

Light of Truth

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JOHN RUTHERFORD.

An Exponent of the
Philosophy of Life.

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PHRENOLOGICAL - MESMERIC ACTION.

The Cure of Faculties in Excess and Deficiency.

IS THE SOUL AN ABSOLUTE, INDEPENDENT ENTITY?

[By John Rutherford, Roker-by-the-Sea, Sunderland, England.]

Man is conscious of a Universal Soul within or behind his individual soul, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine.—Emerson.

As far as it is possible for us to comprehend, we may conceive the spiritual man to exercise the same attributes that are ascribed to Deity. As each branch shares in the common life of the tree, so the real man shares in all that, in our conception of him, constitutes the divine perfection of God. Intellectually it helps us to think of man as a personality; but spiritually he can not well be separated from the one only substance and intelligence which is spirit.—Dr. L. M. Marston, M. D.

I and my Father are one.—Jesus of Nazareth.

The restrictions of thought to purely mechanical grooves blocks progress in the same way as the restriction of mediaeval superstition. Let the mind think, dream, imagine; let it have perfect freedom. To shut out the soul is to put us back more than twelve thousand years.—Richard Jeffries.

Science, in its final analysis, resolves the universe into centers of physical force. These "centers" constitute the gods of the scientist and their performances seem to satisfy his philosophical requirements, and they only begin to limp when urged to account for the existence of soul and consciousness and spiritual life. The late Professor W. K. Clifford was an enthusiast in this field of materialistic polytheism; his faith in the creative capacities of his gods was indeed great; and while admitting that the molecules of matter are quite devoid of mind, still held—in order to square his case—that they possess a "small piece of mind stuff." The wonder is how a multitude of such uneducated molecules should, like obedient soldiers, fall into line, and form philosophers. It was a great "dreamer"—Swedenborg—who taught that the love and wisdom manifested in nature and in human nature are not mere temporary influences, arising from nothing, but flow from the Fountain of Being; and I believe humanity will always endorse this view in preference to that of the unpoetic, materialist or negationist.

Now while spiritual thinkers believe that the cosmos is actually an aggregate of "centers of energy," they ascend to a loftier region and perceive Unity not only in the external physical forces, but also in the mental or spiritual forces, and so, in an adequate and perfect manner, completely account for the varied and magnificent creation. The ultimate Unity, however, which agnostic science does not recognize, is Universal Mind or Spirit. Lotze, the great German philoso-

pher, has shown that the action of monad on monad, of mind on nature, and of nature on mind, only becomes intelligible on the hypothesis that all finite existence—partly individual as they are—are yet, on one side of their being, in continuous union with that eternal ground out of whose self-differentiation they arise. Were not the self-same God identically immanent in every atom, and in every soul, not only would interaction not be possible in the physical world, but also in the psychical world, and knowledge and duty, and spiritual love, would be wholly inconceivable and impossible. The truth therefore is clear that there can not be a multitude of independent things, but all are parts and absolutely dependent for their life and existence upon the Supreme Source of Being.

This sublime faith found a great exponent in Swedenborg long years prior to the appearance of the philosophic writings of Lotze. Ascending from the material to the spiritual spheres, the far-seeing Swedenborg saw that even the angels were not absolutely independent entities, but enjoyed intelligence in proportion to their reception of the Divine Love and Wisdom. And to the spiritual thinker it seems self-evident that unless the infinite and universal is immanent within the finite and self-conscious soul, it would be incapable of rising above itself, of comparing itself with other selves, and of passing judgment on its own character.

The hidden mainspring of the human soul being thus God's power, it is folly to imagine—as do the Theosophists—of a personality donning its spiritual coil or covering, even if that were possible—and taking on physical organisms again and again for a "remedial turn" or to work off some past "old score."

"In the region of spirit-essence," says our philosophic seer, A. J. Davis, "there can be no inequality, no dissimilarity, no originality, no absolute progression. All progress is phenomenal or in the empire of signs and emotions; in facts, not in principles; in substances, not in essences; in thoughts, feelings, sentiments, judgments, but not in essential ideas."

It is clear to the rational thinker that the inmost divine influence is quite competent of acting on its external self or magnetic organism, and of ultimately polishing it into perfect form as a fitting medium for the Supreme. The union of inmost and outmost is of course the true "at-one-ment."

But so long as man exists in a physical world, and is clad in matter, this "at-one-ment" is not reached. The temperaments of individuals range from an ethereal refinement, through a harmonious balance of mental, moral and spiritual organs, to an extreme coarseness caused by the "propensities" having almost sole sway.

As life flows through the body of the highly refined mental and spiritual temperaments, there is a thrill of joyous movement of all the nerves. Some of our nerves are naturally more susceptible than others; and some objects or some influences are far more calculated to excite them than are other objects or influences; but the more perfect and delicate the organ the least

impulse is required from without to excite it, in order that it may perform its normal functions. The eye and ear, which are the most perfect and delicate of the sensational apparatus, are roused into action by the impact of the finest vibrations.

The material and the spiritual universe, too, palpitate with countless millions of vibrations which impinge upon us; and in proportion to our receptivity of the highest and most elevating influences do we find bliss and inspiration.

And it is a physiological truth—that each impulse we receive leaves a trace behind it in the nervous substance of our organism. Day by day then, while impressions are pouring in upon us, traces increase; as they increase the interior spirit thereby becomes more conversant with the outward objects, from which they have been produced, until at length, by the result of the process, the power of perception, both internal and external, becomes duly developed, and then mental philosophers term it a "faculty."

Thus the two original factors in our mental development are outward impulses on one side and the powers of inward reaction from the spirit to each impulse on the other. Here we have the primary elements of our whole mental activity; and from this commencement the entire structure of the brain centers or "organs"—and their corresponding psychical faculties—have been built up.

Therefore the pathway for the expression of the "Inner Light" or divine essence is made in the various centers of the psychical organism or magnetic force, and still more outwardly in the material substrata or brain. Mr. Spencer speaks wisely when he says: "Moral truth proves to be a development of physiological truth."

The highest expression of truth comes through a Unity or at-one-ment of organism or substance, and the inmost or impalpable Spirit of God. Herbert Spencer has, with all great humanists, perfect faith that ultimately, even on this earth, will the ideal or perfect man be developed. He says: "A faculty in excess is one in which the conditions of existence do not afford full exercise to; and a faculty that is deficient is one from which the conditions of existence demand more than it can perform. But it is an essential principle of life that a faculty to which circumstances do not allow full exercise diminishes; and that a faculty on which circumstances make excessive demands increases. And as long as this excess and this deficiency continue, there must continue decrease on the one hand and growth on the other. Finally all excess and all deficiency must disappear; that is, all unfitness must disappear; that is, all imperfection must disappear. Thus the development of the ideal man is logically certain."

It is a wonderful truth this—a veritable Word of God—that, through the operation of natural laws, souls on the earth will ultimately become perfectly moral and well balanced.

I have in previous articles in this enlightened journal dwelt on the immense and beneficent power of Phreno-Mesmerism in aiding the development of weak faculties and of antagonizing those in excess. By this really natural and spiritual method power can be actually conveyed to the organs of the brain imperfectly developed, and its cells or physical basis built up so as to allow of the fuller expression of the spirit. In "Vital Suggestion" an uplifting aura can be thrown around an individual imparting to him moral strength and volitional force to overcome temptation and weakness until his own will is adequately positive.

I imagine, however, it is a more difficult task to cure souls whose external faculties are in excess than those in whom they are deficient. The passions of avarice, sordid ambition, jealousy, hatred, gambling, lust, etc., etc., all begin in a natural feeling of gratification, and by continuous indulgence are built up, step by step, by the accumulation of magnetic power and substance in the brain centers concerned. These are thereby enlarged, producing deformity both inwardly and outwardly. The desire for wealth, for instance, unduly develops a center which Phrenology classifies as "acquisitiveness." When this center becomes positive to all the higher sentiments, it impels to hoard and attract material matter even when all the freshness and zest of the pleasure which the passion at first afforded has passed away.

And exactly as we may contract, by habit, a tendency to act with a view to some particular gratification—thereby bringing ourselves under the dominion of a low ruling love—so by the very same law we may form the habit of always shaping our action in reference to some rational good practical purpose.

If therefore we cultivate the superior affluities of the soul we shall in-draw and be helped by the wisdom magnetism of the higher spheres. As our attractions, so the quality of our inspiration.

In his admirable work, "Death and the After Life," Brother A. J. Davis says, in speaking of the "second sphere": "There is a society or province called Altolium. Persons have returned from it and testified that they were, while dwellers on earth, almost wholly influenced by the idea of gaining money, position, power, among men. And it would seem that these invisible characters are influential still among those who are similarly organized and influenced in this world. When persons are actuated by the selfish motives to accumulate wealth, power, position and influence, they become mediums to some extent. As the violet absorbs all but the blue ray, or as the red flower absorbs all but the red color, so is the mind of man in its impressions. He will take of that for which he has affinity."

There is complete evidence to support Mr. Davis's view. Wisdom inspiration comes, as he very properly says, through the activity of "the truth attracting affections." And a pure physical body is also absolutely necessary. Some have the mental qualities, such as language, etc., without the requisite hygienic virtues in the physical organism. Coleridge, Byron, De Quincey, Poe and several others started life with great gifts of expression, but in consequence of taking noxious and poisonous agents, they practically ruined their mental fabrics, and long before this, their power to act as mediums for Truth had disappeared.

Inspiration is both general and special; the source of the former is the Universal Mind and the entire system of nature; the source of the latter is individual intelligences. When a special faculty is to be unfolded and brought up to a perfect condition, help must be had either from the phreno-mesmerist or the spirit-phreno-mesmerist. Already in the Light of Truth I have pointed out at length how phreno-mesmerism is capable of building up any organ or center which is required, and how any faculty in an inflamed state may be demagnetized and rendered less influential. I speak from long and varied mesmeric experience. But my first personal "touch" of spirit-phreno-mesmerism took place about 20 years ago. I was then, as now, an enthusiastic believer

in Phrenology and Mesmerism; and often cured the "incurables" of the medicos, not for gain but for the pure love of the healing art. At this period I was, as now, a journalist. In the paper on which I was engaged I brought to prominent notice the advanced leaders of religious thought. Late one evening on returning home from my literary labors, I again set to work on an article on Theodore Parker, whose collected works in ten volumes are published in England. Although very weary I selected examples to show the Boston preacher's original inspiration and wisdom. Soon after I retired to rest I had a most extraordinary experience. I felt a distinct and animating force play on the "causality," and finally I believe on the "pole," which is said to be the sleep center. Never before had I felt an external magnetism like this in my life; I was astounded and even put up my hand and actually felt the cool vital etherium on it. I said within myself, "Well, this is a real case of spirit phreno-mesmerism."

I may state that on examining the extracts I had made the next morning I was surprised at the poor specimens I had marked for quotation and at once made a better selection. This was an instance, beyond doubt, of the application of phreno-mesmerism by some spirit probably interested in religious progress, and especially, perhaps, of Parker's advanced views.

On many occasions after magnetizing and imparting health to the afflicted (always free of charge) I have felt spirit magnetism impinge on my brain and recharge it with power. I have also been healed through spirit aid. Last year, through indulging in a swim too long in the sea on a cold day, I got a severe catarrh of the stomach. A friend in Sunderland, Mr. Henry Thompson, who is an able hydropath and magnetic healer—for love of work—helped me much by his passes, but very often when alone I experienced a potent magnetism positively raining upon me. In a couple of weeks I was all right, and never ceased either bathing or working. Under allopathic drug treatment this peculiar catarrh is a three months' job and the stomach is generally turned into a drug store, inflicting often permanent injury, to say nothing of heavy cost.

In conclusion I may say the time has decidedly come for the development of a rational Spiritualism. No individual must be made the mere spout or tool of another—either by man or by spirit. The great subjective laws of culture must be strictly adhered to and everything done to aid the evolution of the ideal man on earth. Phreno-magnetism puts light into our hands to unfold instruments for the soul—for the radiation of one's own "inner light." We are surrounded by forms of infinite beauty, by a universe which displays the most elaborate care and design, by a world, too, of human action, and to these objective facts and realities the mind has respondent thoughts, emotions, sympathies and desires. Reason shows us how we are to adapt our life—the higher life of the soul—to this environment of divine beneficence and human brotherhood.

JOHN RUTHERFORD.

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IMMORTALITY.

FROM OLD EGYPT TO NEW YORK.

[By G. B. Stebbins.]

Amelia B. Edwards, an eminent English woman, in her volume on "Pharaohs, Fellahs and Explorers," devotes an interesting chapter to "The Religion of Ancient Egypt," in which she says:

"There is, however, one central fact which must never be overlooked in any discussion of the religion of the old Egyptian people. They were the first in the history of the world who recognized and held fast by the doctrine of the immortality of the soul. Look back as far as we will into the darkness of their past, question as closely as we may the earliest of their monuments, and we yet find them looking forward to an eternal future.

"Their notions of man, the microcosm, were more complex than ours. They conceived him to consist of a Body, a Soul, a Spirit, a Name, a Shadow, and a Ka-that-Ka, which I have ventured to interpret as the life; and they held that the perfect reunion of all these parts was a necessary condition of the life to come. Hence the care with which they embalmed the body; hence the food and drink offerings with which they nourished the Ka; hence the funerary texts with which they lined the tomb, and the funerary papyri which they buried with the mummy for the instruction of the Soul. But none of these precautions availed, unless the man had lived a pure and holy life in this world, and came before the judgment seat of Osiris with clean hands, a clean heart and a clean conscience.

"Glory to thee, O thou Great God, thou Lord of truth and justice!" says the dead man, when brought into the presence of the Eternal Judge. "Lo! I have defrauded no man of his dues. I have not oppressed the widow. I have not borne false witness. I have not been slothful. I have broken faith with no man. I have slain no man. I have starved no man. I have not enriched myself by unlawful gains. I have not given short measure of corn. I have not tampered with the scales. I have not encroached upon my neighbor's field. I have not cut off the running water from its lawful channel. I have not turned away the food from the mouths of the fatherless. Lo, I am pure! I am pure!"

"This is from the 'Negative Confession' in the 125th chapter of the most famous religious book of the ancient Egyptians, 'The Book of the Dead.' It gives the measure of their standard of morality. The teachers who established that standard and the people who endeavored faithfully to live up to it may have had very childish and fantastic notions on many points. They may in one place have put gold rings in the ears of their sacred crocodiles, they may have shaved their eyebrows when their cats died; but, as regards uprightness, charity, justice and mercy, they would not, I think, have much to learn from us if they were living to this day beside the pleasant waters of the Nile."

THE OLD FAITH STILL LIVES.

It is the voice within saying, "Man, thou shalt never die!" and is imperishable. The facts of Spiritualism verify and emphasize it. From the days when "The Book of the Dead" was read in temples along the Nile to the Pharaohs and their subjects, to our time when Dr. Newton reads the Episcopal Liturgy in a church on Madison avenue, there is a long reach—thousands of years in time, in thought only a moment.

Let us follow the words of the modern preacher.

REV. HEBER NEWTON,

In an Easter sermon at "All Souls' Church, New York, 1894, rejected the doctrine of the resurrection of Jesus as taught in the creeds of orthodox religion, Protestant or Catholic, giving his own views with his usual frank sincerity.

His different and conflicting doctrine is that "the story of the resurrection of Jesus Christ" was meant to be the historic attestation that the dead are not dead; that they can reappear and commune with us. "The whole significance of the record is thrown away," says Dr. Newton, and the resurrection becomes "a wholly exceptional marvel," of no typical value under the theory of the disciples and of the church that the body that came forth from the tomb of Joseph of Arimathea was "the very body of flesh and bones which was laid away there after the crucifixion." Accordingly, he holds that it was essentially a spiritual body; and, apparently, his theory is that during the whole life of Jesus on earth, his body, which had seemed to men material, was thus spiritual and mystical. "The general tenor of the descriptions of the appearance of Jesus," he says, "are of a body wholly differing in its powers from the body which we now know. Our bodies can not appear and disappear at will. They can not pass through closed doors. There is evidently here a manifestation of the existence on an entirely different plane than that on which we are now living;" but "these descriptions correspond exactly to what we learn from all mystic experiences of the new life in which the spiritual body is the only body."

The resurrection, therefore, is interpreted by him "as the revelation and demonstration that the dead are not always far from us, that they may commune with us, and we with them." He explains "the apparent physical nature of the organization of the risen Jesus" by saying that "all occult experience confirms the belief that the spirits of the dead can at times manifest themselves in what are to us material forms, visible, audible and tangible;" and thus he declares his acceptance of the views of Spiritualism.

Dr. Newton's theory is that the body of Jesus was always a spiritual body in essence, and not physical merely, as it appeared to men to be, seems to be indicated by the supreme importance he attaches to it, as solving fundamental religious doubts, which, he confesses, had long disturbed his mind. "I have had my doubts," he said, in beginning his sermon, "as you have had; but they have given place to a strong conviction, into which I would help you." Such a theory, of course, makes the birth of Jesus the birth of a spiritual being only, and separates it wholly from a mere physical phenomenon, but unquestionably it is radically opposed to the doctrine of the church and to the gospel narratives of the resurrection.

The Pauline doctrine of the spiritual body he sets forth clearly as do the Spiritualists, while the clergy, heterodox and orthodox, see it only "as through a glass darkly."

Time sweeps on, empires rise and fall, but spiritual ideas, the primal truths of the soul, never die.

The uncontrollable contempt that some have for their fellow beings whom they can not respect is a hereditary effect of conceit. The modest generate sympathy under such circumstances.

OLD AND NEW TESTAMENT SCRIPTURES—By Dr. Mendenhall. 25 cents. GOATS, FOXES AND CONIES—By John Bunyan, Jr., 15 cents.

SHIFTING THE TAX.

Wealthy corporations and companies are beginning to manifest their generous and patriotic disposition by evading the war tax or shifting it on the shoulders of the people who patronize them.

The sugar and oil corporations have announced that they will contest the constitutionality of the special tax on their gross incomes. Express companies announce that receipts for packages must bear stamps affixed by the persons offering the packages for transportation. Persons who send messages, not the telegraph companies, are compelled to pay the tax on the messages. Not the banks but their customers have to pay the tax on checks and on deposits. The brewers have shifted the increased tax on beer on the saloon keepers, and they in turn will naturally, as far as possible, saddle it on their customers.

And so it goes. While the people are paying taxes on the articles of consumption, paying taxes on almost everything they eat, drink or wear, paying taxes not in proportion to their ability, but in proportion to their necessities, the great manufacturing and trade organizations of the country which are abundantly able to pay taxes are shifting the taxes which congress imposed upon them in the war measure on the shoulders of the people.

The corporations have the hardihood to say that they can not afford to pay a tax. Oh, no! it would reduce their dividends a few dollars. The tax on an express package, large or small, is one cent. Yet the Chicago express companies say: "The payment of this amount would take so large a proportion of the companies' net revenue that it would be impossible for them to assume the burden."

Of course it would. Their charges on express packages are so small that one cent tax on a package would soon bankrupt them! Therefore they shift the tax on the people and go scot free. And so it is with other corporations and large business concerns.

The people will have to submit to this injustice for awhile, but a free people will not and should not submit to it any longer than is necessary by the processes of legislation and law to correct the wrong. We shall not be surprised to see the subject of taxation given the greatest possible prominence in coming political elections. The people will demand a tax on corporations and large business concerns which can not be dodged—a tax on their earnings, a tax that can not be transferred from them to those who are paying their full share in the form of the revenue tax.

B. F. UNDERWOOD.

GOD'S MESSAGE TO MAN.

God said: I am tired of kings;
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

Think ye I made this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor

My angel—his name is Freedom—
Choose him to be your king.
He shall cut pathways east and west
And fend you with his wing.

I will have never a noble;
No lineage counted great;
Fishers, and choppers, and plowmen
Shall constitute a state.

And ye shall succor man;
'Tis nobleness to serve:
Help them who can not help again;
Beware from right to swerve.
—Ralph Waldo Emerson.

—Get a copy of Prof. Loveland's "Essay on Mediumship," one of the best of today. 25 cents.

**The World of Psychics
and Liberal Thought**

It would assuredly be easy to philosophize at great length upon the subject, but as to do so would not advance it, and as scientifically we can prove absolutely nothing either for or against reincarnation, it would be wise, in the interests of Modern Spiritualism, did we confine ourselves to the material proofs which men like Crookes, Zollner, Gibier, Aksakof, De Rochas and so many others have brought forward, and not build theories in haste which are fit only for demolition later on.—Dr. Moutin, President Universal Spiritist Federation, Paris.

Is it any wonder there is yellow fever in the army already with the vital force so depleted by the repeated inoculation of vaccine poison?

How long will the people allow the doctors to mutilate and murder the soldiers under the pretense of sanitation?

"The federal judiciary, therefore, is the sole repository of ultimate power in this republic, and the handful of men who wield this power may wield it as long as they live and choose to do so. For this same judiciary may avoid one of its members' expulsion from power by impeachment by adjudging the impeachment proceedings to have been illegal. And not even insanity terminates this power; for as was once pitifully illustrated in our own circuit, a demented federal judge is still the judge. Death is the only break upon this juggernaut. But it is a very slight and fleeting break, for men who hold office for life rarely die, and when they do their successors promptly take their places, and the wheel grinds on as before."—From a Speech by Hon. J. W. Akin, President Georgia Bar association.

Rev. Thirdly: "My boy, do you know if you go fishing on Sunday you will lose your immortal soul?" Mugsey McGuire: "Say, mister, does yer know dat if yer stan' dere a talkin' at me you'll scare away de only bite I've had today?"

It is about a year since Mr. D. Ogden Mills's fine hotel for workingmen of small means was opened in New York. The receipts and expenditures for a year, partly estimated, are as follows: Receipts: restaurant, \$26,000; room rents, \$109,200; rent from stores, \$3,120, making a total of \$138,320. Expenses: taxes on \$500,000 assessment, \$10,700; repairs, \$500; incidentals, \$500; gas and electric lighting, \$7,000; 150 employes, at an average of \$9 a week, \$72,000; water tax, \$1,500. Total, \$92,000, leaving a net profit of \$46,320 on an outlay of \$1,000,000—a four and one-half per cent investment.

Moses is the earliest writer who alludes to what astronomers call "the precession of the equinoxes," which the non-scientific reader would better understand if called "recession of the equinoxes," for it is the zodiacal constellations that appear to precess. The Egyptians taught that Taurus, the ox, cow or calf, was at the vernal equinox, and that Aries, the lamb, was the last of the twelve constellations of the zodiac; but Moses rejected the calf and established the lamb or sheep in its place. Yet after his death most of the Israelites relapsed into the Taurus, or idol worship, learned of the Egyptians. Reference to this is made by the voice of God to Elijah, I Kings, xix, 18.—W. H. Chaney.

There are but twelve letters in the Hawaiian alphabet. These, with their pronunciations, are: A (ah), e (a), l (ee), o (o as in ho), u (oo), h (hay), k (kay), l (la), m (moo), n (noo), p (pay), and w (vay). The missionaries added a thirteenth, t, but the natives won't have it, and continue to pronounce, for instance, the name of the root from which poi is made, "kara," although the missionaries have it "lara." Every vowel in a word is distinctly sounded, except that the vowels "ai" are sounded "i" as in English.

Since Mr. Nathan Straus began selling sterilized milk the death rate for children under two years of age in New York city has been reduced considerably. It is now proposed to locate stations in various parts of the city where only pure sterilized milk shall be sold, subject to the approval of the board of health.

Why do you make the Supreme Being resemble an Eastern tyrant? Why make him punish slight faults with eternal torment? Why thus put the name of the Divinity at the bottom of the portrait of the Devil?—Helvetius.

A Cleveland preacher was bemoaning to the Rev. Dr. Sprecher of Cleveland the other day the indifference of the people to the church, complaining bitterly of lack of attendance at nearly all the churches in the city. "I venture to say," he concluded, "if I were to advertise that two monkeys would perform in my pulpit next Sunday evening the church would be crowded." "Yes," replied Dr. Sprecher, reflectively, "two would be better than one."—Argonaut.

Tommy—Did you do much fighting during the war, pa? Pa—I did my share of it, Tommy. Tommy—Did you make the enemy run? Pa—You're right, I did, Tommy. Tommy—Did they catch you, pa?—Tid-Bits.

"I can not forecast the future. But the final order will be a city of souls, an innumerable company of friends, who have learned to live by the golden law and to find their rest in brotherhood. It is written on an ancient page that the city lay four squares and that the measure of it was the measure of a man. So manhood and the needs of man are the true measure of the true social order."—Prof. Edwin Markham.

The stick of the Leiter sky rocket, otherwise known as the old man, has borrowed \$3,000,000 on his real estate to satisfy the young man's creditors. The total liabilities are \$5,000,000. What a lesson in human cupidity and knavery.

Ellicottville, July 20.—Three months ago Albert Mason was taken ill with dropsy. He foretold his death, naming the exact date on which it would occur. Mason was cared for by his wife, who at the time he became ill was apparently well. Mason predicted her death, and said she would precede him three days. Last week both died, exactly on the dates Mason had foretold. They were buried in the same grave.

While "Read your answer in the stars" sounds more poetic than "Read your answer in your moles," the latter is the proper thing nowadays in the fad line. It is called moleology. The latest in the art of pulling your leg is to read character and foretell events in the lines of the foot.

The motto of the Mart: Do others or others will do you.

A letter received from Milwaukee announces the marriage of Paul Alexander Johnstone to Miss Carrie Nugent. Johnstone traveled over the country for several years giving exhibitions as a mind reader, but some time ago he established himself in Kansas City and started in business as a palmist.

M. Emile Zola and M. Perreux, publishers of the *Aurore*, have been convicted on second trial of the former's charges against the French government in the Dreyfus affairs and sentenced to a year's imprisonment, with a fine of \$600 and costs of court.

REMARKABLE CLAIRVOYANCE.

At 2 a. m., Monday, July 4, Mrs. Theresa D. Angelica, 114 North Ninth St., was the subject of a peculiar vision, says the *St. Louis Globe Democrat*. She heard her husband, Cherubino Angelica, who conducts a gentlemen's furnishing goods store at the above number, calling to her for help.

At 4 a. m. eastern time, which corresponds to 2 a. m. St. Louis time, the French liner *La Bourgogne* sank in the Atlantic ocean, south of the Sable Islands, and among the 533 persons she carried to the bottom of the sea was Cherubino Angelica. Mrs. Angelica says:

"I was sleeping soundly when, shortly before 2 a. m. Monday, I was suddenly awakened by my husband's voice. He was calling to me, 'Oh, Theresa, save me—save me from drowning!' and as I jumped out of bed I could see him struggling in the water. Now and then he would sink and then on coming to the surface would call out to me for help.

"I was thoroughly awake and got up and lit the gas, but still the vision was there. I could hear his voice as plainly as you can hear mine, and I could see him, and know it was him.

"About him in the water were hundreds of men and women struggling to save themselves.

"I saw my husband approach a small boat in which were a lot of sailors. As he neared it one of them struck him on the head with the but end of an oar.

"He lurched back and remained for a while floating on his back in the hollow of the waves.

"Then I could see him in great pain. I knew he was suffering. He would call out to me, speaking to me, and appealing to me to save him.

"This vision lasted several minutes. I became so worried that I went through the other rooms and awakened every one.

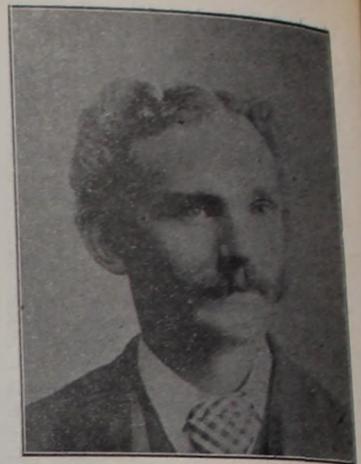
"My daughters tried to quiet me, assuring me there was nothing in the vision. But I was inconsolable.

"After that I had no more visions, and Monday and Tuesday nights I lay awake, unable to sleep, thinking that something awful had overtaken my husband. Wednesday evening I read in the papers of the sinking of the *La Bourgogne*, and then I knew that my vision was true."

Mrs. Angelica, who is quite wealthy, had sent her husband abroad to visit his mother in Italy and be treated for a disease from which he had long suffered.

A present given without love is like giving the poor dog a bone. It simply betrays your true inwardness to the recipient, and will cause you a pang of regret every time the fact is mentioned—recipients always feeling with what motive a present is given. Better give nothing than insult in this form.

Never tell all you know, but leave some roots for other knowledge to branch out on.



E. W. WALLIS.

VISIT OF MR. E. W. WALLIS AND MRS. M. H. WALLIS TO AMERICA.

To the Editor of the *Light of Truth*:

Dear Sir—In a few days after this letter reaches you Mr. E. W. Wallis, the able, esteemed editor of "The Two Worlds," accompanied by his devoted wife, Mrs. M. H. Wallis, will have left England by the steamship "Cestrian" on July 30th, and it is sincerely hoped will safely arrive on the American shores. Long and close application to work, especially in the case of Mr. Wallis, has rendered a change and rest absolutely necessary for a considerable time. At the ordinary monthly meeting of the directors of "The Two Worlds," held a week ago, the unanimous felicitations of the directors present were accorded to Mr. and Mrs. Wallis, and through them they desired to extend their heartiest good wishes to their American co-workers, and at the same time commended Mr. and Mrs. Wallis to their kindly sympathies and attentions, in the hope that they would receive a hearty welcome; render efficient service to the cause, and in due time return to their native country renewed in health and vigor, with a more extended knowledge as a result of their travels; fitted in all respects to recommence at home the noble work of human elevation and redemption, which is so dear to their hearts and lives. I am, yours faithfully, PETER LEE,

Acting Editor "The Two Worlds,"
Rochdale, England, July 19th, 1898.

SQUIBS.

Pride is often but an apology for prejudice.

Some people's charity falls below zero as soon as there are reasons to exercise it.

In being democratic we should not lose sight of self-respect—either personally or as a people.

Absolute honesty seldom prospers, for it makes the owner too independent for his own material good.

An offering made through a false sense of duty is an insult under cover. Give with a feeling of generosity or not at all.

We must enjoy an event unselfishly if we would recall it with pleasurable emotion, or live it over again with delight in mind or spirit.

Possibilities belong to the future; probabilities to the present. What you imagine yourself to be is of the former. What you are, of the latter.

To tell an untruth is malice. To believe one is uncharity, a twin sister to malice, and both carrying their parents to the same sphere of darkness.



G. F. OTTMAR,
Manager Haslett Park Camp

INTERIOR ILLUMINATION.

Truth is an effect of interior illumination, whether to corroborate a self-indulged opinion, a brain effusion or that which we gather from books, papers or conversations. Without the soul's endorsement nothing is valid—absolutely speaking. We may accept a fairy tale for its relative value—the good it may bring within certain limits. So we may accept matters of hearsay or theories. But we have no absolute knowledge of them until we own them by way of experience or the senses; and intuition is one of these senses—the sixth sense, if not objectionable or until a better term is found. Intuition is the soul sense—or one of the soul senses. Through it we can test our other knowledge—exteriorly gained, as by reading, theorizing or imagining—knowledge obtained through the brain. Now this does not imply that all knowledge or information obtained through the brain is false or perverted. But until corroborated by the soul's brain or sense organ, intuition, it is not truth—not absolute; and the soul accepts nothing not in accord with its own condition—spirit or law. But not all have this soul sense developed to a working hypothesis—ready for practical application at a moment's notice. In fact but few have. But many have it under conditions—are capable of exercising it under favorable circumstances, as mediums have inspiration or clairvoyance under such circumstances—these conditions being quietude, or momentary beatitude. And all have it as instinct—operative in some as inclination; in others as suspicion; and in others again as direct inspiration. The latter when developed for that purpose by spirits or self-culture. In the former case such mediums make good psychometers, and are veritable soul readers, or measurers, if you like. In the latter they may become authors, if educated in the use of language and are able to express what they see or cognize intuitively. For in this state man begins to live what may be called the interior life. He sees things from a spiritual standpoint the moment his interest becomes alive to the fact, exteriorly. He sees the cause in his mind's eye, as it were, and may judge from that. Under such circumstances his judgment can not fail to be right, for he knows the truth from the origin—the cause of the fact—and may prophecy accordingly. Love, discipline, abnegation or justice leads to it. In such cases man sloughs off his angularities, character kinks, mental frivolities, youthful habits, inherited passions, and leaves the spirit body untroubled by these exterior disturbances and vibrations not in accord with spirit or the God principle of ex-

istence. In that becalmed or tranquilized state the soul can operate, for it has a clean house to peer through—polished windows to take in the views lying immediately outside. Now, a soul in a darkened spirit or body sees nothing except matter or what the eyes see, or what the brain comprehends, which is very little at times. Such is noting effects only, and is but relative truth. Every effect is liable to change or decay, but the cause remains intact. The soul sees the cause when it is enabled to look through its material windows, and that is the absolute we are all striving to find out. Intuition it is called, but that is as limited a term as the vision is limited. Soul-seeing is better, for it is veritable seeing, only that the sights take the form of mental images, but very definite and clear to some—especially those of esoteric culture. And all can develop it by practice or habit accompanied by the above. Its accomplishment does not interfere with one's material duties, but adds a charm to life and makes it all the more worth living. It is enjoying two lives in one.

ARTHUR F. MILTON.



EVA P. HOPKINS,
Test Medium, Haslett Park.

"WHAT AND WHERE IS THE SOUL?"

This is the title of an article in the Light of Truth for July 22. It is largely a confession of ignorance. In 1841 duty compelled me to study this important topic. I did it thoroughly and the result humbled me in that it robbed me completely of my supposed proud possession of an immortal soul! I am now in my 85th year, have tested my conclusion more than 1,000 times, and the conclusion stands unshaken. Most people study to uphold some pet theory and can not calmly seek pure truth. Among your readers there may be a few whose love of truth is supreme. For such I write, not for any others. Let the truth-lover ponder what follows.

1. Man is an animal, the highest on earth. He is begotten, conceived, gestated and born just as are the domestic animals. The process is purely material, animal, and can not create an immortal soul. "That which is born of the flesh is flesh." "Begotten of corruptible seed," we are doomed to death, yet are so nobly endowed with intellectual and moral qualities that our Creator has been able to offer us immortality beyond this life on condition of supreme love and obedience to Him; faith in His Son; and a life of "faithfulness until death." Such are promised a "crown of life." They attain immortality by a second, a spiritual begetting, by "incorruptible seed," a second period of moral gestation, called "a probation," lasting not

nine months but until death. "Be thou faithful until death and I will give thee a crown of life." Miscarriage is possible during our animal gestation. It is also possible during our spiritual gestation or "probation." Paul says, "I strive to keep my body under lest while I preach to others, I myself become a castaway."

2. Man was created purely material. "Dust thou art and unto dust shalt thou return." Brain is the wondrous, complex organ that thinks, feels, loves, hates, wills. At birth we are idiots. As brain develops we get mental strength. In extreme old age brain decays and we become imbecile. Some causes may veto the child's brain growth. It then abides as an idiot. The skull usually expands to allow brain to grow. It is known to expand until over 70 years old. Some skulls are too solid and thick to allow the child's brain to grow. One such skull was sawn asunder and the idocy was cured! The brain grew. Brain concussion and brain pressure produce total unconsciousness. A soldier whose skull was indented by a bullet in the battle of Waterloo was unconscious nine months despite much care and experiment. Then he was trephined, the depressed part of the skull raised, and in three hours he sat up and asked how the battle was progressing! He thought by means of a brain, not an immortal soul. A still more remarkable case occurred at Bull Run. A negro's skull was depressed by a bullet. He was unconscious 20 years, yet could walk and swallow food. Then he was trephined, and in four minutes became conscious and asked how the battle was going! The best surgeons of Berlin and Paris long strove to find if any mental activity arose from "soul" independent of brain, and finally, after years of experiment, confessed they could find none. Sickness and injury may so change brain organs as to change character. I have known such cases thoroughly. Heredity is not a soul trait, but a brain one.

DANIEL H. CHASE.

DECLARATION OF PRINCIPLES.

About one year ago Prof. J. S. Loveland published to the world that Spiritualists ought to have a declaration of principles, and he called for an expression on the subject as to their approval of the idea and what they would wish embodied in the declaration. It was then predicted that he would agree to no principles unless dictated by himself. He has finally prepared a "Declaration of Principles," as we we notice in the Light of Truth, July 16, intended, as he says, "to enunciate the principles of Spiritualism," leaving us to conclude that it is, at least, a part of his principles. But perhaps he does not intend it for the declaration per se, but only preliminary definitions. These definitions need defining; we do not understand them. They are intricate and complicated, and it will require much explanation to make them plain to the common mind.

Mr. Loveland claims that our declaration of principles should be distinctive—peculiar to Spiritualists. We object. We can conceive of no good reason why it should be wholly distinctive. If we expect to gain influence on other people we should try to agree with them on many principles, known to be good and true. It should embrace all vital and important points, whether distinctive or held in common with other religious bodies.

A declaration of principles is not a creed, and we have no serious objections to a declaration for the guidance and government of Spiritualists who wish to be guided by it, in whole or in

part, leaving all free to accept or reject it; but the statements of facts and principles should be remarkably plain and practical, free from all arbitrary authority for their execution. My idea of the matter is that Spiritualism occupies a very broad field and its declaration of principles should be extensive and comprehensive, requiring a book of several hundred pages to contain it; and within a few decades from now we should have another declaration, for we are constantly learning new facts and principles.

A. H. NICHOLAS.

Summerland, Cal.

A FOOL'S COMMENT.

Is this psychical research? "A lady anxious to communicate with the spirit of her husband went to Mrs. Piper, and after one or two sittings was convinced that her husband spoke to her through the medium of Mrs. Piper. One day when she was planting violets on his grave she felt that his spirit was near, and said to it, 'If you can see me, I wish you would go and tell Dr. Hodgson so.' This the spirit did through Mrs. Piper." To use the fact that Mrs. Piper in her trance told Dr. Hodgson that a devoted widow planted violets on her husband's grave as evidence of the intervention of spirits is curious indeed. It was certainly a very natural thing for anybody, in or out of a trance, to guess at, consciously or in her sublimed consciousness. This is by no means an intimation that this pet medium of the psychical research people is a fraud. People can make themselves think they believe almost anything if they spend years enough upon the one subject; but it is rather a childish bit of coincidence of circumstantial evidence which is quoted as above by a writer in the Humanitarian.—Boston Transcript.

A thought is made absolute by the act contemplated. Then it becomes a living force and is part of the being that created it. If good, the force engenders happiness; if evil, it reacts for misery, and thus it remains till reversed or neutralized by a good act equally as potent. Such is the heaven and hell of the future.

Since the dastardly act of blowing up the Maine by the Spaniards, twenty-four Spanish war vessels have been destroyed. "Vengeance is mine" seems to have a scientific basis.



LUCETTA J. CURTIS,
Speaker at Haslett Park.



ASHLEY CAMP—LAKE TIBERIUS.

ASHLEY CAMP.

The ninth annual meeting of the National Spiritual and Religious Camp association of Ashley, O., opens Aug. 21st and closes Sept. 11th at Woolley Park, Ashley.

PROGRAM:

Opening address by President H. Baxter, 10 a. m., Sunday, Aug. 21st, followed in the afternoon and evening by addresses from Helen Stuart Richings and tests from Dr. Nellie Mosier.

The Monday following is campers' day.

Lyceum meeting and conferences each morning during the session.

Lectures and tests every afternoon and evening by the aforementioned till Sept. 1st, when Dr. F. Schermerhorn takes Mrs. Richings' place.

Aug. 29 and Sept. 5 are campus days.

Sept. 7 is memorial day.

Sunday, Sept. 4th and 11th, Willard J. Hull speaks.

Mediums of all phases will be on the grounds.

Ashley Camp is located thirty miles north of Columbus, O. A hundred miles south of Cleveland, on the Big Four railroad. It is one of the finest located camps in the state; has been slow in growth, but very sure. The grounds are beautifully shaded and covered with fine lawns. One of the most commodious auditoriums in the state, sixty by ninety feet, and will seat twelve hundred people. There are six beautiful cottages on the grounds and two others under construction. Lake Tiberius, in the grounds, is a very pretty artificial lake. Two odivene wells of medicinal qualities are on the grounds.

There will be ample arrangements made to entertain all strangers that may come. A first-class boarding house, with meals at 25 cents, or 21 meals at \$3.50.

For further information in regard to entertainment address J. J. Beard, Ashley, Ohio.

Admission to the grounds 10 cents per day, or \$1 for season tickets. Tenting privileges are free.

List of officers—President, H. Baxter; vice president, J. J. Beard; corresponding secretary, W. F. Randolph; recording secretary, W. Granger; general manager, A. P. Oliver; treasurer, T. M. Seeds.

Trustees—A. P. Oliver, W. F. Randolph, C. F. Wheeler, T. M. Seeds, J. J. Beard, C. Heverlo, J. Heinlein, W. T. Lin, S. J. Woolley.

When you go into a Chicago department store to purchase veiling do not test it while there. The penalty for such is arrest. Try it at home. If it proves worthless, throw it away and try elsewhere.

WHAT OUR READERS SAY.

I am more than pleased with the



DR. F. SCHERMERHORN.

Light of Truth. To me every number is an inspiration.

There is only one thing that might be added that would improve it in my estimation, and that is, to have the international Sabbath school lessons explained from week to week from a spiritualistic standpoint. A good many readers of your paper are members of orthodox churches. I think there is nothing that would break down the prejudice of Christians so rapidly as to have the Sabbath school lessons explained by Moses Hull. I for one am proud of the principles of Spiritualism. I think they appeal to the reason and good sense of intelligent men and women everywhere. This is merely a suggestion. O! I have so longed in some way to awaken a desire among orthodox Christians to know just what Spiritualism teaches. They can't help but have their spiritual eyes opened if they will only read and investigate.—M. A. Dull, Van Wert, O.

In contradistinction to this a good lady from the old Bay state writes to one of our agents: "The Light of Truth has been sent to me several times, but I do not want it; so you need not look for pay, as I shall not take it out of the office."

Such is the opposition—unappreciative and narrowed down to a mere handful of soul that sings the "Sweet By and By" and "Scatter Seeds of Kindness," while awaiting a test or a message from the beyond—all for nothing, free gratis, and then frowns down upon the rest of humanity when it asks for a mite.

A RAISON D'ETRE FOR VIVISECTION.

Editor Light of Truth: A Stole writes: "We see that iron is brought out of the same dark pits as gold and silver in order that we may lack neither the means nor the reward of murder."

Some people wonder why vivisection is practiced, and more than that,

the philosopher, from which issue at one and the same time the means and the reward of murder—and of human vivisection; scientific murder.

The reward of human vivisection in our day and generation is not hanging, nor electrocution; but it is money, position, influence.

A vivisector, after performing numerous experiments on living beasts, finds he can not thereby demonstrate his theories as to the curing of human beings. Accordingly he connects himself with the medical staff of a charity hospital, and recommences his investigations. Perhaps there is a woman there, dying slowly from consumption. He inoculates one of her breasts with cancer, taken from another patient, and watches (with pleasurable excitement), the outcome of this experiment. The various complications thus produced are noted, the case reported in the medical journals, and the vivisector is regarded as a bright and shining light.

Or, to take another example. There may be a surgical case brought to the hospital for treatment. Something has fallen upon a man's head, thereby crushing the skull, and the vivisector stimulates the exposed brain with electricity, just as he has previously experimented on the brains of some 500 monkeys.

The metal for the vivisectional instruments may indeed come from dark pits, but those pits are no gloomier than the others which serve to hold the living material of the vivisector—the laboratory and the hospital.

The gold taken from the ground is dark in the first instance, as it is mixed with earth, and its brightness is obscured; but in the two latter cases it is dimmed with blood—blood of man and of beast.

But what of that? Can not the earth be washed out—the blood washed off, and the gold made bright again and fit for use? Yes, it is only the character of the vivisector which is so tarnished by cold-blooded brutality that it can never again be made bright and attractive. He has the reward of murder, the gold and the fame and all that; but there is a reward for which he did not work, which is his too, by which he is distinguished, "lest any finding him should kill him." A. MORRIS.

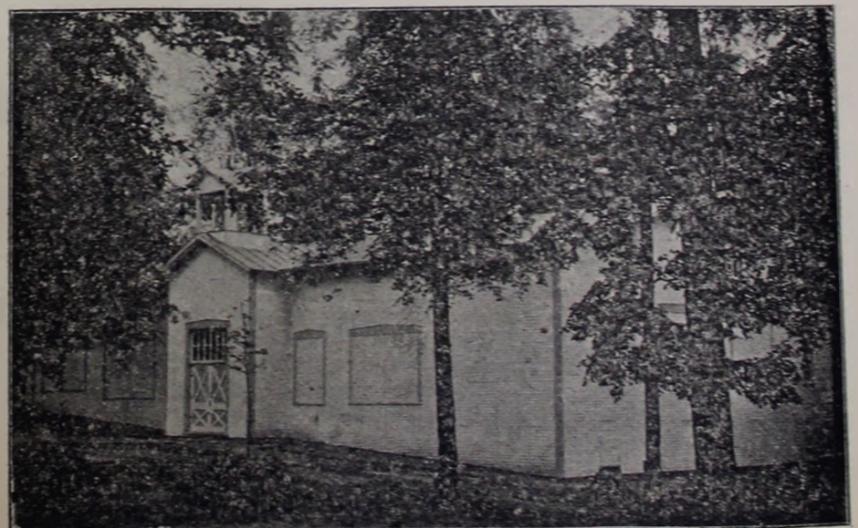
LIGHT OF TRUTH TRACTS.

No. 1 contains Essays on Psychological subjects. Price 10 cents each, or \$1.75 for 25, \$2.50 for 50, and \$5 per 100. Postage free.

No. 2 contains Marion F. Ham's Sermon on Spiritualism and Dr. Duryea's Interview on Mediumship. Price of these 5 cents each, or 25 for \$1; 50 for \$1.50, and \$2.50 per 100. Postage free.

No. 3 contains an address on the "Uses of Woman's Beauty," delivered before the Manhattan Liberal club of New York by Miles Menander Dawson. Price 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.

LIGHT OF TRUTH PUB. CO.



ASHLEY CAMP—AUDITORIUM.



DR. NELLIE MOSIER.

HE SEES THE TIDE.

Wise Counsel by an Eminent Methodist.

A recent sermon by the Rev. Dr. Milburn of Indianapolis, wherein that gentleman made plea for toleration and told his congregation to embrace Spiritualism or any other movement if they saw in it the means for accomplishing good, has called out a hearty response from Rev. T. A. Goodwin, one of the oldest and most eminent Methodist ministers in Indiana, in which he pleads for the same broad spirit of toleration, inquiry and application. Dr. Goodwin's paper was printed in the Indianapolis news of July 1st, from which are taken the following extracts:

"Dr. Milburn of the Second Presbyterian church has recently been treating his congregation to some very wholesome diet, whether they relish it or not. During the late session of the general assembly at Winona he sent them, through The News, in the innocent guise of a sermon, some valuable suggestions on heresy hunting as a vocation.

Recently he has cast more bread upon the waters in a discussion of the unwisdom, if not the unchristian spirit of unchurching those whose speculations or convictions relating to Spiritualism do not quadrate with the traditions of the dark ages, intimating that all this is not an unconscious residuum of mediaeval Romanism, which yet lingers in Presbyterianism.

"Might he not have said that all churches are too much given to this kind of minute supervision of their members? With the Presbyterian this relates chiefly to creed, with the Methodists to conduct. As a result, from away back heresy trials have been frequent with those, while they have hardly been known among these. With Methodists only one previous condition of membership is known: a purpose to cease to do evil and learn to do well, and while one does this he is acceptable, hence among Methodists are Trinitarians and Unitarians, Calvinists and Armenians, Spiritualists

and Materialists, but in earlier times woe to the woman that wore a calash bonnet or ruffles or rings, or to the man who played the fiddle, and even yet, in theory, he must not play cards or go to horse races, attend theater or send his children to dancing schools. All this is as much an unconscious residuum of Romanism as the things rebuked by Dr. Milburn are.

"Evidently it is a mistake for any church to repel by any dogma or coldness those who would gladly co-operate with them in works becoming Christians. It is equally unwise for those who hold views on occult questions, which may not be in exact harmony with the popular thought, to refuse to work with those who do not agree with them on these questions, and to segregate themselves in a little band apparently antagonistic to those whom they are in complete accord as to the aims of life.

"But there is danger of giving such men as Dr. Milburn credit overmuch. It is a perversion of the truth to say 'Like priests like people.' The Bible and observation say, 'Like people like priests.' The pulpit is not the educator of the pew; it is the reverse. Dr. Milburn preaches to a reading and thinking congregation, and, to an extent, he may not be aware that the pew, in its demands, gives color to his utterances. He deserves great credit for being teachable. Some preachers doggedly refuse to learn.

"The Beechers, the Lyman Abbotts, the Briggses keep step with progress, and are not afraid to occasionally dart ahead of the average of their instructors in the pew, even though it startles them. Dr. Milburn keeps up with his congregation, occasionally surprising them by some bold utterance which indicates a degree of their own progress hardly suspected by themselves. Such a man will always have a hearing."

Those who haven't selfishness enough to push their claims for their share of the world's goods must have genius. Genteel poverty is theirs who have neither.

OUR SERMON—DESTINY.

We can not escape our destiny has a smack of orthodoxy in it that makes it invalid in the minds of some people; yet the spiritual science proves it to be a logical fact—as much so as the law of gravity or that life impulse known as growth.

Astrology tries to prove it by the influence the stars or planets have on our being. Yes, this has some, but education has more. Palmistry indicates our destiny by the lines of the hand, but this is not absolute, for environment may change this destiny, and education governs environment. Of course the change may be for worse as well as better. But we can not escape our destiny according to the cause upon us, whether we are born with that cause, or whether altered by our parents or guardians; whether changed by environment, education, misfortune, etc.

A man may be born with murderous impulses—due to momentary anger or evil thoughts on part of the parents before the former's birth—and show the lines deeply in his hand, for mind molds matter—and yet be educated out of this feeling before his eighth year, or about that time. But the lines remain, and betray the impulses of the parents rather than those of the child. Now, what effect would planetary influence have on such a changed being, unless it was in accordance with this change? His destiny could not be measured by a horoscope cast on his day and hour of birth. It must be measured by his new foundation, and only psychometry can furnish the cue for such measurement. Then astrology might get in its work; and Palmistry as well, if the lines in the hand change with the force of mind. And then the future can only be delineated provided the man does not undergo another change for better or worse—that is, a radical change that characterizes.

But as a natural being, and undergoing normal development—vegetating, as it were, from birth on—both Astrology and Palmistry may foretell his future. In that respect man can not escape his destiny, for he is simply living out the cause upon him—his cause. And the great majority belong to this class—becoming a minority, however, as we enter the higher spheres of mortal life; for education and culture change our destiny for the better, and materialistic fortune tellers are out of their occupation.

Spirit has to be measured with spirit—mind with mind—and to feel beyond the material or physical, or sense or see beyond it, we must use spiritual implements. These are soul-sight (clairvoyance) and spirit sensibility (psychometry).

When we develop these faculties or bring them into general use, the des-

tiny of the higher developed classes may be as accurately foretold as those on the material plane or where no changes have taken place or are taking place (perhaps because not needed) during childhood. But whatever the cause upon us we must pass through according to material or divine law, and in large measure governed by spirit law among civilized classes or peoples. The general growth, including our sufferings and pleasures, is governed by natural law. The specific or individual trials or blessings are imposed by spirit friends, with permission from those governing communities or countries—both local and general. In these instances we are led into various channels of material life for our best or as we can best serve mankind. Those who protest or resist are as much punished (mentally and by trials of endurance till submissive) as we are by police regulations. Those who do not carry out spirit injunction are themselves made to suffer or lose what they have occasioned others to suffer or lose—sometimes with sufferings added because of the extent of the damage done otherwise in not carrying out the plans—or, rather, their mission. To lack faith is often equivalent to betraying confidence with the spirit world; and this is equivalent to moral cowardice. In the philosophy of this thought lies the whole science of human destiny—to be learned through Spiritualism and self-culture.

SONG OF OUR NATION'S FLAG.

Unfurl the flag for which men died
And valiant heroes bled,
And float its folds both far and wide,
Above the countless dead.

Throw out the flag, O comrades true,
To reach from shore to shore,
And let the red, the white, the blue,
Float on forever more.

Lift high the flag that all may gaze
On stripes and glittering stars,
And let it touch the purple haze
That hangs o'er prison bars.

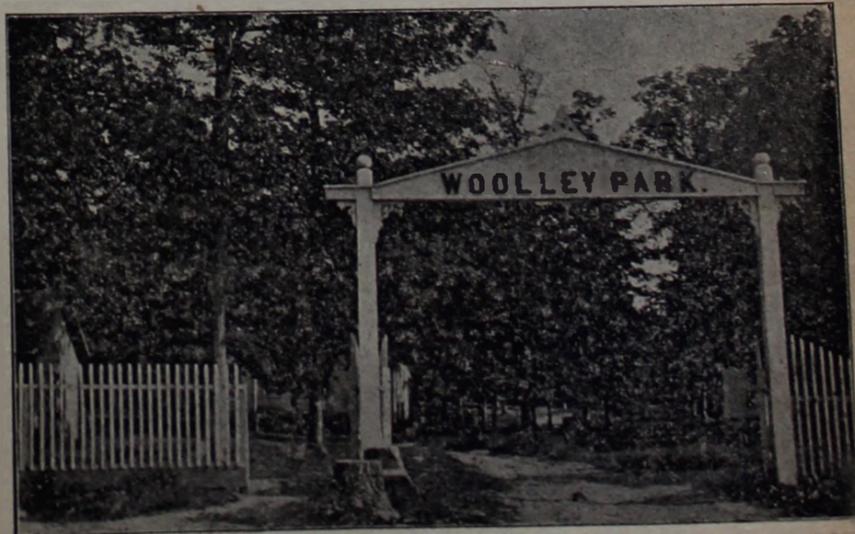
The flag of flags for space and time
When blessed peace shall be,
That every land and every clime
May join the jubilee.

Oh, precious flag which floats above
Our battleships in line,
Shall we not cherish it in love
In victory entwined

Free land of liberty and light,
Oh, time of endless years,
Oh, glad some flag that greets our sight
And silences our fears.

Sometimes when I kneel down to pray
And time seems but to lag,
May I not in all meekness say:
"God bless our dear old flag?"
HELEN MARION WALTON.

—Our latest illustrated library book is "Lessons in Astrology." For 25 cents you can read your destiny in the stars.



ASHLEY CAMP—ENTRANCE.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

Light of Truth

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THE COURAGE OF HUMILITY.

The highest mark of merit is the consciousness of one's own littleness. It is this quality of poverty that clears the pathway to intellectual eminence of much rubbish. When we learn that Nature can take care of itself without our intervention we will no longer supplicate God to do otherwise than He would do. We will not tell a beggar that we don't know him and can't help him, but that God knows him and will help him.

When we become civilized our laws will no longer clothe a murderer with power to say that a murderer shall die at a given hour and at the same time ask God to have mercy on him. When we are civilized, and above all when we are spiritualized, there will be no murderers and mercy will be ours.

That mind is all-powerful which obeys the promptings of wisdom, and wisdom is never vulgarious.

From this position man views the past absolutely, not relatively, and lives royally amidst the energies of the ever-present.

New truths, new ideas, new thoughts constitute the food of his mind, and wherever they contravene an old theory the probability is that the old theory is wrong. As man gets rid of creeds and dogmas he gets rid of the notion that the antiquity of dreams implies their divinity. Thus he learns from the present, the everlasting now, that moment of consciousness between two eternities, and leaps in his aspirations and boldly knocks upon the gates of a future world.

How audacious, how appalling is the free man, the emancipated, unthrilled spirit!

He rides the ocean billows a monarch, and defies the powers of the air!

He chains the lightning and commands it to do his bidding! He plays with the fire and mocks the clouds!

He draws his lines between the remotest bounds, and neither streams, nor plains, nor gulfs, nor mountains awe him in his herculean designs. Glittering bands of steel upon which palaces of splendor roll and fly like the tornadoes carry him from city to hamlet, from island to continent, from nation to nation!

He builds canals and connects continents to continents, oceans to oceans! He magnifies and dwarfs, rears and obliterates! He delves into the infinitesimal and reveals new worlds of life and with enlarged and broadened power sweeps the celestial vault and plucks knowledge from the border lines of infinitude!

Naught in the boundless realms of nature terrifies him. He knows that God is Good and Love is God and that no anathema is given to him who feebly grasps the measureless power and wisdom of the Univercoelum. He

trusts those qualities of his own spirit which link him to the Infinite. He snatches victory from the jaws of Death. He triumphs over all the vicissitudes of mortality and bids his life itself adieu! Not farewell.

Consider the unfolding of the spirit that has given to us these lines:

"Life, we've been long together, In pleasant and in stormy weather, The hard to part when friends are dear, Perhaps 'twill cost a sigh, a tear, But steal away! give little warning; Choose that time when thou mayest say not good night, but in a brighter clime Bid me good morning!"

We sleep! and lo, the dawn breaks and we meet life again, radiant and blooming with the eternal vigor of youth, unfeathered and free as the immortal ether that bathes the spirit in rapture unspeakable.

Such is man. But he rises to the heights only as he rises from his stomach. We can not look for a spiritual estate on earth so long as civilization crawls on its belly. The desire to explore and analyze and reflect is the integral aspiration of the soul and lies at the base of all progress. It is this persistent desire after the unattained in the individual which, carried into the community, determines a nation's character, or as Charles Sumner expressed it: "The true grandeur of nations is in those qualities which constitute the true greatness of the individual."

WHAT WE SEE.

We as Spiritualists look back upon the pathway of our time exultantly. We are largely and vitally parts of our environment. How would any of us live if set back even fifty years? Fifty years ago there were no telephones, electric lights, dynamo, phonographs, palace cars, nor millionaires. Big evils have kept pace with big betterments. A million things conduce to our comfort which were unknown and undreamed of when Spiritualism was born. The child has grown to robust manhood and still greater things are to come.

Oxygen, not Bibles, speaks the gospel of life. Brain and mind are in the stamens, pistil and pollen of blossoms just as they are in man. The same general law governs in all things. There is a better sermon in the decomposition of a bouquet than there is in the crucifixion of Christ. The Yerkes telescope out at Geneva lake will reveal more of God than all the books ever printed. We shall think ourselves across the continent, we shall be where our thoughts are fifty years hence. We shall check our baggage and tleket our corporeal bodies via the air fifty years from now. Millionaires and hobos will be bad memories, and competition as a system will be buried with appropriate ceremonies long before Spiritualism is a century old. The lion and the lamb will not lie down together, but the lion's fangs will be filed, his claws clipped and the lamb will be outside of him.

Spiritualists, wake up and look about!

PEACE TALK.

Cession of Porto Rico in fee simple, Cuba in trust, coaling stations in the Carolines and Ladrones, and a naval station in the Philippines, will probably form the basis of President McKinley's reply to Spain's peace note. Meanwhile the trouncing will continue.

Such a disposition of the matter will be heralded by many as fairly representative of American sentiment and a close adherence to the terms of the resolution of congress upon which war was begun.

IF THE CAUSE OF CHRIST BE ADVANCED BY MY LIE WHY AM I JUDGED A HINNERY?

The Methodist Church South has been acquitted by the senate committee of receiving stolen property, but the book agents are declared to have deceived the senate in the matter of voting a \$200,000 war claim of the church to be paid. Just how the committee squares itself in indicting a thief and letting a receiver of the stolen goods off scot free is one of those affairs of ethics peculiar to "august bodies" which the ordinary person can't find out. But that is beside the point. What we desire to get at is the moral code by which so-called Christians justify duplicity and escape the consequences of it. Stahlman, one of the thieves who "deceived the senate," gave some testimony before the committee which ought to be cherished. Stahlman admitted his deceit and his lie and then fell back on his great defense which is unanswerable if Christian morality is the true thing. Speaking in the third person he said, among other things:

"Even if Stahlman had made the martyr, Peter denied his Lord three times. He told a story. I do not claim to be better than Peter. If Peter was forgiven, and if the church was founded upon the rock of Peter, Stahlman can be forgiven for the crime he committed."

There you are.

JOHN RUTHERFORD.

Mr. Rutherford should be well known to our readers by this time through his able articles published at intervals in the Light of Truth. But we will introduce him a little nearer by saying that he is a journalist and lecturer by profession, and withal a consistent Spiritualist of the higher order—having left the phenomena behind long ago to take up the study of the higher branches, the philosophy and science of Spiritualism. His home is in Sunderland, England, where he stands high as a citizen and literary man. On a recent occasion he was presented with a beautiful clock and ornaments by the Unitarian church for filling its pulpit while without a minister during the space of several months—another link in the alliance between Unitarianism and Spiritualism. In connection with his photo we bring another article from Mr. Rutherford, which our readers will no doubt appreciate all the more since their nearer acquaintance with a friend whom they so far have only known in imagination.

AS TO CONFIDENCE.

Senor Emilio Castelar, the Blumarek of Spain, in an interview with a member of the foreign legation at Madrid, says that he feels the disgrace of Spain as keenly as though it had fallen on his individual household. He weeps for her, but without avail, and says that he has confidence in none but God; expects help only from Providence. According to President McKinley's recent thanksgiving proclamation it would appear that the Spanish tap on Providence was a mere leak. If this supposition is correct Castelar ought to be notified, so he can change his confidence from Providence to Wall street. Wall street just now is woefully bearish on confidence, so much so that a prominent habitue of that classic quarter has written a book in which he shows clearly enough that unless confidence is placed in the street dire calamities are to ensue.

Where there is no vision, the people perish.

OUR CHRISTIAN FIGHTERS.

The sectarian religious press everywhere is jollying the cobwebs over the "Christian character of our fighters." Captain Phillip of the Texas, who was careful enough to say that he had implicit faith in the crew of his ship when he made his appeal to God after the Spaniards were defeated and shrieking their death agony all around him, is held up as a regular Old Testament prophet in his "popular Christian" style. Admiral Sampson will be pleased to learn that he is "a member of the Church of the Covenant of Washington." Admiral Dewey will proceed to don a white cross and wink the other eye when he reads that he is a "devout member of the Episcopal church." Commodore Watson is a has been. "He was an elder in St. John's, San Francisco." Henson is also a little on the re-order. He "was president of a Y. M. C. A." President McKinley, we are informed, is a "God-fearing man."

FACT VS. THEORY.

The law presumes an individual charged with crime to be innocent until proven guilty. But the law is neither public opinion nor the method by which a suspect is impaled. The fact is that an accused person is supposed to be guilty and is so considered nor is the imputation removed until he has proved himself innocent. Counsel, and ofttimes the court itself, stand between a rapid public opinion and the law's vindication. This is all due to the vulture-like nature of the public, which, responsible for crime and criminals, nevertheless follows them with implacable hate. It is a strange anomaly in society that breeds contempt for that which it alone engenders and fosters. It is vastly easier to go wrong than to go right because temptation and necessity both impel to wrongdoing, and yet the first misstep results in ignominy. Society, charged with the existence and perpetuation of our system of penology, ought at least refrain from condemning accused persons unheard.

A SAMPLE OF THE OPPOSITION.

A judge whose name is Wise, but who belies his name, interposed an objection before a court in Canton, O., the other day, which reveals the opaque ignorance yet rampant regarding Spiritualism. It appears that a Mrs. Mary E. Allen had been appointed administratrix of an estate and efforts were made to have her removed. Resistance was made, but Wise, who is probate judge, finally removed her and appointed a man. Mrs. Allen's attorneys contested the case in the circuit court, Wise and his supporters claiming that she was a firm Spiritualist, hence an improper person to serve in any important capacity. The court apparently took no stock in the objection and ordered a temporary injunction. How the case will turn is yet unknown, but enough is known of Judge Wise to stamp him a buffoon of the first water.

CENSUS THANKS.

The following friends have our thanks for lists of the faithful: Louisa Hudson, Mrs. Wythe, Jeannette Fraser, F. N. Foster, Hester A. Wheeler, D. Ashcroft, Alfred Andrews, Mrs. W. J. Stewart, C. H. Mead, T. W. Wilson.

According to Manager Walker's report the deficit of the Rochester Jubilee is \$2,800. This will be sorry news to the "I told you so" people who find nothing to talk about regarding the Jubilee except an enormous failure.

THE NUMBER IN 1

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THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

WHOSE MUSIC DO YOU LIKE THE
BEST?

Here is an advertisement of Siegel, Cooper & Co., one of the biggest department store firms in the country:

"We have studied your comfort and made our fourth floor the coolest place in New York. Cold air, pumped from our immense refrigerating plant and electric fans, dissipate the heat. Grand concerts from 9:30 a. m. to 12 m., and from 2 to 4 p. m. Lectures by the foremost chefs of America daily at 3 p. m. Lecture by Mrs. Janet McKenzie Hill of the Boston cooking school and editor of the Boston Cooking School Magazine, at 3 p. m. One hundred free subscriptions for this magazine to be given to the first hundred ladies at Mrs. Hill's lecture; 3,000 valuable souvenirs given to the first 3,000 ladies who enter our store today. Remember, doors open at 8:30 a. m."

And while the people are waking from their Rip Van Winkle sleep the small dealer pipes his lay: "Competition is the life of business." He, too, is asleep.

This is a listening age. Explosions are occurring all about us and yet we are not at the meeting and parting of ways. We are at the junction of ways. Divergent lines are converging. We are getting together. The teacher is nearer his pupil, the pews are questioning and the pulpits are listening. The Adam is being shocked out of us. The tooth and the elbow, although the conservators of civilization, are looked upon as we look upon our scavengers and politicians, i. e., necessary evils. We are moving out of the slime and washing each other off. We are learning useful lessons from the intellectual dyspepsia of our time. When we outgrow our incisors and learn what our elbows are for there will be no more slaughter pens, no more scavengers, no more legislatures. But the great masses of the people, including the Belshazzars, do not see these things. This is a listening age.

Two practitioners of Christian Science have been tried and acquitted by the Rhode Island courts on indictments charging them with illegally practicing medicine. The defense was that no law had been violated because they had not used medicine in the treatment of their patients; the courts sustaining their claim and ordering the indictments quashed. This only shows that the doctors plot laws are easier in Rhode Island than in Ohio, for in this state the law is so framed as to reach the practice of healing by any method, with medicine or without it, unless the practitioner buys a pigskin embossed by the doctors and sanctioned by the state.

IN BRIEF.

A new machine for making bread from raw wheat will soon be on the market.

Wanted—An explanation of the career of Joan of Arc on the doctrine of Egoism.

The Mississippi valley is capable of producing subsistence for a population of 600,000,000—and Malthus is dead.

The translator of Toral's letter to General Shafter struck the doughty Spaniard the worst blow he received.

American and Spanish soldiers hobnob in the streets of Santiago. A few days ago they were shooting each other down like dogs.

Read the works of Andrew Jackson Davis. This done, you will ask no more the question, Why am I here, whence came I, whither bound?

He who looks solely to his own advantage loses that advantage. "Let him who would be the greatest among you be the servant of all."

Men ask, where is God? They can not find him because there is no social providence. God's providence is where men's providence abounds.

A man struck a woman. She turned on him, saying: "How dare you strike me? I am not your wife." Think of a system by reason of which a woman can resent an insult after that formula!

Ex-Attorney General Harmon, who was supposed to be bald only on the outside of his pate when Cleveland took him into his cabinet, now predicts an era of anarchy and an emperor for this country.

The miserable defeat and humiliation of the Spaniards at Santiago is a fitting sequel to the Virginius tragedy. The vessel, after her seizure, was taken to Santiago, and it was there that her crew was butchered.

If Spain is to have a political future she will have to reconstruct her government on such lines as will diminish if not abolish the influence of her priests; otherwise there will be no place for her in the family of nations.

What the world needs is a positive declaration of immortality, not a hope, not a probability, but a certainty. Nothing save Spiritualism speaks this positive affirmation. There is no hope about it. It is a demonstrated fact.

New Yorkers are getting ready to shock a murderess to death at Sing Sing. If the miserable tragedy is enacted it will be the first of its kind in the history of electrocution. The Light of Truth protests and ever will protest to this form of barbarism.

Mrs. S. A. Jennings, formerly Donovan, has been located of late at 73 York st., Cleveland, O., where she has been practicing her mediumship with marked success. At present she is sojourning at Lily Dale. Mrs. Jennings is one of our old time reputable and worthy mediums.

In direct conflict with the gospel according to Bradstreet, merchants and manufacturers everywhere are going to the wall. Some kinds of heresy pay well, but there must be something wrong with this kind. Bradstreet's is preaching unexampled prosperity. Now the query is, why don't these fellows stick to the gospel?—and be saved.

Rev. Harris, who made himself conspicuous some weeks ago in a Quixotic tilt with Spiritualism in this city, has entered his officiousness into municipal affairs sufficiently to cause the mayor to publicly announce that

charges made by the dominie relative to the police court jury commission "are about as near the truth as Rev. Harris ever gets."

Well, now, if a man should come to you and say that there are \$1,600,000,000, and that a few corporations had loaned to the people and were collecting interest on \$5,000,000,000, what would you think of him. Would you not think he was crazy? But that is just what a lot of bankers in a recent assembly or convention have said, and besides, it is the truth. John, wake up.

If the survival of the fittest is true as pertains to humanity, the Christs are outwitted by the Hannas. Not moral excellence but brute cunning is the measure of success. By this the fittest are distinguished. Happily this is not the order of heaven. It is sacrilege to affirm in a mammonized world that the Christs will yet have their day, but we are sacriligious enough to say it.

We learn through the columns of our esteemed contemporary, the Banner of Light, of the transition of John W. Day, for many years associate editor of that paper. Mr. Day retired from active labor a year or two ago, since which time misfortune and ill-health so preyed upon him that in a fit of melancholy he took his life. It is a sad commentary on the boasted enlightenment of our day when a man of Mr. Day's abilities should be snuffed out in this manner.

There is a new book out entitled "The Hope of Immortality," by Rev. J. E. C. Welldon. The author starts out by conceding the impossibility of proving immortality, but hopes to make it probable. Doubtless the book will have a wide reading and aid in the petrifying processes of current materialism. The Master in whose service he received his title of "reverend" is credited with saying: "I am the resurrection and the life." Evidently Rev. Welldon doesn't believe that.

As Rev. John Page Hopps, one of England's noted men, said recently: "We Spiritualists may be said to have stumbled on to the truth in regard to these phenomena but all that latter day scientific men have yet done is to confirm what Spiritualists have long gone over." But is it not amazing that every influence of organized religion has been bent to prove that these phenomena are not what is claimed for them, while not a single organization should even make an honorable effort to prove them genuine?

A Washington newspaper commenting on the alacrity displayed by tramps who have enlisted, in accustoming themselves to army life, says:

"A thoughtful young workingman once said that when a man had been on the road unsuccessfully looking for work for a year or two he was as likely as not to end his days a tramp. And a man of this sort may make all the better soldier because he has hunted for a chance to earn his living peacefully and failed to find it."

Here is hope for the tramps, with a vengeance.

The Northwestern, Minnesota, Spiritualist campmeeting, which has been held for several seasons between the Twin Cities, will be omitted this year. This will give our friends more time and opportunity to aid Light of Truth in securing justice for Leroy Berrier, their fellow citizen, who is at present in their state prison as the consequence of infracting as infamous a law as ever disgraced a statute book since the blue law era of Connecticut. If the Spiritualists of Minnesota will

interest themselves in this matter justice will speedily be accomplished.

Here is a study in hereditary transmissions. A young negro, Charles Nelson by name, is now in the penitentiary in this city awaiting execution. His crime being one of the most horrible murders in the history of Ohio. His pedigree is peculiar and he comes from a strange family. His father was an old slave and was married three times. The children of his first wife are all honest, industrious and law abiding. His second wife bore him no children. The children of the third union, six boys and three girls, of which the condemned man is one, are all bad people, the boys especially having caused their father a great deal of trouble.

With an instrument called an acousthesiometer German students of psychiatry are studying a disease called school fatigue. Sensitiveness of nerves and skin is estimated by the instrument, the degree of dullness below normality being determined by it. School fatigue is now pronounced to be the cause of the great increase in insanity in that country in recent years. The same might be found to be the case in this country. The stuffing and cramming of children with the parrot like regime of the ordinary school, the intense application demanded in order to "graduate" with honor, the long hours and constant strain all make up a system antipodal to the true elements of education.

A PLEA FOR INTELLIGENT
EDUCATION.

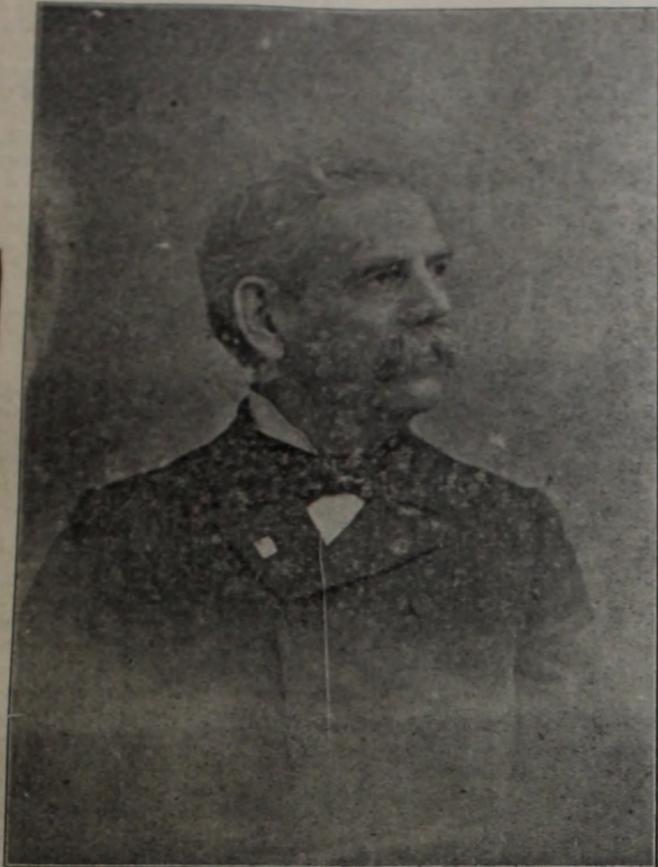
All children should start equally in life, receiving the same nurture and education. It was a crime not to give the best possible training to a child until, at any rate, it reached adult age, and became an independent unit of the social union. Their duty as Spiritualists was to work strenuously for the improvement of the social conditions which would render it possible for all to live a happy life, developing to the full the faculties they possessed, and preparing themselves to enter the higher progressive life of the spirit world. It was sad to think of the millions of men, women and children who were yearly sent to the spirit world before their time, through the want of necessary means of healthy life, and by the various diseases and accidents forced upon them by the vile conditions under which they lived. It was a sore burden, too, to the more advanced spirits who had to take charge of these millions of undeveloped and degraded spirits, and complete their development. Some form of Socialism was the only complete remedy for these evils, and Socialism he defined as the organization of labor for the highest common good.—Report of Dr. Alfred R. Wallace's address at the International Congress, London.

SCATTERING SEEDS OF
KINDNESS.

Only as we do are others inspired in our behalf—like attracting like in the mortal as well as in the spiritual sphere of existence.

In other words, we must be generous if we would have mortal minds sympathize with us in time of trouble; for there is a subtle law that betrays our true inwardness to people that is not down in any book or code of science. We can not live a life of selfishness, and when reaping our reward for it, appeal for aid with expectant results. Nature doesn't operate that way. "Scatter seeds of kindness" when opportunity affords, and the reaping will accord with the sowing.

SOME OF THE TALENT ENGAGED AT MT. PLEASANT PARK, CLINTON, IA.



PROF. W. F. PECK.

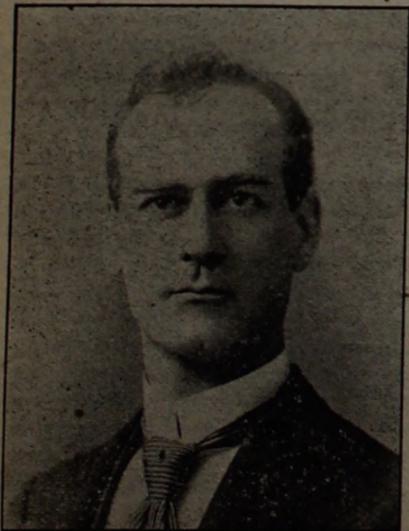
THE DARK ISLAND.

An Ancient Story With a Modern Application.

Far out in the bosom of the Blue Pacific, a long way from any neighboring land, once stood a large and beautiful island. It extended for hundreds of miles, and contained many gentle hills, fertile valleys, and luxuriant groves of Southern vegetation, where, however, at the present time, may be seen only some large shoals of rock and sand.

Within the record of the people upon this land no stranger had ever come to its coasts, and they consequently thought they were the only human beings who lived, and that their island was the whole universe.

But whether it was that they were the last of their kind, whether they were the only existing specimens of their class, or whether they were merely lagging behind the other world of which they had no knowledge or tidings, is not known, yet, from one or more of these causes, all the race



J. C. F. GRUMBINE.

of man on that island were born completely blind. They may have had eyes which were some day intended to see, but up to the time our history begins these organs were quite as deficient in their uses as if they did not really exist. Why this should be we don't know. It may have been that all the senses came in slow order; first sensation of feeling, then tasting, and in due course, with ages for each, smelling and hearing.

This is a very unlearned and unsatisfactory answer we know, but as we can't stop to trifle over it, we leave the question to more scientific folk, who, if by any chance they should have a doubt about the real solution of any intricate problem like this will with professional tact conceal their misgivings and find an unanswerable and definite reply, and in good classical latin too.

Anyhow, these people had only four senses. And from this fact of their being eternally shut out from the light which shone upon them unrecognized their land was called the "The Dark Island."

They had their system of social laws, which were fairly good laws, too, for the age and conditions under which they lived. But the leaders and governors of the island ruled the different tribes with a firm sway, imposing their decisions on the common masses (whose great fault was physical and mental indolence) with extreme rigor. They required to be driven and whipped to their daily labor of gathering roots and berries, and loved the obscure and gloomy thoughts of other people rather than bother their heads about anything more profound than quarreling with each other.

One class of the leaders was more cunning and powerful than the others, and this was the same one which in after years became the priesthood. These rulers noticed that the phenomena of nature occurred in regular order, and they circulated certain ex-

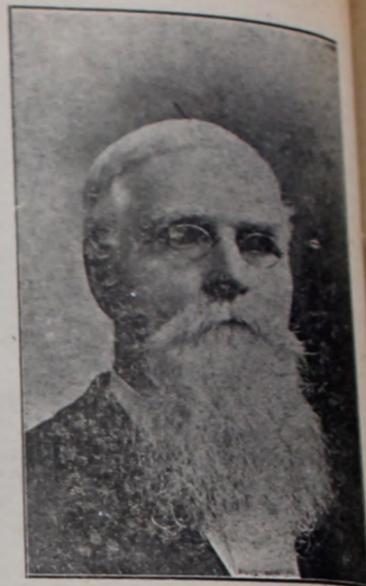
planations regarding such things, to reject, or question which was punishable with death.

Now the people had a great horror of the sea. They noticed with alarm that if incautious when near this "Rearing Drowning Demon," one or more of their number would slip in. Only a despairing cry told of some tragedy unseen, and the continued absence of their friends spoke of some unknown and terrible calamity. Some very bold persons walking along by the edge of the ocean one day, when the great monster was quiet and asleep, pushed their staffs out and thrust them down deep into its bosom, but as they found nothing solid, only a great void, and as a swell of water very nearly engulfed them, they hastened off to inform the council of rulers mentioned who had but much larger and warmer than the ordinary tribesmen. On hearing they had interfered with the sacred Devouring Demon, the chiefs hurriedly tried these headstrong men, and consigned them to death, after which they issued a command that no man should approach the great bottomless gulf, but when near enough to hear the Demon's moaning voices, should turn back from whence he came. So the people dwelt in the center of the island, keeping away from its shores and going no more near the great Deep.

But another strange monster of unearthly mystery caused them far greater terror than the sea. His voice was a hollow roar. When he came into their midst he had no weight, size or form, and they could not feel if he were present by their staffs. But if they approached near him they felt a great heat. If he smote them they ran about shrieking until they died, and after he had gone there only remained of their huts or companions a heap of ashes. Man had not yet learned to become master of fire on this island, but when it appeared only fled in the most extreme terror from the consuming spirit. They could not see the day appear yet from its warmth they felt the presence of the great Consuming God who every day stood high above them and looked down upon them fiercely. So they dreaded the day, and hid themselves until the night, for they loved darkness in that age and hated the light.

Now you must know that about the closing centuries of this age there was a strange man born amongst the people. He was a source of wonder and consternation to his parents, who found he had some unknown power, and could foresee and foretell certain things: for whilst other men could only know when some person approached by hearing, this man, whose name was Vide, would say to his companions, "A man comes over the hill. He is far off, but will be here before noon." He also was able to warn them of pitfalls and dangerous places before they drew near. Yet although he used his higher sense of discernment (which was apparently to become in after years common to all men) in a benevolent and good way, and only for helping or instructing the others, he spoke of certain beliefs of the rulers as errors, and so the frightened superstitions of his brethren caused them to urge him away from their midst. "For," said they, "how can you know these things. Are you not informed that our fathers and forefathers for ages have sought out and found the truth of what they taught? You tell us that the great Devouring Demon is only a large pool of water. You fool! Do pools of water roar? Do they leap up and devour? Nay! go thou away from us lest thou bring a speedy destruction upon us all."

And so Vide went forth, and dwelt



COL. J. FREEMAN, PREST

upon the seashore far from the dwellings of man.

Now as this record was taken from an old urn discovered on one of the Gilbert Islands, and the following table occurs in the narrative at this point, we insert it as it appears. It may have been an attempt by some early scientist or antiquary, to trace the development of the sense of sight in man, and so in some way is connected with the story of the distant island. Who wrote it is unknown, but the directions for examining the table are that it be read from the foot upwards:

7. Full spiritual sight and discernments of the very inner flame of things. The highest form of clairvoyance of which there are many degrees.

6. Discernment of symbolic figures in the spiritual atmosphere. The first stage of true clairvoyance.

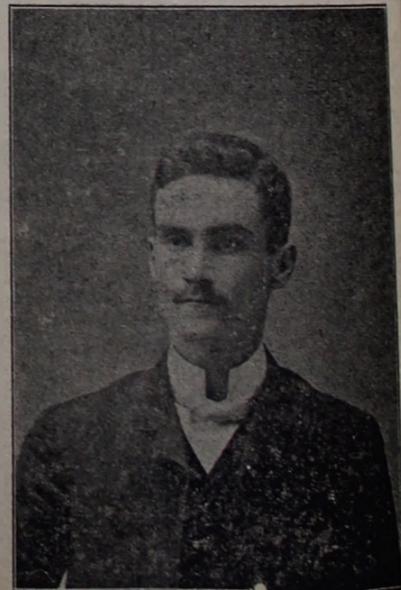
5. Darkness to spiritual things. Absence of the inner sight. Spiritual blindness.

4. Perception of form and color of outer things in the highest degree as in fine artists.

3. Perception of form and color in exterior things as by common mortals of our day, who go through life knowing not what they see, and who only have their attention drawn to fine form or color by some powerful artist.

2. Discernment of form, and of light and shade, or brightness and darkness, but total incapacity to recognize colors which (in the worst cases of color-blindness) to such persons do not exist at all.

1. Darkness. Blindness. Total absence of all sight. To such persons the



H. M. MCGRATH, SEC'Y.

certainties of fact etc., have no those dim ideas tance which touch.

How far beh the Dark Island we say the p stage 1, and t his nation to 3. So in the shown by the many ages b reach the s course long t rate beyond sion of the fl

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Soon a motion an known m midst who signs and Did he not ing storm did he no savage an save the into a de where he the marv ried hith news of t had come parched swallowe for the c grown of the land ceding t

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In r titude

certainities of form, distance, color, etc., etc., have no existence at all, except those dim ideas of form, size and distance which may be gained by the touch.

How far behind the world's progress the Dark Island was may be seen when we say the people had only reached stage 1, and that Vide was the first of his nation to emerge into stage 2 and 3. So in the course of evolution, as shown by the narrator, there remained many ages before his comrades could reach the same advantage, and of course long eras ere they could penetrate beyond the dark line into possession of the finer sight of the spirit.

Wandering alone an outcast from the society of his friends, Vide grew up into manhood. Dwelling upon the beauties of the ocean and landscapes, and pondering on the wonders of the heavens, he gradually became convinced that the scheme of nature about him was good, and not evil. His superior observation of things made him cheerful and happy. Noticing the provisions made for all, and seeing everything part of one grand design, he formed a plan of self-sacrifice. He determined to carry tidings of this beautiful world to his kinsmen who groped about in darkness, sullen and despondent, dreading the evils which they thought were continually in quest of them.

Soon a strange rumor caused commotion amongst the people. An unknown man had appeared in their midst who worked wonders, showed signs and preached strange doctrines. Did he not warn them of an approaching storm long before its arrival, and did he not tell of the coming of the savage animals upon their crops, and save the life of a stripling who fell into a deep pit, five (5) furlongs from where he addressed his people. And so the marvel grew, and the people hurried hither and thither bearing the news of this wonderful personage who had come amongst them. Like as the parched land drinks up the rain, so swallowed they these words of hope for the despair and the darkness had grown old, and a hush had come upon the land like the still silent hours preceding the dawn.

Soon a large crowd gathered, for it seemed as if, in a few days, all the people in that mighty country had heard the news, and had ceased their digging, and their quarreling, to collect in thousands around this man.

Then a great shout went up from the people, for as an old man went by carrying a bundle of bark, he stopped him to turn out from within it a hissing, writhing viper which might have stung the carrier. And amidst the shout of astonishment and wonder from the crowd, a powerful cry was heard, "Let us make him our ruler. Let us make him our chief?" "Yea," answered the people with one voice; "let him be our King?" And the tumult and uproar grew deafening as the swaying crowd repeated the cry.

There is no saying how this would have ended or what alterations might have been effected for the benefit of the island, but just when the noise was at its highest pitch, a very faint low booming note was heard, which sounded amid the clamorous disturbance, like the soft hum of a bee. Some of the crowd noticed it too, for the storm of voices grew less and less. Within a few minutes the crowds became awed, and a great hush fell upon them, leaving only the dull, deep note to break the silence. Then a voice rang out sharply and commandingly, "The masters require the presence of all before the council. You will go thither at once. Guards bring this man along."

In remarkable silence the great multitude began to move forward, every

foot slowly pressing in the one direction, not one tarrying or turning back for the sacred drum had summoned them before the priest, who were only to be obeyed, so dread was their sway on the people and so absolutely unbending and stern were they in their rule.

Following the sound of the drum the people came before a large tree, about one mile from the sea, standing in an open flat of grass. Under this tree were seated on an elevated position, the council of men who alone of all the people, were allowed to wear shells from the shore of the great Deep, to show they were more sacred than the common herd. A large company of ferocious men armed with clubs, and sharp pointed spears, stood in rows about the foot of the tree.

In a little while the drum stopped, and a loud note was blown from an enormous shell for silence. On its being gained, a voice from the council said, "Hail! ye profane!" And the people all shouted "Thrice hail! O sacred masters!" "What means this commotion?" said the speaker. "Do you not know that only the masters order peace and declare war, and do you forget that at present peace is ordained throughout this great land. Who dares raise a tumult then? Bring the cause of this riotous uproar before the council."

So they led Vide forward, and stood him in front of the tree, and all the people listened intently that they might know something of the proceedings.

"First," said the speaker, "you are charged with creating a furious uproar amongst the people at a time when the masters have ordered peace. Secondly, you are charged with being an impostor; and lastly, you are stated to be an agitator, a false teacher, and a horrible blasphemer. Our own guards are witnesses of your having caused the tumult amongst the people; so we ask you to prove you are not an impostor. It is stated you claim to know what is taking place a long distance away—twice as far as a man may throw his voice. Come answer is it so?"

"Yes," said Vide, "I have some unknown and uncommon power, for instance I can tell the council how many masters are in session, although I have not touched any of them, and only one has spoken."

"How many masters are here?"

"Twelve."

"Ah! But thou hast bribed one of the guards, which is easily seen. Prove us something we know not, but which we may verify."

"Know then, O masters, one of the huts within the town is at this moment being consumed."

"Send three guards thither, that they may report. And now tell us what is this power thou hast."

"Nay, I know not, but I always say 'I see,' for the distance and nature of things are revealed to me at my will, also their apparent size and color."

"Stop! stop! what nonsense is this. What is 'see,' and how can man know the size and distance of a thing he has not touched. Besides, what is the 'color' you speak of. Surely you trifle with the council, for the masters' first law is that no man may say what is near, nor swear to the presence of any person without having touched him, or heard his voice."

Here the guards returned and reported a hut smitten with the consuming god, for some bushes and grass of the forest had brought flames to the dwelling. "And now, O master," they said respectfully, "the house which is quite destroyed is thine own."

This report caused a great sensation in the crowd, and the voice of the questioner hardened as he proceeded.

"Now we know that thou art a dan-

gerous person, and that thou hast cunningly designed this thing to deceive us. Yet we, the masters, and sacred rulers, never condemning any man without good proof, such as the nation hath found perfect from all time. Come, answer why dost thou interfere with the Holy faith of this people, for it is said thou hast circulated a great blasphemy regarding the Devouring Demon, by saying he is like unto a pool of water. What strange foolishness is all this. Perhaps you will also blaspheme against the consuming god who is a thrice Holy mystery.

"O master," answered Vide, "so also see I the consuming flame, and I know the dreadful being, who you imagine looks down glaring fiercely upon you during the day, is no god at all, but a great globe of glowing light, which rises up out of the sea, and slowly moves across the air above us, and after a while goes down over the distant trees."

At this, an angry murmur from the crowd told of his having uttered something forbidden, for the people followed the chiefs implicitly in everything, seeing with them eye to eye.

"Thou hast said a most frightful profanity against the consuming god, and thy rash words of heresy condemn thee to death."

"It is a great mercy we are not all destroyed for thy sin. Still, we would give thee some chance to take back these words, for no mortal has dared speak aught of the consuming god whom we know to be a powerful spirit, and the grand Ruler of all, and although we know when he smites any man or thing on the face of the earth, yet no mortal hath touched or discovered him. Tell us this, hast thou touched him, so that his shape and size is known to thee."

"Nay! O master, he is far beyond the tops of the trees, and higher than the hills."

"Say then, didst thou touch him with thy staff."

"No so, but—"

"Stop fool, how can we listen to thee, who with thy silly imagination believe empty vanities, thinking thou knowest where thou hast not proven. Putting forth thy staff thou hast touched a rock, and then, being mad, thou hast conceived this blasphemy."

"But, O Master, I see it is different from a rock, but it is impossible for me to demonstrate it to those who have no sense of vision."

"So! thou canst not prove it. And it appears thou art mad in truth. Seeing this, the masters would hear thy answer why sentence should not be passed upon thee to be banished from thy fellowmen to live amongst the beasts of the forest, but that thou sayest no more idle things, we shall take thy lying tongue away from thee, so speak for the last time, but see that thou art civil and respectful or thy life shall answer."

"O Masters," slowly and gravely answered Vide, "thine is the power to give peace or war, and to grant life or death, let it be with thy servant as thy decree hath said. But know, O masters, no evil design hath urged me in my words or deeds, only the eyes of thy people are still shut, and they cannot understand. And now I see how difficult it always will be to convince man of any higher sense than that which is common to the multitude. But Oh! my brethren of the Dark Island, hear these words of warning in good time, that ye may live. For three days the great waters of the sea have gone back, and the beach and rocks have risen up, until the tide hath gone out and now abideth 12 furlongs from its accustomed place. And as sure as night follows day, and in like manner

as a balancing beam, after being depressed, rises again far above its level, before adjusting itself horizontally, so will the waters soon return. Flee then! all ye, and step not for goods or arms, but get ye into the high hills for safety, until the danger be past."

At this, a great cry of alarm went up, for somehow the earnest sorrowful gravity of the speaker implied that he was not so mad as they thought, and a sense of some untold danger was conveyed by the words of the speaker, although they knew nothing certain of the great waters having moved. But the priests rose in a body, and ordered a party off to explore the sacred domain of the shore as far as they could go. Meanwhile, they set the people beating drums, and shouting frantically, to drive away the threatened danger, although they did not really believe a word of the warning.

Soon, the messenger returned, to tremblingly tell of their having gone down to the shore, and, instead of water, only finding rocks and sand. Pushing on cautiously for many a stone throw, they heard the voice of the great Devouring Demon, far off yet, but roaring softly as if asleep? "But," said they, "when we were to have explored farther we were stopped by the great demon shaking the earth under our feet."

Then the priests grew into a furious rage, believing Vide had used enchantments against the Demon, and harangued the people until they also were filled with fury against him.

So they took him, and beat him with clubs, and smote him with staves until he died.

And it came to pass, as the priests, and people danced in frantic exultation over the ghastly tragedy, and the rites which followed, a dull rumble of the earth shook all the strength out of them, so they fell upon their faces in awful fear. Then came swiftly a growing roar like the voice of a violent hurricane, which drew nearer and nearer, as if the Devouring Demon had arisen in anger to advance upon them. Then, as if from the sky, a great wall of plunging waters broke down upon them, and swept on and on, and higher and higher.

* * * * *

When the waters went down, and the sea resumed its level as before, the beautiful trees, and grass flats by the shore, were no more seen, for only vast banks of sand, stretching as far as the eye could discern, were all that remained of the once busy and learned people of the Dark Island.—"Lux LUCET," in Harbinger of Light.

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CORRESPONDENCE

NEWS ITEMS.

Mrs. M. Summers is in Detroit.
W. J. Colville is in Seattle, Wash.
The Etna, Me., camp opens Aug. 26.
Niantic has good bathing facilities.
Mrs. Weatherford is at Lake Brady camp.

W. S. Butler of Boston has passed to spirit life.

Grand Ledge Spiritual campmeeting opened Sunday.

Rev. Anna Shaw and Mrs. Twing at Onset tomorrow.

The Lakeside Park camp of Missouri opens Sept. 10th.

Mrs. M. J. Crilly is recuperating at Cassadaga this season.

Mrs. Isa Wilson Kayner is giving fire tests at Cassadaga.

Mrs. A. E. Kibby has located at 909 Everett St., Cincinnati.

The campmeeting at Delphos, Kan., opens on the 12th inst.

The campmeeting at Baltimore will continue through August.

The Y. P. S. U. meets in convention at Lily Dale next Tuesday.

Observer writes that the attendance at Lily Dale is very promising.

Frank Ripley will not be at Marshalltown owing to a change of plans.

Next Sunday J. W. Kenyon speaks at Library Hall, West Hanover, Mass.

Verona Park opens tomorrow with Rev. A. J. Weaver and Mrs. J. D. Conant.

The friends at Marion, Ind., gave Dr. H. C. Andrews a birthday celebration.

Dr. G. H. Schofield of San Francisco has been at Santa Cruz, Cal., on a vacation.

Prof. H. D. Barrett will address the friends at Niantic (Conn.) camp tomorrow.

A reunion of the friends in Texas takes place at Oak Cliff Park from Sept. 10 to 20.

Prof. H. N. Grant and wife have charge of the musical exercises at the Freeville camp.

Willard J. Hull at Chesterfield today—Aug. 6th. He also speaks tomorrow and Wednesday.

Hans Mettke sends \$1 for papers to be sent to Cuba. We shall send double the money's worth.

Miss Blanche Brainard recently spoke at Lowell, Mass., on the war question, with marked ability.

The camp at Temple Heights, Me., opens Aug. 13. Mrs. Kate R. Stiles will deliver the opening lecture.

Mt. Pleasant Park camp at Clinton, Ia., closes Aug. 23th. Those who contemplate going should make haste.

The secretaries of the St. Louis societies are requested to send their address to Jacob Christian, Litchfield, Ill.

Joplin, Mo., has an interesting lecturer and medium in Mrs. S. C. Scovell. She serves every Sunday morning.

Mrs. A. E. Sheets opened camp Sunday, the 24th, at Bankson Lake, Mich., where she gave a course of five lectures.

John Snyder of Ionia passed away, and his funeral was held July 10th at the home, Mrs. A. E. Sheets being the speaker.

Dr. and Mrs. A. A. Kimball of Malden, Mass., will occupy their cottage at Verona Park, Bucksport, Me., during camp.

The new hotel at Grand Ledge, (Mich.) Spiritual camp ground is ready for guests. Address secretary for programs.

The campmeeting at Lake Pleasant, Mass., opened July 31st and will close Aug. 29th. Circulars from A. P. Blinn, Lake Pleasant.

Our request for camp notes in recent issue brought us some of 1,200 words. Please reduce them to two, three and four line items.

John Prescott Guild of 116 Middlesex st., Lowell, Mass., has entered the lecture field of Spiritualism. He is a well known liberal writer.

During the coming week Mrs. Russegue, Mrs. Fannie Allyn, Mrs. Kate Pope and Mrs. Mary E. Lease can be heard at Onset Park camp.

The funeral of John Harris of Sturgis, Mich., took place in the Free Church, July 11th. Mrs. A. E. Sheets and Mrs. Barton conducted services.

Mrs. Jennie Jennings, formerly Mrs. Jenings Donovan, says the Cleveland Leader of the 25th inst., returns to Cleveland tomorrow from Lake Brady.

Rev. B. F. Mills speaks at Queen City Park tomorrow, with F. A. Wiggin for tests. Mrs. Tillie Reynolds and Sarah A. Byrnes follow during the week.

Mrs. Anna E. Thomas has been giving remarkable tests at Lake Brady, and highly complimented thereon by the correspondent of the Cleveland Leader.

The meetings at Camp Progress, Lynn, Mass., are being well attended, and inculcating new ideas into those attending from surrounding towns and villages.

Maple Dell camp closes on the 21st. F. D. Dunakin speaks tomorrow; Hudson Tuttle on Tuesday and Mrs. Baade on Friday following. Next week Dr. Peebles speaks.

Tomorrow Mrs. Richmond and Mrs. Lincoln speak at the Freeville (N. Y.) camp. Lyman C. Howe, E. W. Lincoln and Mrs. Dr. Armstrong follow during the week.

Mrs. Eva Pfunter and J. Clegg Wright have been making things interesting to the Chesterfield camp auditors. writes Dr. J. H. Mendenhall among other things.

The 21st session of the First Maine Spiritualists' State Campmeeting association will be held at Camp Buswell's Grove, Etna, ten days, beginning Friday, Aug. 26th.

It is useless to waste time writing long society or camp correspondences. They can not find space here. Give us the facts simply, in two to six line notes. Such only can be used.

Cassadaga has the following talent for the week: Aug. 6th and 7th, J. Clegg Wright; 9th and 10th, H. D. Barrett; 11th and 13th, Mrs. Richmond; 14th, Rev. E. L. Rexford.

Ella Hooper Finch of 208 Union street, Council Bluffs, Ia., is open to engagements for lecture, tests, psychometric readings and healing—public or private. Open to correspondence.

A correspondent writes: "It seems strange that all the nominees for the N. S. A. presidency are declining. Does this not indicate that the present incumbent is the right man in the right place?"

Frank Rosenkranz of Helotes, Texas, writes that Mr. Kreische, who recently passed away in that center, was born in 1817 and has been a Spiritualist many years. Mrs. A. Boegel conducted funeral services.

D. W. Hull is now holding meetings at Pittsburg, Kan. He will attend the Liberal (Mo.) campmeeting, Aug. 20, and the Lakeside Park campmeeting,

which commences immediately after the Liberal campmeeting.

Lake Pleasant (Mass.) campmeeting has Dr. C. W. Hidden as speaker and Mrs. S. C. Cunningham as test medium tomorrow. For circulars address A. P. Blinn, secretary, Lake Pleasant, Mass. Illustrated next issue.

A reception was recently held at the Grand Hotel parlors, Cassadaga camp, to Mrs. Mary E. Lease, Mrs. J. H. Jackson, Lyman C. Howe and Oscar A. Ederly—the latter being a guest for the first time at the camp.

The officers of Temple Heights (Me.) Campmeeting association are A. H. Blackington of Rockland, president; B. M. Bradbury, Fairfield, vice president; A. A. Blackington, Rockland, secretary; Mrs. O. S. Rich, Bangor, treasurer.

The music at the campmeeting at Sunapee Lake is this year to be in charge of Mrs. Fanny D. Lord and Miss Marcia Palmer, with Miss Helen Gerrish as pianist. The managers of the meeting are to be congratulated in securing such talent.

The officers of the Niantic (Conn.) Campmeeting association are: President, A. T. Boon, New London; first vice president, J. D. Eager, Niantic; second vice president, Mrs. A. E. Merriam, Hartford; secretary, Mary A. Hatch, South Windham; treasurer, C. M. Platt, Waterbury.

The Cincinnati Union society now meets at Mrs. Elizabeth Dee's, 758 W. 7th St. Services are held Sunday and Wednesday afternoons. Mrs. McCracken is still the soul of the society, and as long as she is in it, they say, there is no fear of its giving up the ghost. A day of prosperity is yet to come for the old Union.

The Spiritualist campmeeting near Baltimore will be under the management of Mrs. Parkhurst, and she will be assisted by Mrs. Battey, Miss Feige, Miss Shankey, Mrs. M. R. White and Messrs. Henry and Miller. Spiritualistic songs will be sung to the accompaniment of the organ and cornet. After the meeting refreshments will be served.

Passed to the higher life from South Bend, Ind., July 15th, our friend and brother, Mr. John F. Kirby, at almost the 70th milestone of mortal life. He was an ardent Spiritualist for 30 years and a charter member of our society. Brother Kirby passed away at Eureka Springs, Ark., of paralysis, after suffering for several years with Bright's disease.—E. Jones, Sec.

The annual campmeeting of the Spiritual Temple association will be held at Verona Park, Aug. 5 to 22. A fine list of speakers will be present, among whom will be Harrison D. Barrett of Boston, president of the N. S. A., Mrs. Jennie K. D. Conant of Boston, A. J. Weaver of Old Orchard, president of M. S. S. A., Mrs. F. W. Wentworth of Knox, Me., Mrs. Ella P. Hughes of Carmel, Me., and F. W. Smith of Rockland, Me.

J. C. F. Grumbine will conduct classes at 9 to 10 a. m. and 7 to 8 p. m. at Island Lake Camp, Mich., from July 30 to Aug. 5, and he will have four classes at Pleasant Park camp, Clinton, Ia., at the same hours during a two weeks' engagement. His teachings will be on the unfoldment of the phases of mediumship and the spiritual powers. He expects to be in Cincinnati, O., about the middle of September, to give a few lectures.

J. Madison Allen writes from Cheryvale, Kan., that the campmeeting at Windsor, Kan., passed off smoothly and successfully. The name of the association was changed to the "Arkansas Valley Spiritual Camp Association" and a new constitution adopted, with Dr. A. S. Martin, president; Mrs.

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NEWS ITEMS (Continued.)

R. S. Leedy, vice president; Mrs. L. D. Whartenby, secretary; J. H. Leedy, treasurer, all of Cedar Vale, and Mrs. McAllister and J. D. Douglas of Winfield and Wm. F. Selting of Derry, Indiana. Mrs. M. Theresa Allen is due at Freeville, N. Y., July 30; J. Madison Allen at Ottawa, Kan., camp, July 27. They are engaged at other camps and are open to engagements for fall and winter. General address, 1824 W. Chase St., Springfield, Mo.

Among the special features of the campmeeting of the M. V. S. A. at Clinton, Ia., during the current month, will be the educational program under the direction of the board of control of the Cosmopolitan University, as follows: Aug. 15, address of welcome, by James Freeman, president; annual address, J. C. F. Grumbine; Educational Ideals, Clarence Parke Johnson. Aug. 16, Our Aims and Methods as Applied to the Study of Hygiene and Physical Training, by Prof. C. E. Schlabach; Universal Literature, J. C. Rawlings, LL. D., Montreal, Canada. Tuesday, Vedanta Philosophy of God, Swami Abhayananda. Wednesday, Psychology and Physical Culture, Emma Nickerson Warne, study director; Ethical Culture, J. C. F. Grumbine, study director; Philosophy and Science of Evolution, Clarence Parke Johnson, study director; Raja Yoga, Swami Abhayananda; annual university ball.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is considered fraud in mediumship?—Investigator.

Answer.—There is no fraud in mediumship. What there is of fraud is outside of mediumship, and very little at that compared with the fraud in orthodoxy. No true medium who knows anything at all will dare to add deception to his or her mediumship. A few ignorant ones may chance it, but their downfall follows shortly. The real deception is practiced by pretended mediums—persons who are not even Spiritualists—men and women without conscience, whom no denomination would claim. But you will find an occasional genuine preacher who commits fraud or deception which no genuine medium ever dares to imitate, knowing what he does of cause and effect, and especially the effect it has on his spiritual surroundings—namely, the attraction of spirits who deceive him worst of all in the end. In mediumship the bitter is generally bitten so bad that he wants no more of it. In orthodoxy this is an unknown quantity, and punishment is delayed according to the time the bitter can hide his doings from mortal eyes. But nothing is hidden from the spirit world, and mediums are easy prey for retaliation or the sensing of results invited upon themselves. Some mediums have an eye to business, but how many have earned enough to create a home? Only the very fortunate ones, the very economical ones, or those who have found universal favor by their special gift. Some have made money under favorable circumstances, but have spent it again traveling around for or awaiting new engagements. Living expenses do not cease, and mediums are often forced to rest in order to recuperate the lost forces. Of course, you may regard the obtaining of a cue from you through conversation by a medium as a deception, when followed by a test. But such things are often necessary to establish a rapport, just as the diagnoser or psychometrist needs your handkerchief or ring to tell you the rest. So a test medium or clairvoyant often—and mostly prompted by your own spirit friends for this effect—draws you out until the magnetic cord is established. After that you can test the medium, and will find that he or she knows more than you do about yourself or your family—mortals or spirits. What if you do help along the conditions? Does not the result warrant the little you have given? Does not the much you obtain for a little investment prove the test of mediumship or spirit return? Confidence brings great returns; skepticism or contempt nothing. Only great scientists are privileged a rigid investigation, for their verification counts in the world at large; and they are privileged because they can command such conditions by their superior intellectual power brought to bear as an offset to their skepticism. The spirit world pays little heed to individual or private investigators, and none at all to Nicodemuses. But it will do all to convince a Wallace or a Crookes or a Flammarion. Thus their success under conditions where hundreds of others fail. Those who are not of this latter class must approach the spirit-

ual doorway in an humble attitude if they want the light; and if they come with fraud in their hearts they get what they invite—like attracting like. And ninety-nine hundredths of the fraud committed in the presence of honest mediums is the result of frauds coming to their seances. This we do not consider fraud in mediumship, but in the investigator.

Question.—It has been asserted that there is a God for every era and every planet. Can you explain?—C. W.

Answer.—What people termed gods in the past were but influential spirits controlling those in lower realms; and the latter reporting them as the only god—the only one known to them. Like the peoples of earth, spirits were as much disconnected from each other and knew of no universal accord of these influential or higher spirits. Each nation therefore referred to its controlling intelligence as the god. Nowadays, and largely due to increased numbers, spirits commingle more freely with each other, and those of one nation meet those of another for mutual enlightenment. This taught them that their supposed God was not the only one, and they so informed those they could reach in the mortal. Thus the diversity of gods. But for all that there are intelligences that govern these again, and so on to a force center with perhaps a single head, as represented by the United States government. Such god or spirit must be powerful, comparatively, though not elected or selected, but attained by individual effort—the highest in goodness and wisdom always rising above the others and controlling those below or of lesser magnitude. But as the stars differ from each other in glory (influence and power), and yet none the less of vast importance, so these higher spirits may be compared. There is no vying further than the desire for more knowledge, and this is only attainable by experience—study and doing for others. Thus there is no easy path to the throne of power, if it can be so termed. And he or she who attains it hardly knows it until in the position to rule unwittingly—the word being the law for this effect. Such a spirit is omniscient so far as those are concerned who are below him, and in rapport with him by like aspiration. Now, this can happen to spirits among communities, nations, whole continents and planets; and there can be a number on the same plane, and thus in such perfect accord with each other that they act as one spirit—one god. But it makes no difference in pleading for strength or light who is addressed—if the prayer is accompanied by the desire to be good and pure, with facts on one's record to warrant the desire. All prayer is answered in accordance with this, for on this depends the rapport for strength or inspiration. Direct aid is not the law. It is done by infused will added to willingness and suggestions what to do to attain one's wishes. Sometimes circumvention is resorted to by acting on other mortals to bring about desired results for the pleader or supplicant. But no prayer is unheard even if unanswered. Simply think of God as an intelligent law—a higher government—and you will not be led astray by false notions of a Deity.

Question.—Can you give me any light in the way of developing mediumship?—C. B. Ransom.

Answer.—There are no general rules laid down for the unfoldment of mediumship. To become an expert in any phase, one must have it naturally, as the talent for music, art or poetry. If a little exists—often indicated by the desire—it might be outwrought by sit-

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As it did on one who likewise taught in days of old.
Although the scene of his earthly hopes was not entirely reached.
The principles of human rights he taught can never be impeached.
And long posterity will ponder o'er the thoughts so great
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—J. B. C.—Whether you take the paper yourself or temporarily have it sent to a friend is indifferent. Any method will do that will aid it. It goes to your credit in spirit just the same. We wish all who stop the paper because they "have no time to read" would be inspired to follow your method.

—L. R.—You can tell an intelligent Spiritualist by the literature he reads. Test hunters do not belong to this class—investigators excepted. But when an intelligent person has been convinced by a test or two he wants to advance beyond the phenomena. Babes in spirit hang to the material as infants do their mother's milk. They seem afraid to tackle solid food, and thus remain in spiritual darkness for want of strength to rise to the light.

—Although every number of the Light of Truth is interesting and

worthy of patronage, still the issue of July 23d is exceedingly so, and I dislike to part with it, writes Mr. H. E. Snell of the Plymouth Rock House, Mass. So each finds a special number to his liking, and dislikes to remail it. Those who have been depending on this would better subscribe, as the paper is fast becoming so perfected that no one wishes to part with his copies.

—The Spiritualists of many another state would be delighted to have a paper like the Light of Truth to represent their cause, and the Spiritualists of Ohio seem to think it a matter of course, but forget that such a paper needs their support to keep it. There are many who take no paper at all, who could and should support one at least, and that their home paper. Let us hear from all who are without a paper before some other state makes our invitation thence too tempting to resist.

T. R.—Your name appears nowhere upon our books. Why did you not identify yourself with some spiritual paper in the time of your prosperity? You would then be known and we could more safely recommend you or advocate your case. It seems a fatality that mediums, who have no use for their spiritual journals in allience, should be the very ones that need them most in the end. It is not good to be too proud! for as we sow we must reap. And there are others of the same kind at present who are awaiting a like fate.

—That Light of Truth is a strange paper," said a commentator to a friend while being overheard by one of our agents. "You may abuse it all you please, it goes right on and will do you a good turn in the face of it if the occasion warrants, and yet you may flatter and sweet-mouth it all you please, and you can't move them to even a momentary drop in your favor. It seems as if they know by intuition who is who and what is what. I never saw such a combine. Well, I guess that's what you call principle." Call it what you please, our motto is justice, and it has now got into the right hands to dispense it.

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A correspondent says: "I was awfully hard up and it seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling non-alcoholic flavoring extracts and have cleared over \$20.00 a week! one day I made \$7.00. Everybody wants them, as they are in powdered form, and lovely for loaves, puddings, cakes, candies, etc. They are perfectly pure and far superior to liquid extracts. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you to work at once, and its your own fault if you don't make money. It's nice work for ladies—my sister sold as much as I did last week. You can sell over and over to the same family. Why be idle when you can make \$20.00 a week? I give my experience for the benefit of others who desire a profitable employment."

DR. C. E. WATKINS.

Great Offer to the Poor.

As is well known, twice a year we always make a great reduction to those who are unable to pay us our regular price. Here is our summer offer, good only during the time that this advertisement appears, and subject to these conditions: You must send us the names of five sick friends and their address, your own name, age and sex and symptoms, and inclose \$3.00. We will at once diagnose your case and ship you a month's treatment, and charge you but \$3.00 a month until cured. You must cut out this advertisement and inclose it in your letter. As is well known, our average price per month for treatment is \$10. The \$3 a month will pay for all medicine and weekly letters and psychic treatment. In every case the names of five sick friends and their address must be sent. SEND AT ONCE. This great offer will not be made again until next winter.

C. E. WATKINS, M. D., Ayer, Mass.

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The following is taken from the S. F. "Progress" of Nov. 7, 1895:

It gives us great pleasure to quote from the "Light of Truth" communications of California and California. In a late issue we read: "We note with pleasure the continued success of our friend and brother, Dr. W. M. Forster, of San Francisco, Cal., California has become noted for its mediums; and although Dr. Forster is not a native of the U. S., the people of California have learned to claim a proprietary interest in him just as if he were a 'native son.' We hear good reports of him from all quarters and it gives us much pleasure to add our endorsement to the many accredited this gifted medium and educated gentleman."

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