in their abstract logic at any rate—perfectly consonant with the drift of modern science. But we find it impossible to follow the orator, at every

moment, in his lucid yet compact exposition.

"He always know how to hold with the utmost ease the attention of the auditory of the elite who crowded the hall, including numerous ladies; and, at the end of his lecture, he was greeted by a burst of unanimous applause, and by the very cordial congratulations of those who were nearest to him."

Evidently Genoa is much more spiritually advanced than Melbourne is. It is true that there are three or four conspicuous members of the legal profession, who are convinced Spiritualists, but with one exception, they hide their light under a bushel; and the cause suffers from their abstention from taking any prominent part in connection with the advocacy, exposition and propagation of the most sublime system of philosophy ever communicated to the human race. Some day, we suppose, when Spiritualism can point to its hundreds of millions of adherents, those who know it to be

true, and now shrink from openly proclaiming the truth, will come out of their shells; but in the meantime, we should be glad to see a little more moral courage exhibited by Spiritualists occupying influential positions in society.

WHAT IS GOD?—LIGHT!

"Let man serve law for man,  
Live for friendship, live for love,  
For truth's and harmony's behoof;  
The state may follow how it can,  
As Olympus follows Jov."

Truth is communicated to the mind from its interior unity with the universal mind, and can not be argued about or added to by reasoning. As matter is the negative manifestation of the universal spirit, and has all its life and its development through the direct immanence of the absolute, so is mind an expression of the universal spirit in its positive power.

Man is the universal spirit present in a material organism. He is a speck in the divine, he lives and breathes, when normal, in the divine life. So Emerson taught, and so I believe. More than this, my own super-normal or transcendental experiences help to demonstrate the truth of these intuitional or soul perceptions.

As Eckhart, the old German mystic, said: "There is something in the soul, which is above the soul, divine, simple, an absolute no-thing. I have called it a power, sometimes an uncreated light, sometimes a divine spark. It is absolute and free from all names and forms, as God is free and absolute in himself. It is higher than knowledge, higher than love, higher than grace; for in all these there is distinction. This light is satisfied only with the super-essential essence. It is bound on entering into the simple ground, the still waste, wherein is no distinction, neither Father, Son nor Holy Spirit—into the unity wherein no man dwelleth. There is it satisfied in the light, there it is one; there is it in itself, as this ground is a simple stillness in itself—immovable." This is the doctrine of the oversoul as conceived by Eckhart.

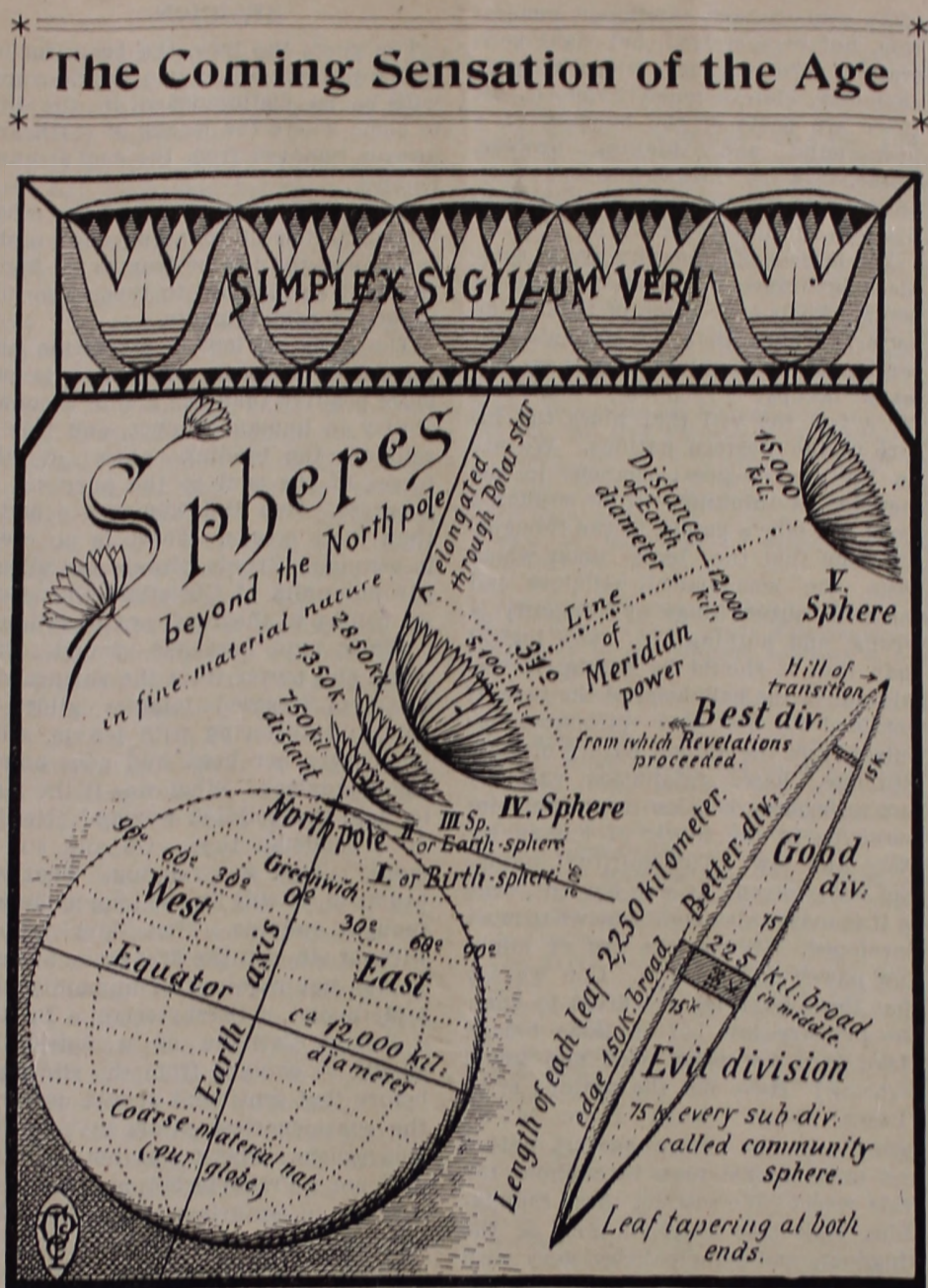
It is substantially identical with Emerson. It is again brought to our knowledge, lucidly, by A. J. Davis, in his "Arabula." He says: "Arabula is the perfect, the eternal, love-light and light-love of the universe; and when it dwelleth in our superior consciousness, we not only love it without fear, but also love tenderly all humanity, and even the least and lowest things of the earth, the earth itself, and likewise all things in the starry heavens, with a love that is unutterable, mysterious, sublime and blossoming with happiness." (Page 110.)

To these masterly words, I would add my own testimony of a lucid experience in the inner life light, unworthy as I am to speak with these highly developed men. Yet all firsthand testimony here is important.

I can only describe that being as a central sun. Finding myself immersed as in the outer rays, I beheld that inner sphere of light surrounded with an outer or hollow sphere of light, the rays of both rhythmically blending, wafting together and apart in regular pulsation, or breathing.

The calm and holy joy of that presence, the deep and adequate soul satisfaction, is something far beyond my power to describe in words. If I should dare to describe it, I should say this "Being presents an image of moral beauty that will impress men by its own essential loveliness, and draw them upward by its own gracious attraction."

Thought, science, intellectuality, do not convey the peculiar quality which we call divine, though they may assist



A mere outline is herewith given to the average reader, for the astronomer elaborate diagrams and descriptions are reserved.

It is a lamentable sign at the entrance of a new century that satisfaction to the material senses has to be offered first in order that Spiritual truths may be regarded with favor subsequently.

There is a man in these United States who spent several thousands of dollars in having, for his own pleasure, Biblical and pagan personages materialized with whom he conversed pleasantly about their time, etc. His indignation would surely be unbounded if he were told that spirit medium artists in the evil division of the IV. main sphere (see diagram) use to mould hollow figures which descending are crystalized in the world-ether and immediately in the earth atmosphere appear outwardly as human persons, even warm to the touch. These puppets, easily metamorphosed into any desired form by the spirit artists, are made to stalk about and to talk glibly of their high mission as their Master at the other end of the telephone directs, and are dematerialized by him as rapidly as they appeared

to lead us to the more interior condition. Love, goodness, do that. These are of the intimate essence of the spirit, that magnetic sun of the inner universe. The loving life is the divine life. Learn how much you are willing to suffer for an object, and you can then measure your love.

By its great vibrations this light becomes that which constitutes human minds—the inner life of the nobler organisms. As Thomas Starr King has said: "The breath from this infinite soul fills all space, permeating living forms in their inner life; (sometimes called the Holy Spirit?). This Divine

being is thus constituted the Living Presence, everywhere." As Jesus said of this inner life in the breast: "The Kingdom of Heaven is within you." And by his teaching today we know God as the "Light, Life, Love, Knowledge and Goodness." Our self-consciousness is by this Life, the power of this inner light.

Our personal power is like a ray of the light of this interior spirit sunlight. "This life of mortal breath is but a suburb of the life elysian Whose portal we call death." So let us sing with dear Lizzie Doten, who would not mock that

by his mediumistic power, returned and preserved for another occasion in his workshop in the evil division. (The power of destruction is denied to evil spirits or they would abuse it.)

With one-quarter or fifth of the sum spent on these performances for the self-gratification of a credulous mortal, giving fiendish delight to those evil spirits, the great question so ably put forth in these columns by the enlightened editor, could be settled in a few weeks, and the revelations in printed form be distributed among mankind, hungry for the truth. Why is it necessary in this age of marvelous inventions, of telephone and photography, to repeat the same old habit of treating a man like a mendicant, of letting him drink the very dregs of adversity and humiliation, as a reward for his earnest endeavor to bring something new before the world, something that will compel scientists to materially alter their text-books, something that will sow the germ which in time will yield spiritual fruits in abundance?

What is human science? Except the science of number, the astronomy, mathematics even included, and the rest is but an ever incomplete com-

pilation of observed facts and deductions therefrom. What is a miracle or wonder? It is the inheritance of superstitious ages. There are no wonders! There is the superhuman, but not anything supernatural, not even the Great Spirit and the Sublime Architect of the universe. He is so high and so far removed from conception that even exalted spirits cannot form an image of Him, yet He is the ever present, loving Father, solicitous for the welfare of His children, those myriads of individualized spirits, either having reached or are on their return to Him, and He will be the same to all those yet to be evolved on newly formed planets, sprung from their parent suns. The number of planetary bodies, in the same state of development as our earth, that is producing organisms, "plants, animals and human spirits upon their surface" is given as 105,000 (the highest number attainable), in each of the 15 chief solar-systems, therefore in all 1,575,000. The number of planets less favorably posited, barren on their surface and "commencing life on a spiritual basis upon their I, or earth-sphere at the start" (see diagram) is 15 times larger, and the number of dead cosmical bodies having served their purpose, yet coursing along is again nearly uncountable.

How can man with his limited visual power, misguided by the hydrogen in the thick earth-atmosphere, ever hope to measure the immensity of that gigantic elliptical belt of stars divided into those 15 chief solar-systems forming the material nature in contra-distinction to the spiritual nature, and which is revolving around the universal center in a space of time incomprehensible to spirits and mortals alike? Even the brothers of wisdom in the best division of the IV. sphere or transit station (see diagram) are dependent upon their brothers in the V. sphere, and they again upon those spirit dualities, that is male and female spirits united to one complete spirit in the first of the three remaining transit stations, in purely spiritual nature (beyond the distance of the sun) for instruction and information, concerning statements of such magnitude. In the realm of complete spirits error "in spiritual wisdom" ceases, eternity of the past, of the present and of the future is comprehended, but only the Great Spirit is without error "in all things," possessing the "whole truth" and reigning supreme by His immutable laws in absolute rest, while in the eternity of the present material nature is in ceaseless motion and evolution.

We should humbly bow in admiration and gratitude that the loving Father vouchsafes now through His divine agents a part of the truth so far as His little children can bear and comprehend it while they are yet in the kindergarten and at the bottom of the ladder leading up to future perfection.

PROF. ARMINIUS.

Roxbury, Mass.

\*\*\* "Holy name, With titles high, of empty fame. For Thou, with all Thy works and ways, Art far beyond our feeble praise. But freely, as the birds that sing, The soul's spontaneous gift we bring, And, like the fragrance of the flowers, We consecrate to Thee our powers."

JOHN P. COOKE.

62 Warrenton St., Boston.

PRESIDENT JOHN SMITH.

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It is a long way from most men's pocketbooks to their souls.

There is such a thing as converting a Spiritualist to right ways of thinking and doing.

Brooklyn has a "Church of Individual Dominion," at which the pastor, the Rev. F. E. Mason, lately lectured on Jesus the Socialist. He maintained that Jesus was not a religionist, but a socialistic reformer.

The Minnesota barbers' Sunday law has been aired in the United States supreme court and declared constitutional. The decision makes it a misdemeanor for one man to shave another on Sunday in that state. Of one thing there can be little uncertainty about: liberty has nothing to hope for from the supreme court.

### NASCENT FACULTIES AND RIGHT GENERATION.

The world can go on formulating theories to account for evil and plan for taking care of the weak and the unfortunate, but the labor will be measurably abortive until children are conceived in accordance with strict obedience to physiological and psychological laws.

Spiritualism will have become the master chord of human progress when these laws are obeyed. Then will be seen the scope of that economy which is involved in the rap.

And with this goes the evolution of the truthful thinker, the just reasoner. Constitutional integrity is herein involved, for where there is a diseased body there is likely to be a diseased mind. As wine savors of the cask, so soul action is tintured by the frame through which it finds expression. Phenomena relate to conditions of mind. We do not confine the term to the brain. There is as much response to phenomena by the heart as by the brain. The solar plexus is another nerve center in which feeling and sensation are produced. The soul feels for objective experience through every organ of the body, and if these be diseased, or if their aural environment be diseased, the mind reflects just as much of the disease as its development will permit, and the soul in turn carries throughout eternity the marks thereof.

The great hope of civilization lies in the unfoldment of the nascent powers

of the soul through intelligent generation, not regeneration, but right generation. Clairvoyance, telepathy, psychometry, clairaudience, hypnosis, all these are parts of the budding of a new mind and thinking process. These, with the various forms of mediumship, constitute the apex of the civilization of this lower world.

The masses of humanity are in complete ignorance of these qualities of being. Their conception of them is no better, perhaps, than the simian's conception of the mental plane these humans occupy. Psychology has lifted for a few the veil that hides the future of the western nations. We are on the eve of great changes in the methods of thinking. It is becoming more and more patent to the thoughtful mind that the basis upon which rests the sociological, religious and scientific outworkings of humanity is wrong, and nothing is more logical than that it should be wrong. It was laid out in the babyhood of the race. It obtained its first and strongest impulses from the animal nature of man. Revenge, hate, retaliation, calumny and selfishness became irrevocably interwoven in the fabric of human society and law. The spiritual nature had not evolved. It was nascent, even as it is today, although somewhat more developed. It was the era of might and power and acclaim. Can we say that these qualities are fitted to enter the primary law of nations today? Have they not been tried and found wanting? Have not the nations cried "Peace! Peace!" when there is no peace? Is not nation against nation and man against man throughout the wide world? We say, let these foundations sink into oblivion, and as the kingdoms and principalities, gory with human blood, one by one totter to their fall, the enthralled, imprisoned mind shall look out upon the rising temples and columns and capitols of a new and better estate. This is coming. The groans of nature, the walls of humanity are the heralds of the coming birth. High spiritual beings on the flower-crowned mountain tops of immortality watch and wait the budding time. Death no longer interposes to chill the mind and destroy hope. From out the glad realms of eternal day the command has gone forth, "Come up Higher."

Professor Lombrosa, socialist and anarchist, has written an article to prove that the bicycle has increased the "crimes of burglary and murder." How a professing socialist and anarchist can consider burglary and murder crimes is hard to understand, as burglary and murder are two of the principal means by which persons of the socialist and anarchist persuasions mostly seek to attain their ends.—Mail and Empire, Toronto, Canada.

It is little wonder that the masses know so little and learn so slowly of the principles of the social commonwealth when editors of leading newspapers (like, for instance, the fellow who penned the above item), manifest such opaque ignorance, even of the definition of the term. As well allude to Professor Lombrosa as Italian and Patagonian as to dub him socialist and anarchist. Heaven save us from the "educators of the press." Well and truly did Roscoe Conkling declare that newspaper editors and men with tape worms were the only persons who had any right to say "we."

Gentlemen of the ballot box, what do you propose doing next fall? Will you assert yourselves and obey the dictates of your consciences, or will you obey your masters and perpetuate the chains of your own slavery?

### RELIGION.

The good, the true, the beautiful of this world are all of one religion and will be so distinguished in the life to come where the masks of earth are forever removed from the soul's countenance.

Professions of this, that or the other interpretation of religion count nothing unless the life be true to its highest light and helpful to those less fortunate in acquirements.

The dynamic law of attraction and repulsion in forms of matter is not more positive than the law of accountability in human conduct, and this is religion, the binding anew of the forces of the soul to the purposes of progress. Men and women are better than their creeds. There is no creed in religion. Creeds, rituals and all the paraphernalia of Christless Christianity belong to theology, not to religion.

While loud hossanas sound with pomp and power from the shrines and altars of frescoed temples gilded in gold and glittering with jewels, religion covers her head and goes among the magdalens. What was it the Master told the polluted woman? "Neither do I condemn thee. Go and sin no more." That was religion. That was beautiful. It will live as long as human thought endures. "Let him who is without sin cast the first stone at her." It was not required of humanity that a Methodist, a Presbyterian, a Baptist, a Roman Catholic or a Spiritualist should be evolved from the slime pits before that sentiment should quiver in the conscienceless vitals of a world's Phariseism. Christ was not a Methodist, nor a Presbyterian, nor any of the myriads of sectarians who profess him now and do not his works.

But his life was religion. So are the lives of the good, the true and the beautiful everywhere.

If we could once become imbued with the truth that collective bodies of men and women who differ from us are really trying to conform to the best light they have, we would be saved much trouble. The Spiritualist assumes, at any rate, to be upon a higher plane of thought than his orthodox or materialistic fellow. The logic of the situation then is, that he should seek to show them the better way and not impute to them motives of wrongdoing.

We ought to remember that beings higher than ourselves bend to our weaknesses in thought. This being so, we ought to treat our less fortunate fellow beings with like consideration.

The solution of every problem confronting the world lies in a correct understanding of the thought forces. The churches are aiming at right thinking. They are passing through an upheaval unprecedented. We say let them alone, if we can not assist them. It is no mark of heroism to slur a fallen foe. This is precisely what we are engaged in by hammering the churches all the while.

The light is in them and they are painfully shaping their course to meet it. At no time in the history of Christendom has there been such a turning to Christ, the real Christ, as at the present time. The Spiritualist who is not a Christian, so far as veneration, contriteness and love for humanity go, is a misnomer.

Peace will reign on earth only when man, a spirit being, realizes his oneness with all spirit and confesses its active moving power in all things.—Andrew Jackson Davis.

A woman's heart is of all things on this earth the most divine, and of all things suffers the worst abuse.

### THE MAYER N. S. A. FUND.

C. F. Cole, of Dowagiac, Mich., writes a long and commendable article to the Progressive Thinker regarding the raising of funds to secure the N. S. A. headquarters in Washington. It appears there are about \$3,000 yet to be raised and the plan offered by Mr. Cole bears all the merits of a practical and easy effort. Here it is, and The Light of Truth will add \$10 to the "Labor Fund."

"Will the working people of the United States who are Spiritualists permit me to make a proposition? The end and aim is to secure, on or before the 15th day of June, 1900, the sum of \$3,000, to be known as the "Labor Fund," to be added to the \$7,000 already secured to meet the \$15,000 given by Mr. Mayer.

"It requires only 15,000 subscribers at 20 cents each, to secure that which you will be gratefully proud of in the years to come.

"Send postoffice order for 20 cents to Mrs. M. T. Longley, secretary of the N. S. A., Washington, D. C.

"Friends, do this at once, if you possibly can. If you have not the money to spare this "pay" send it next "pay." But send your written pledge for the amount to be paid on or before the 15th of June, 1900, so that the secretary can act upon your pledge.

"Hoping, dear friends, that you will see the necessity of immediate action, and that you will receive the suggestion in the spirit of kindness in which it is made, I will go and do likewise.

"In hope of a glorious immortality, through the power of spiritual progression, I remain, fraternally yours."

To strengthen hands that are weak, to imbue lives crushed by the ignorance of their own infirmities with the fresh juices of eternal hope, and point the way to recompense in God's love, this is the work of the spiritual pilgrim. The contentment of the soul through its modes of expression is the one labor of existence. The simple rules of right which no majority can overturn are in the evolution of the spiritual forces of the world for the purpose of showing the way to that contentment. Straight and narrow is the way that leadeth to life eternal, and few there be that find it, said Lord Buddha. The illuminated souls of all ages have uttered the same truth. The mighty hosts invisible are proclaiming it in the Silence now. Few there are who hear it. But these few are the salt of the earth.

Men in the aggregate think as they feel. It is folly to look for perfection and wicked to judge unkindly. We must improve men's feelings before we can change their thought channels. The sympathies rather than the intellect must be aroused, and we cannot move men's souls by an analysis of the differential calculus. We cannot nourish the heart with stones. We cannot reach the soul with a dissertation on transcendental metaphysics. These appeal to the cold peaks of intellectualism that stand out from the quivering, reaching, growing masses of humanity like the barren, lonely mountains of Terra del Fuego.

Sympathy and kindness are needed now. Moreover a united co-operative movement among the few who can sympathize with and not condemn the misfortunes and weaknesses of their fellows.

If we cannot correct evil, we ought not at least parade it to the detriment of the good. If we are to be Spiritualists we must do the things which are of the spirit; we must be possessed of the ideas of the spirit.

Have you seen our Premiums?

# THE LIGHT OF TRUTH

## OUR BRIDGE.

The perusal of Moses Hull's new book on the Bible will convince any fair minded and progressive thinker that here at last is an eternal settlement of the vexed question of the Bible so far as Spiritualists are concerned, and that the Bible is their book.

Moses Hull's place in the Biblical literature of Spiritualism is secure. He is a prophet and has been for lo, these many years. But in this his last great effort he has completed the bridge over which the modern Spiritualist may pass to the camp of the ancient Spiritualist, and settle forever every dispute regarding the significance of Biblical narrative. His Encyclopedia of Biblical Spiritualism is a clincher and it has carried conviction to thousands, but the new book is the ripe vintage of a mellowed fruit and besides an argument simply unanswerable, it is the warm, glowing comfort of this age regarding the Bible, what it is, who wrote it, why it was written, what it stands for, the explanation of obscure terms and passages, the rendition of texts in the original meaning, what the word of God is, what the holy spirit is, what the Lord is—all these absorbing questions now vexing the "higher critics" are fully and forever answered. Moses Hull is the father of what is called the higher criticism. Long before the term was coined or a clergyman grown to fit it, he had waded through and beyond all that is now jostling the cobwebs of theological hyperbole, and the Spiritualists of the world owe him a debt of gratitude second only to that due Andrew Jackson Davis and the Fox girls.

The Light of Truth takes these two books of Moses Hull's, "The Encyclopedia of Biblical Spiritualism" and "The Bible, Who Wrote It?" as the bedrock of Spiritualism along this line.

There were some big pipe stories gotten off at the late Missionary convention in New York. Here is one by the Rev. Mr. Phillips, an English missionary in India:

"The Hindoos boast of having 33,000,000 gods. Some of them have five heads, six arms and eight legs. Some of them have the heads of beasts and all of them are connected with the animal kingdom. These gods of India have committed every crime that the mind of corrupt men can think of. They are murderers, thieves, liars and drunkards, and they have so blunted the moral sense of their followers that the poor Hindoos scarcely even feel the difference between truth and lying and between vice and virtue."

This kind of talk will not help Christianity much among the Hindoos, nor with any body else who knows anything of the Hindoo religion.

It is the heart aches and voids which no promise can assuage that call for knowledge of life and reunion beyond the grave. The apex of faith is reached when moistened eyes gaze upon lifeless mortality. The afflictions of life urge the answer and the consolation which Spiritualism brings. Thus the bereaved ones, the questioning ones, the thinking ones turn quietly to it. The Master once said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Kindness never hurts except when bestowed on one's enemies.

"In Higher Realms," a book dealing with the future life. Thousands sold. Price, 25 cents.

## "LISBETH."

Carrie E. S. Twing has given in the book of the above name a work in fiction that will live as a part of Spiritualistic literature.

It is a book about which a great deal had been said before it left the printer's hands and it was welcomed by many on the day of its issue.

The characters are strong and it is a story of the two worlds. As she says: "It came to me," and it is quite easy to see how the characters were woven day by day around the psychic aura of the author until they were living, breathing embodiments. It is essentially a revelation of New England character, the heroine passing through the horrors of orthodoxy, which is vividly portrayed, and finally blowing into a rare medium. There is no blow at religion, but there are some sharp thrusts at bigotry and intolerance. Christianity without Christ is contrasted with the life molded by the Christ principle. The mechanical work of the book is a credit to the publishers, the Banner of Light, Boston. "Lisbeth" is on sale at this office at \$1, and 10 cents for postage.

To him who can from his heart say, I have done with the asperities of life, I am free henceforth to proclaim the gospel of glad tidings unshackled by the withering forces of jealousy, greed, and the corruptions of the flesh, there is in all things he contemplates the fount of goodness and the eternal glory of service well performed.

It is in the giving, not in the getting, that we are truly rich. That man or woman is alone solvent who can at all times write a check on the bank of love. All others are bankrupt however much or little of the decaying material shadows of wealth they may pile up.

The Duke and Duchess of York have had the York house connected by telephone with the leading concert halls and theaters of London, in order that they may listen to the entertainments.—News Item.

When Edward Bellamy foretold in his "Looking Backward" that conveniences of the above nature would be in vogue in a few years, he was laughed at. Wisecracks laughed at some other things he prophesied; all of which strengthens the conviction that we should beware of innovations educated fools fail to hoot and ridicule.

Rev. Mr. McNair, a missionary to Japan, told a New York congregation recently that "A new menace to Christianity lies in the fact that the church is to be brought under the control of the government and all its doctrines examined. In the hands of unfriendly officials the church may suffer much."

The good in the churches cannot suffer from investigation. But it requires a view as far off as Japan to see the government of the United States examining theological doctrines.

The metric system of weights and measures has been adopted for use throughout the Russian Empire, and a commission has also been organized to consider the reform of the Russian calendar so as to harmonize with that prevailing in the other civilized countries.

Hudson Tuttle has issued a new edition of the "Arcana of Nature."

Light of Truth Album, \$1.25 post paid.

The Light of Truth wants your good thoughts.

## WHAT SPIRITUALIST EDITORS ARE SAYING THIS WEEK.

The different conceptions of great thinkers and writers, in regard to the life and conditions beyond this, is an interesting study. Charlotte Bronte has expressed her idea as follows:

"Besides this earth, and besides this race of men, there is an invisible world and a kingdom of spirits—the world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn smites us on all sides, and hatred crushes us, angels see our tortures, recognize our innocence (if innocent we be), and God waits only the separation of spirit from flesh to crown us a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory."—Religio-Philosophical Journal.

The Daily Press, published in English at Hong Kong, China, made this important statement in its editorial columns a few weeks ago:

"Many missionaries, under the pretext of preaching Christianity, come to China to buy properties, to trade, to excite disorders, to make money, and to gain political influence. The greatest and most disastrous rebellion, that of the Taipings, is recorded in history as having been fermented by the missionaries. Almost all the wars and serious complications which China has had with foreign powers have been caused only by those who pretended to teach the gospel of peace and forbearance."

The Truth Seeker, in quoting the above extract, well said: "There is wonderful agreement of testimony that Christian missionaries are fulfilling at least one prediction ascribed to Christ, namely, 'he came not to bring peace but a sword.'"—The Progressive Thinker.

The London reports or comments on Mr. Haweis' address are not nearly as painfully silly as usual. Some of them, indeed, are almost conspicuously sensible. The Daily Telegraph was vulgar, very vulgar, impudently vulgar. The Daily Chronicle and the Daily News were distinctly respectful. The Morning Post was fair. Even the Star and the Sun tried to be civil. But the Echo! Heaven help the Echo! Mr. Haweis very accurately said that Spiritualism had rehabilitated the Bible, by making its so-called miracles credible; and the Echo calls this "nonsense" and "very great nonsense."

That only shows how little the Echo knows about it. It is a well known fact that a few years ago the miracles were killing belief in the Bible; and it is also a fact that Spiritualism in its various forms and psychical research have helped multitudes to understand miracles, and have shown the way to a better understanding of the Bible from beginning to end. The Echo also shows its nescience when it asks for "a little evidence to show that the alleged revelation of what goes on within the veil is worth five minutes" consideration by common-sense people on this side.

How well we know that tone! It always means the same thing—lofty contempt, the outcome of ignorance. Spiritualism is not primarily a "revelation of what goes on within the veil." Indeed, we are suspicious of revelations of that kind. And, as for "evidence"—"Seek and ye shall find." Will the writer of the paragraph in the Echo tell us when he sought and what he found.—Light, London.

There is no family so poor as to be unable to take one or more Spiritualist papers. The average person who claims to be too poor to patronize the literature pertaining to his religion, generally takes a half dozen country weeklies, a sporting paper, a journal of fashion, or expends 50 times the cost of a subscription in tobacco, tea, coffee

and high living. He never thinks of sacrificing one of these superfluities for the sake of his religion, and feels terribly aggrieved whenever it is hinted to him that he should do so. Spirits can return and communicate with him; death has been annihilated, and now all he has to do is to make the most he can out of earth life. If spirits tell him how to add to his wealth in dollars and cents, how to place his money in a pending election, a baseball game, a foot race, or a cocking main, then he is ready to worship the spirits who give him these very spiritual ideals (?). It is painful to talk to such as he of the beauty of the spiritual philosophy and its transcendent glory. He wants Spiritualism for profit in dollars and cents only, and is simply bored beyond expression when asked to consider anything else.

This man is a type of a very large class who have been attracted by the externals of Spiritualism. He and his kind must be spiritually illumined ere they can be spiritually instructed. Conscientious workers are needed to convey to them the real message of the spirit. There are none so well fitted for this office as are the Spiritualist papers and books. The regular weekly visit of a spiritualistic journal to any home cannot fail to leave an impress for good upon its inmates. In order to introduce the literature of Spiritualism to Spiritualists, there is work to be done by those who already know its value. They must have a remedy for every objection raised, and be able by force of example and by precept to induce men and women to give up some little personal indulgence for the sake of the cause. When a subscription is once taken, it is not long before a book is wanted in that same household.—Banner of Light.

Last month Harper's Magazine contained a remarkable paper from the pen of Dr. Hyslop, in which he accepted the spirit hypothesis, and in this month's Humanitarian the same professor has a very fine dissertation on telepathy and trance phenomena, in which he fully examines the claims of telepathists and finds them wanting.

Now, when it comes to the explanation of such facts, it is clear that no ordinary mind-reading or telepathy can account for them. We are entirely beyond chance in the case, especially when taking account of all the facts, and if telepathy is still to have any standing after discounting for the incidents that I can remember, we have to suppose that in the trance the medium can find the right person among all living consciousness, and extract by telepathy the right incident to represent the personal identity of the same individual represented by the incidents taken from the sitter's memory. In some cases this person may not be known to the sitter, and in all of them he may not know himself whence the fact must be obtained. Now this is a supposition of enormous magnitude. There is no parallel to it in anything short of infinity. After telepathy by supposition has shown such marvelous selectiveness in its access to the memory of the sitter, it must be still more amazing to see it start on a hunt through the world for some appropriate person among all other living persons, and proceed with the utmost ease to pilfer incidents for illustrating personal identity. There is nothing which such a power of extracting knowledge ought not to do. It certainly ought not to commit simple mistakes, as it does, in regard to the incidents in the mind of the sitter. Any man who can believe in such a power without having demonstrated it in experiments that do not reproduce personal identity is a man who can believe anything. He ought not to find any credulity in the acceptance of spirits as at least equally explanatory of the phenomena.

Thus does Professor Hyslop, Ph.D., deal with telepathy.—The Two Worlds, Manchester, Eng.

cate Back to Their Parents—A Genuine Materialization Seance.

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

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

"IN HIGHER REALMS," a book dealing with the future life. Thousands sold. Price 25 cents.

GLIMPSES OF HEAVEN—By Gilbert Haven. Price 20 cents; postage, 1 cent. Contents: What his former "Appeals" have accomplished—John Wesley—Methodists reading his "Appeals"—Many ministers are sensitives—The grandeur of spirit life—A visit with John Wesley—The Bitterness of Death—Music in Heaven—The Concert for Healing—Marriage in Heaven—Whittier—Longfellow—Tennyson—The Useless Praise of God—Danger from the Catholics—Their Purgatory—A Second Visit to John Wesley—The Beauty of Spirit Homes Indescribable—J. G. Blaine—B. F. Butler—A Visit to Liberty Valley—An Address by Thomas Paine—The Wonder of Spirit Communion—Half Developed Mediums Should not Give Public Seances—Dishonest Materializations—Gentle Rain in Heaven—Schools for Teaching Spirit Children How to Communi-



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

#### THE BOY AND THE SPARROW.

Once a sweet boy sat and swung on a limb;  
On the ground sat a sparrow-bird, looking  
at him.  
Now the boy he was good, but the sparrow  
was bad,  
So it shied a big stone at the head of the  
lad,  
And it killed the poor boy; and the spar-  
row was glad.

Then the little boy's mother flew over the  
trees.  
"Tell me, where is my little boy, sparrow-  
bird, please?"  
"He is safe in my pocket," the sparrow-  
bird said;  
And another stone shied at the fond moth-  
er's head,  
And she fell at the feet of the wicked bird  
dead.

You imagine, no doubt, that the tale I have  
mixed;  
But it wasn't by me that the story was  
fixed.  
'Twas a dream a boy had after killing a  
bird;  
And he dreamed it so loud that I heard  
every word,  
And I jotted it down as it really occurred.

—Selected.

Hendrum, Minn., May 2, 1900.

Dear Aunt Rose: This is my first letter  
to the Children's Hour.

Papa takes The Light of Truth and I like  
to read the letters the children write. I  
have one sister and three brothers. We  
live four miles from Hendrum.

Uncle John was killed by lightning the  
27th of April.

We have a circle at our home every  
Monday and Thursday evening and we  
have four mediums.

My sister and I have each a violin. There  
are four violinists in our house, my two  
cousins, my sister and myself. I will write  
again.  
Your niece,  
MINNIE ANDERSON.

Our little friends in Minnesota seem  
to have had quite an awakening. We  
are receiving so many letters from  
within its borders, which we are very  
thankful to note, and wish that more  
of our readers in other states as well  
would thus manifest their interest in  
us.

How nice it is that you can enjoy  
the home circle so often! We would be  
pleased to hear much more about it,  
and of your mediums and their phases  
of development.

You must take great pleasure in your  
music where so many take part and  
interest. Yes, be sure to write again,  
Minnie.

Dwight, Neb., May 5, 1900.

Dear Aunt Rose: As I promised to write  
again if I saw my letter in the Children's  
Hour, I thought I would write today while  
I have the time.

Oh, yes, I have lots of fun with my  
little sisters and brothers. I will tell you  
all my sisters and brothers names. My  
sisters names are: Myrtle, Minnie, Lizzie,  
Adella and Alpha. And here are my broth-  
ers names: Alfred, Earnest and Franklin,  
and my sister and brother who are in spirit  
life are named Saddle and Willie.

We live in town. The house where we  
live is the first one in the west part of  
town. My grandma lives in the first house  
south of us, and my mamma's aunt lives  
in the one east of us. I have one aunt

that is deaf and dumb. I can talk some  
to her.

Oh, yes, Myrtle said I should have told  
you about my half sisters and brother. I  
have one half sister living. She is mar-  
ried and has three little girls. Their  
names are Bertha, Annie and Ida Pomeroy.  
I have three half sisters and one brother in  
spirit life.

Dwight is a small place. I think I would  
like to live in a large city. But if I can't  
live in a large city I would rather live in  
the country. Well, as my sister wants to  
write some also, I must not write much  
more. I would like to hear from some of  
the little cousins.

I will close, with my best wishes and  
regards to Aunt Rose and all the cousins.  
I am your loving niece and cousin,  
MARTHA BALES.

It was very nice of you to keep your  
promise so promptly, Martha. And so  
you think you would like to live in the  
city!

Do you know Aunt Rose never likes  
to picture her little people against a  
background formed by the limitations  
of a city.

They ever come to her with thoughts  
of the fresh, verdant grass of the  
springtime, the wild flowers and the  
forests. In visions of apple blossoms  
and "elder bloom white," of new-mown  
hay and songs of birds. In pictures of  
bright eyes peeping into the nests of  
spring's first birdlings, of barefoot feet  
wading the meadow brooks, or follow-  
ing the furrows of the freshly up-  
turned sod, breathing the pure free air,  
bathed in the glorious sunshine, close  
to the great heart of nature and thus  
learning the beautiful lessons she  
holds within her pages.

If you will write to some of the cous-  
ins I am sure they will be pleased to  
answer you.

Dwight, Neb., May 5, 1900.

Dear Aunt Rose: I have been reading  
the Children's Hour and I thought I would  
try and write to you.

When I was reading and saw my sis-  
ter's name in the paper I was surprised,  
and I thought I would write too. I am  
13 years old. I am not going to school  
now. I guess I will close. I haven't much  
time to write. I am your loving niece,  
MISS LIZZIE BALES.

We are glad that you take an inter-  
est in the Children's Hour, Lizzie, and  
hope you will write at more length  
next time, but it must keep you very  
busy helping share the manifold duties  
of so large a household.

We hope, however, that you will at-  
tend school all that is possible, for the  
knowledge so gained is a very neces-  
sary foundation for the larger and  
broader education that will come with  
years in the great school of life.

THE HERESY TRIAL OF REV. B. F.  
Austin, M. A., D. D. Giving a sketch of  
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full address defending his views on Spirit-  
ualism at the London Annual Conference at  
Windsor, Can., etc. Price 25 cents. For  
sale at this office.

Have you seen our Premiums?

#### FANCY.

One day amid the roses, Love sweetly fell  
asleep;  
When straying there for posies, a Fairy  
chanced to peep.  
She saw his hair so golden, his eyes like  
violets blue,  
His cheeks so like pale lillies, his mouth  
of rosy hue.

And bending just above him, her graceful,  
drooping head;  
Before a thought could stir him, just  
touched his mouth rose-red.  
Then Love, who felt the vision, both eyes  
opened wide,  
And said, "Oh, sweet Elysium, thy gates  
are at my side.

Then catching up a blue-bell he held it to  
her chin,  
And said, "There must be honey, I saw  
a bee creep in.  
If you will only take it within your dim-  
pled hands,  
Perhaps 'twill bring a vision of the Elf-  
King's fairy lands."

The darling caught the flower, then softly  
closed her eyes.  
When ope, the rogue had vanished, and  
filled her with surprise;  
Left in her heart a flutter, just like a  
snow-white dove,  
And she was heard to utter, "That surely  
must be love."

—Abbie W. Gould.

#### AMY HUGHES: OR AUNT RUTH'S MISSION.

By F. E. Hughes.

##### Chapter II.

Softly the morning sunlight came  
stealing in at the shaded window, rest-  
ed for a moment like a silent blessing  
on the sweet spiritual face on the pil-  
low, and aroused the weary watcher.  
Already the house was astir, and from  
above came the sound of merry laugh-  
ter and patter of little feet.

Agreeable to promise, Mrs. Ashley  
called early, curious as to the result of  
last night's proceedings; as she came  
up the steps she met the little Birdie  
at the door, who, clad in white, with  
her dark hair clustering in damp rings  
about her face, and great wondering  
eyes, semed indeed a sprite astray from  
fairyland, and impulsively the lady  
stooped and imprinted a kiss on the  
baby brow, saying, "You sweet little  
one, what is your name?" The child,  
in her innocent heart, forgetting every-  
thing of the yesterday's cold and hun-  
ger, and happy in the sunny present,  
ready to make friends with whoever  
noticed her with kindly words, said  
shyly, "I'se Birdie." "You must have  
flown from some tropical clime, then,"  
taking her in her arms and entering  
the pleasant sitting room. "Aunt Ruth,  
where did you pick up this dainty lit-  
tle mortal?" "Well, according to the  
doctor's story you had about as much  
to do with it as any one," smiling at  
the look of amazement on her visitor's  
face; then while her deft hands sorted  
the pile of clothes before her she re-  
lated all they had heard through in-  
quiries about the two children. An old  
woman living in a shabby tenement  
house, in answer to the doctor's ques-  
tions, said that more than a year ago  
a pale woman in black, accompanied  
by a little girl, took rooms on the op-  
posite side of the hall from her; they  
brought with them two or three pic-  
tures, a few pieces of once costly but  
now faded furniture and a small, old-  
fashioned organ; treasured relics, no  
doubt, of a once happy and comfort-  
able home. She said she took but little  
notice of them, poor people had enough  
to do looking after their own affairs;  
only knowing that the woman went out  
giving music lessons for a while to  
those who could not afford a more ex-  
pensive teacher, but after a few weeks  
they were discontinued, and she saw  
but little of them, sometimes hearing  
the mother and child singing and  
noting how pretty the little girl was as  
she came and went carrying home the

sewing the mother found to do. One  
day a man came to the house, bringing  
with him a child some three or four  
years old, as pretty as a picture, the  
woman said, and very nicely dressed.  
He said he was captain of a ship, and  
that the child's parents had both died  
on the voyage, and as he had neither  
time nor the inclination to trouble  
himself farther, left her with old Poll  
below stairs, who immediately dressed  
her in rags and sold her clothes to pro-  
cure drink, paying but little further  
attention to her. Her clothes were  
marked simply "Birdie," and it seems  
that her past history is shrouded in  
impenetrable darkness.

One day when she was crying pite-  
ously the little girl across the way  
went down and coaxed her to go home  
with her, and as old Poll seemed glad  
to get rid of her, they kept her, though  
I imagine it was little enough they  
had to live on already, for I noticed  
the poor lady grew paler and  
thinner each day until at last  
she kept her bed, and as the child  
informed me, and that was the  
last I knew until the night when I  
heard a woman scream, and went in  
to find the mother dying, the girl by  
her side crying bitterly, begging her  
not to leave her alone; but the moth-  
er's ear for once was deaf to her or-  
phan child's appeal, and when they led  
her away she started up with a terri-  
ble look in her eyes, and was gone,  
taking with her the baby; and that is  
all I know of them. The landlord  
gave the body decent burial in Oak-  
wood cemetery, and I have kept the  
organ and a few things, hoping that  
the child would come back for them.

So the doctor brought the things  
home with him; the organ, a dainty  
rosewood affair, which we have placed  
so that her eyes shall first rest on it,  
if they ever again unclose in this  
world, and a picture, I think it must  
be her mother's, hangs above her pil-  
low. So that is their history, and  
truly a sad one, Mrs. Ashley replied,  
but I can not make it seem possible  
that that little fairy yonder is the half-  
frozen child we found in the street,  
and her face grew very thoughtful as  
she watched the little figure fitting  
hither and thither at her play. At  
last she said, as if out of her thoughts,  
"Ruth, why not give the little one to  
me? You know I have long wanted  
a little girl to love and care for while  
Carl is away at school, and I am sure  
he would be delighted with the idea.  
Poor boy, he misses his father sadly."

"My friend, if you are truly in earn-  
est, I can not well refuse, knowing it  
will be for her good, and knowing you  
so well I am sure I can trust her in  
your hands."

Aunt Ruth tried to say this, heartily  
thinking it to be for the best, though  
all the while she could scarce repress  
a half shade of regret from lingering  
in her words; for already her motherly  
heart had taken in the homeless waif,  
loving her from the first moment she  
looked into the large, dark eyes that  
smiled so confidently, and who nestled  
closely in her arms, as though the  
weary bird had at last found a safe  
abiding place. But Mrs. Ashley chose  
not to notice any reluctance in her  
friend to the arrangements, which were  
soon completed, though mentally  
thinking that Aunt Ruth, with her  
house full of children, resembled the  
girl, who thought "she could hug the  
whole world, if it were not too dirty."

The next evening when she called for  
her little charge she found her danc-  
ing about in her eagerness for the  
promised ride, looking prettier than  
ever in a little blue cloak. Aunt Ruth  
carried her in to where the sick girl  
lay, saying softly: "Kiss her, darling,  
she was your friend when all else had  
forsaken thee," and the child did as

UNDENIABLE FACTS.

was bid, reaching out her chubby... of awe, saying "poor girlie!" Mrs... sufferer, thinking as she did so... her friend's care and watching... fever was all gone, it seemed to... left but little life in the wasted...

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Hastily wiping her eyes Aunt Ruth... atched the bright head at the car... age window until it turned a corner... ondering if, indeed, she would ever... ee that sweet face again, for the... orning train bore them far away to... heir southern home. When she went... ack the blue eyes, from which all... wildness had gone, were wide open... and a half smile rested on the child's... face as the weak voice asked softly... "Is this heaven? I dreamed of going... there."

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(To be Continued.)

Dr. T. A. Bland and Hon. A. B. Meacham are skilled, earnest and deeply sincere, as I personally know them. How can this letter from Dr. Bland be answered? It gives excellent proof of spirit return and power:

On a lovely June day in 1869 I got a letter from my darling mother, who passed to the higher life in 1850. She wrote this letter with her own spirit hand, on a slate held under a small table by Mrs. Keigwin of Jeffersonville, Ind., and myself, a medium of good repute. The letter I here quote in full:

"My darling son, I am delighted to meet you here, as I was to meet and talk with you in Dayton. You, my son, have had all the proof you need of the beautiful truth that we live after we die. But there are members of our family who have not had your advantages, and for their sake, rather than yours, I desire to give you another test, and one which will be a test to them also. If you will go to any photographic gallery and sit for your picture in company with this dear medium, I will go with you and have my picture taken on the same plate.

"Your spirit mother,  
"SARAH A. BLAND."

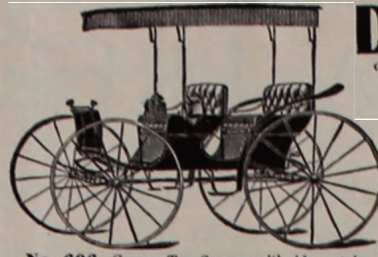
Mrs. K. kindly went with me at once to a gallery. We sat for a double picture and got a triple one. The artist was astonished, and when told that one was a spirit picture, he said:

"This is witchcraft, and I want nothing more to do with you."

This portrait of my mother is so perfect a likeness that not only did I recognize it, but all who have seen it, who have known my mother, recognized it at once as an excellent likeness of her.

On the afternoon of October 24, 1897, at a materializing seance held by Mrs. C. B. Bliss, at her home in Boston, a porcelain plate, six by eight inches, was, by direction of the controlling spirit, placed in my hands with a request that I hold it until called for. About fifteen minutes later I was invited to the cabinet, and introduced to a materialized spirit artist, Mr. Morris Hunter, who said to me: "If you will hold the plate firmly by the end next you, I will endeavor to produce a portrait of a friend of yours."

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six years, during which time our home had been his home also. He was a devout Christian, a member of the Methodist church, and a believer in Spiritualism chiefly on our testimony.

This is the man who sat for his portrait to Mr. Hunter, the spirit artist, in Mrs. Bliss' circle, on that October day, and this portrait of him, painted in two minutes, is a fine work of art, and a better likeness than the steel engraving of him executed by the distinguished artist, Sartain, which appears as a frontispiece in my biography of him, published soon after his resurrection and ascension.

On the evening of November 19, 1897, I attended a seance of that recently developed but wonderful medium for spirit art and independent spirit messages, Mrs. R. L. Green of Boston, and there I got a portrait of another dear friend, painted by the same artist, Morris Hunter, in full oil colors. This also was done in from two to three minutes. This is an excellent likeness of a girl friend of my childhood, who passed to spirit life in 1862. None but myself nearer to Boston than Indiana, ever saw her or her likeness. I remember her well and I know this to be an excellent likeness.

T. A. BLAND, M. D.  
Boston, Mass.

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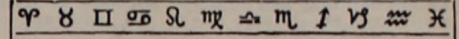
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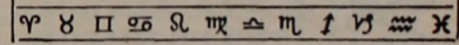
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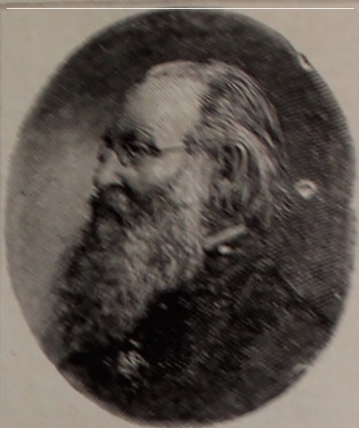
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J. M. PEEBLES, A. M., M. D., PH. D.

CORRESPONDENCE. THE FIELD AT A GLANCE.

The season at the various camps promises much. Henry Shade, the noted medium, is living quietly in Toledo, O. On April 28 a girl babe was born to Charles R. and Laura Brockway. A good materializing medium is wanted at Ortic, Ind. Address A. L. Cornelius. Frank McKinley has been in Blissfield, Mich., holding seances for independent voices.

The Spiritualist Training school, with Moses Hull as director, opened at Lily Dale, N. Y., May 15. The Cleveland (O.) East End society had Dr. J. M. Temple for speaker May 13. Dr. H. C. Andrews assisted. The Fraternity of Soul Communion, Mr. Courlis' society, continues to hold successful meetings in Brooklyn, N. Y.

The Salem (O.) Spiritual association has been granted a charter. The organization will erect a church and dedicate it to the people.

Harry J. Moore is located at 2979 Wabash Avenue, Chicago. He is open for camp engagements, and with societies during the coming autumn.

Currie F. Weatherford has a few open dates for June meetings and for camps. Will answer calls to attend funerals. Address Alaska, Mich. Citizens' phone.

On Sunday, May 13, a party from Canton, Navarre and Elyria, O., attended a materializing seance at the home of Mrs. H. Kemp in Cleveland. The seance is reported to have been a success.

Frank N. Foster, the spirit photographer, is located in Columbus for a short time. He can be addressed at 288 East Town street. Mr. Foster will be at the Grand Rapids (Mich.) camp during July, and at the Clinton camp during August.

Mrs. A. D. T. Whitney will immediately publish through Houghton, Mifflin & Co., a little-book on "The Integrity of Christian Science." She points out what she regards as mistakes in the present teaching, and offers what seems to her a much needed corrective, which would secure to Christian Science greater completeness.

J. Madison Allen is filling an engage-

DR. J. M. PEEBLES' BOOKS. Address Light of Truth Publishing Company. DEATH DEFEATED, OR THE PSYCHIC SECRET OF HOW TO KEEP YOUNG. IMMORTALITY - OUR EMPLOYMENT HEREFTER. THREE JOURNEYS AROUND THE WORLD. JESUS, MAN, MEDIUM, MARTYR; OR THE GREAT SYMPOSIUM. WHO ARE THESE SPIRITUALISTS?

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ment at Neosho, Mo., and will visit several other points in that general locality before returning to his charge at Springfield. He expects to do some special work in the Indian Territory. Mrs. M. T. Allen continues at Springfield the Sunday lectures, circles, silver-chain class work, etc. Address 1129 Campbell street.

MAGNETISTS ORGANIZE.

The magnetic healers of Ohio met May 12 in convention at the Ohio Magnetic Institute, Columbus, to form a liberal non-medical scycopathic organization for the protection of its members against medical persecution and prosecution under and by what is known as the amended Love medical bill, passed by the late general assembly of Ohio. This amendment to the law regulating the practice of medicine in Ohio makes the broad sweep to eliminate all magnetic healers, faith curists, Christian scientists, mental healers, osteopaths or any other mode of suggestive therapeutics for any bodily ailment. All non-medical healers are affected by this law. The object of this organization is to make it a state organization by organizing local societies all over the state to protect our individual rights against class legislation. All Spiritualists and liberal people should give their encouragement by contributing to a fund for the protection of members of the society and having the law tested and declared unconstitutional. This announcement is made so all may share alike and stand together with an unbroken front to maintain justice and equality, which the constitution promises to all citizens of the United States who abide by its provisions.

This step is taken in behalf of suffering humanity, who have tried the various medical cures and met failure at every turn, and as a last resort have come to the magnetic healer, the faith curist, the Christian scientist. All are doing good, and there are thousands of living witnesses at this time enjoying good health who have been healed by the various non-medical methods of treatment.

W. S. CLEMENS,  
144 8th Ave. Vice President.

ANOTHER OF WISCONSIN'S VETERAN SPIRITUALISTS GONE.

Mrs. Cora L. V. Richmond was again called to Wisconsin to officiate at the last earthly services in connection with the passing on of one of the veteran Spiritualists of that state. This being the third this year of the old settlers and veteran Spiritualists of Wisconsin that she has been called to perform similar services for.

This time it was for Joseph Warren Stuart of Brodhead, Wis., who passed from his physical body—which was 80 years, 5 months and 28 days old—May 14th. Mr. Stuart was born in Delaware county, New York, Nov. 16th, 1819. His father and grandfather were natives of Massachusetts, the former

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having been a revolutionary soldier. His maternal grandfather was also a soldier of the revolution and was present at the execution of Major Andre. He was married to Miss Lydia K. Lassell Jan. 24, 1844. But one child was born to them, Phoebe Ann, who died in infancy. Mr. and Mrs. Stuart went to Wisconsin in 1849, where they have lived since, until his departure. Mrs. Stuart, who survives him, still lives at Brodhead.

Joseph W. Stuart was a man of the strictest integrity in business affairs and moral worth in the social world. He conceded the broadest liberty of thought and action to the individual, consistent with the rights of others, in religious as well as temporal affairs. A friend in the broadest sense to the weak and unfortunate, and fully endowed with that greatest virtue of all: charity toward all mankind.

THE TRAINING SCHOOL AT LILY DALE.

This excellent school opened for a season of two months on May 15. The following is the order of recitations subject to such changes as may seem best:

Monday—Rhetoric, 2 o'clock p. m., Mr. Weaver; oratory, 3 o'clock p. m., Mrs. Jahnke; Origin of Bible, 4:30 p. m., Mr. Hull.

Tuesday—Psychic lesson, 10 a. m., Mrs. Hull; Logic, 2 p. m., Mr. Weaver; Oratory, 3 p. m., Mrs. Jahnke; Origin of Bible, 4:30 p. m., Mr. Hull.

Wednesday—Rhetoric, 2 p. m., Mr. Weaver; Bible Lesson, 3 p. m., Mr. Hull; Grammar, 4:30 p. m., Mrs. Hull.

Thursday—Psychic Lesson, 10 a. m., Mrs. Hull; Logic, 2 p. m., Mr. Weaver; Oratory, 3 p. m., Mrs. Jahnke; Bible lesson, 4:30 p. m., Mr. Hull.

Friday—Psychic lesson, 10 a. m., Mrs. Hull; Bible lesson, 2 p. m., Mr. Hull; Oratory, 3:30 p. m., Mrs. Jahnke.

Saturday—Psychic lesson, 10 a. m., Mr. Weaver; Rhetoric, 2 p. m., Mr. Weaver; Oratory, 3:30 p. m., Mrs. Jahnke.

Secretary's Office,  
Ohio Spiritualists' Association,  
406 Electric Building,  
Cleveland, O., May 10, 1900.

Since our last announcement went to press we are advised that the annual convention at Columbus, O., May 22, 23 and 24, will be favored with the presence of Harrison D. Barrett, president of the N. S. A. Our state president, Hon. E. W. Bond, is at the present writing at Washington attending a meeting of the trustees of the N. S. A.

It is probable that the Cleveland delegation will be accompanied by Dr. J. M. Temple, the well known California test medium, who is engaged this month by the East End Spiritual society here. We hope to have present also that veteran pillar of the cause in Cleveland, Thomas Lees. Dr. H. C. Andrews of Indiana, who has been working in this state for some time, advises us that he expects to attend.

Every active, earnest worker in the state who can possibly attend should do so without fail as the state officers for the coming year are to be elected and much business of vital importance to the cause needs serious consideration. Every one in the state who intends to go should notify the secretary at once, so that necessary arrangements for the entertainment of delegates may be provided.

C. B. GOULD, Secretary.

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.

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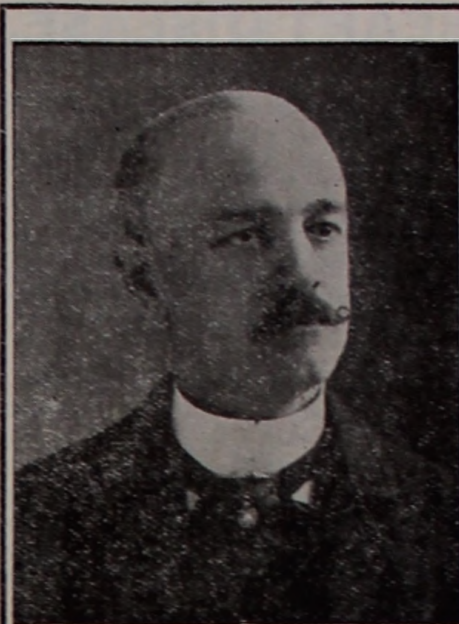
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### NOTICE.

Please bear in mind that this department does not promise to send you "tests" to order, or answer all sorts of questions. We simply propose to procure for you a short message of some kind from some spirit friend, relative or guide, and if they do not answer your questions it is for lack of time or disposition on their part to do so. We have never promised astrological readings with these free messages.

### MESSAGES.

M. E. B., Springdale, Ia.—I hear Matilda, George and Dew Drop, a guide, but no message is given. Try again.

Percy J. Harwood, Brandon, Man., Can.—I hear the words: "Tell him Jessie is here and Hiram, also Percy. Ever your loving Father in spirit."

To Miss Libbie Foster, Eagle, Mich.—A spirit comes by the name of Elizabeth. "Tell her I am often with her. Helen, Sarah and Tobias send greeting and wish to be remembered."

No. Name, Springdale, Va.—I sense in this an old Spiritualist, yet quite a doubter at times. An old Indian comes as a guide and gives me a sensation of some physical trouble about the joints.

No name only what I hear, Concord, O.—"Tell Eva that I still love her as when on earth and long for the time to come when I can control some medium and talk to her as I used to do. Your loving husband, George W. K."

Chester Lee, Vernon, Vt.—With this letter I get the influence of a spirit guide, father and mother and several others. I hear the names of Chester, Frank, Mary and Robert. "We send upon honor our love message. Yours faithfully, Robert."

No name or address, but I am impressed it is a lady who wants a message. I get the names of Laura, or Lauren, Frank and Anna. "You were right, my child; I tried so hard to tell you to be careful. Ever your Mother in spirit land."

Mrs. Kate A. Wirt, Winnebago City, Minn.—"Yes, my child, I can reach you through this medium. We are all with you every day. I am sorry George

does not believe in spirit return, but tell him we are living—that spirit never dies, and some day he will be convinced.—J. P. C."

Val. Grim, Elgin, Minn.—I hear the name of Valentine and get the influence of an uncle in spirit life. I now hear this: "Yes, Val., we do live and you feel it is the greatest comfort to have this knowledge than all else besides, but you want just a little more of it.—Henry Hunter."

To Mary (no address).—"Sam is liable to linger along for some time yet before he passes over. There is a chance of his getting well if right conditions are made for him. As to your mediumship, you should consult the medium, privately. Ever your Harry in spirit life."

"Cynthia Dear: I'll send one word of love to you. We are all together now—Henry, Ella and Martha, too. How strange I felt at first after I left my body cold and still but now I'm free from earthly clay and visit you at will. Your ever loving companion in spirit life.—D. F. Webber."

Adline Stanger, Fort Wayne, Ind.—The spirit of a gentleman comes and says: "Adline, my dear granddaughter, I am so happy in my beautiful home over here, and so many friends all send love to you." Theodore and Uncle John now come and say: "We send love and greetings to all."

Mrs. E. D. Curtis, North Bennington, Vt.—With this I sense a business woman and an uncle in spirit life. I also get the names of Henry and William, who wishes to send a long message to you soon. I also hear the name of Ellen and get the sensation of a near relative as mother or grand mother.

Bettie Beasley, Semiway, Ky.—There are several spirits who would like to communicate with you. "Tell misses I used to work for her father and often visit the old plantation. Joe and Massy George come too, and Aunt Bessie. Maybe yo' don't want to hear from poor old Ned, but Ize do better next time shoah."

C. A. M., Madison, O.—"Dear Sister: There is nothing that would give me more pleasure than the knowledge that my earth relatives and friends were conscious of the truth of spirit return

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and the life beyond your vale of tears. The Bible teaches it and Spiritualism proves it, but some cannot understand. Ever your loving sister, Tergah Ann." I also hear the names of Bertha, Charles, Frank and Henry.

Warren Haskins, Elery, N. Y.—As I receive this influence I sense a kind, loving disposition, one who is ever ready to help another in distress. A spirit now comes and says: "My son, it is true you were a kind, good son to me and you will reap your reward. Mother and I share the same fireside as in earth life. We are very happy, often visit you, but sorry you cannot see us as we do you. Ever your loving father.—David G. Haskins."

Mrs. J. E. Wirt, Winnebago City, Minn.—I hear Jennie, Elizabeth and Letitia Jane spoken, and get the influence of a mother. "My own dear Jennie, I have tried so hard to meet you, and now only have such a short time to send you this message. Oh, if you would only develop your own spirit consciousness, so I could to you often come, from the sphere of love, my angel home; you, my medium, then

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would be your mother, then my child could see.—Your angel mother, L. J. E."

Alva G. Hobson, Martinsville, Ind.—"Yes, I remember the flowers you gave just a short time before I passed out and how anxious you looked when you handed them to me, but you did not realize that I was going from you and the real love I bore for you. I would like to speak of our walks and talks together but time forbids me doing so now. Do you remember Jennie? I am often near you and in the stillness hear the secret cry of your soul. Try and be happy for my sake and I shall always come to you with love and meet you over here.—Julia."

Smith Hamilton, Mansfield, O.—"My dear brother," a beautiful spirit says; "Olive will tell you of her beautiful home. Our home is just as real as your home in earth life, only more beautiful. My home is builded on a mound overlooking a large space of country surrounded by sparkling fountains, as the sunlight shines through the waters, singing birds and waving trees. My home is a paradise. Paintings in our art room are almost too beautiful to describe. Our library contains all the knowledge of the greatest scholars that have ever lived. Our drawing room is graced with all the musical instruments that have ever been known, and do not suppose for one moment I enjoy this all alone. Musicians live here, artists live here, poets live here, our loved ones live here. Yes, I have met Sada and Bert, but they have another home."

ANNOUNCEMENT.

To my Chicago friends et al.: I have made a vow to the spirit world and my angel guides, who have so faithfully stood by me when all earthly friends had forsaken me.

I know of several cases where the individuals were Spiritualists and mediums, but when prosperity came to them the name "Spiritualism" was not good enough, and they are now operating their pet plans under the title of Christian or Mental Science or other names. I am now engaged, under the directions of my spirit uncle, et al., to perfect a locomobile or horseless carriage, and they have promised it to be a success in every respect. It is now nearly complete, and I hereby declare that with the fulfillment of the promise made me by the spirit world, I shall always remember "Spiritualism" and the Light of Truth in my prosperity. So help me God!

Owing to my increased duties in the Message Department and the above vehicle, I am obliged to discontinue my private work (except by mail) and seances, until further notice. You and the spirit world bear me witness to the above vow. Signed,

C. THOMAS H. BENTON,  
Phenomenal and Test Medium.  
3265 Rhodes Ave., Chicago, Ill.

VERIFICATIONS.

Mr. Editor: The message received through the mediumship of Mr. Fred Evans is all correct and a very wonderful communication, as we had never had a sitting with him and he knew nothing about us or any of our family. Every name was correct. We thank you very much for publishing the communication; also thank Mr. Evans.—Julia R. Locke, Philadelphia, Pa.

Accept my thanks for the messages published in the Light of Truth April 7th and 21st. It's a pleasure to hear from our spirit friends through this valuable paper.—Mrs. C. R. Headley, Auburn, Indiana.

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NEWS OF THE WEEK

It is estimated that 150,000 Americans will visit Paris sometime while the exposition is open.

During the year 1899, 21,080 patents were applied for, compared with 20,080 in 1898 and 18,347 in 1897.

The Methodist general conference at Chicago are having their troubles over the time limit of pastors in given parishes.

The African M. E. church conference delegates adopted resolutions sympathizing with England in the war with the Boers.

Injunctions have been served on the striking St. Louis street car men, the subterfuge being that the mails are delayed or obstructed.

The bill for the abolition of the death penalty was defeated in the lower branch of the Massachusetts legislature by a vote of 84 to 86.

The Ohio state board of medical registration and examination will hold a specially called meeting on June 29 to arrange for carrying out the provisions of the Love law, which goes into effect two days later on July 1.

The Nicaragua canal bill which has passed the house of representatives, provides for acquiring control of the necessary territory now belonging to Nicaragua and Costa Rica and appropriates \$10,000,000 to begin the work with. The total cost of the canal will probably be \$140,000,000.

It is reported from Pretoria that the Boer peace envoys who have arrived in New York, are empowered to seek a United States protectorate for the

THE COMING NATION

Is a 28-column weekly family Socialist newspaper, containing the following departments: Weekly News Record, Editorial, Woman's Department (by the Women of Ruskin), Industrial Brotherhood, Children's Department, Contributed Articles from the brightest reformers of the U. S., and last—but not least—The Colony Notes. This paper is printed by people who own it—the famous Ruskin Colony, of Duke, Ware Co., Ga. (After Jan. 1, 1900, the postoffice will be "Ruskin," Ga.) The town of Ruskin, its factories, immense printing office, store, schools, library, dwellings, hotel, farm, garden, steam laundry, etc., are all owned collectively by the people who built, operate, cleared and occupy them. Usually laboring men produce these things and the other fellow owns them. Do you want to read the paper they have been printing for the past six years? If so, here's your chance. We will send

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Transvaal and Orange Free State. The Boers are willing that this protectorate shall tend toward ultimate annexation to the American republic.

Lightning played curious pranks on Easter Monday during a football match in England. When the rain poured down many of the spectators took refuge in the grand stand. Suddenly the building was struck by lightning, the electric fluid splintering the flag staff from top to bottom in its progress. One young man was killed instantly, and some 30 others were severely injured. The hat of the young man who was killed was partially burned, the crown was torn off, and the lining wrenched out. His hair was burned off, and the metal collar stud he was wearing at the time was completely melted, making a superficial wound in his neck. He was badly scorched about the body, and down his right leg, the trouser of which was torn, and the right boot split and

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burned. He had several coins in his right trousers pocket, all of which were fused into one solid lump of metal.

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