



# Light of Truth.

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Volume XVI, No. 1

## The Promise of New Year.

Some promise sweet from the glad new year,  
Give us, O heaven, of light,  
Some truth that shall stay the falling tear,  
And ease the pain with its wondrous cheer,  
Mid earth's dim, shadowy night.  
Some gleam to reach to poverty's fold  
Through chill of wintry blast,  
And comfort those whom hunger and cold  
Have hunted through a cruel love of gold  
To an undevoted past.  
We hear the cry of the little child  
And the groan from manhood's breast,  
The voice of woman in agonies wild  
Of grief and pain in a land defined  
By want, unmerciful guest.  
O, why must hands so willing to-day  
Be folded in useless prayer,  
While labor is needed the world to sway  
And gold is hid from the light away  
And thousands in sore distress?  
And now sweet voices, soft and clear,  
Give heed to my questioning,  
I catch with the inner spirit ear  
The heavenly music full of cheer  
That bright immortals bring.  
"Thy only human ignorance  
That fails to see its highest good  
That thus would seek its own advance  
Through ways so much mischievous,  
This life on earth is for the world,  
Each to itself may draw,  
And wealth alone can be its own  
That holds through higher law.  
Whose little deeds secure will be  
Beyond the outward swinging gate,  
And broad and rich and grand estate  
Through heaven's roof of noble deeds.

Through acts of justice plain,  
Through tenderness that seeks to bless  
This life each may gain.  
Each act untrue a mortgage stands  
Signed by the owner's deathless name,  
Recorded in the highest lands,  
Though earth may never know the claim;  
I fear across whose gate and door  
I ever reckoned fair,  
If false and cold he'll surely find  
Hisself a bankrupt there.

That noble heart that gives and gives  
And ever comes from a realm of bliss  
To him who date its others wrong,  
Thou selfishness will turn to bless  
And not to curse below,  
For by its love—not its abuse—  
Eternal fortunes grow.

When to mankind these truths are plain  
The strife for worldly dress will cease,  
And let on earth will surely reign  
The age of equity and peace.  
The golden day is on the way,  
Through discord, strife, and care,  
The human race will grow in grace  
To heavenly millennium.  
Mourn not in darkness over the wrong,  
Be up and ready for thy part.  
The way is not so done and long  
If work is done with brain and heart.  
This Christmas life through faith swings wide  
Bright angel hosts proclaim  
The lord and king all good to bring  
And knowledge is his name.

## Philosophy and Facts.

Written for the LIGHT OF TRUTH.

### THE INDUSTRIAL CONDITION.

A Statement of Existing Facts.

A FRIENDLY PROTEST.

The West Speaks to the East.

Mutualism the Saving Virtue of Civilization.

JAMES G. CLARK.

Rev. A. J. Weaver's article in the LIGHT OF TRUTH for November 24th on the industrial situation, and the causes of unrest and discontent, contains so much truth and is expressed in such an excellent spirit that I dislike to criticize it. But while, in the main, I most heartily endorse his conclusions, especially those relating to the coming change of systems, and the necessity for this change, I regard the following passage as not only misleading but fundamentally false in statement:

Why does all this belong to this age? Why was it not known in the ages past? Is it because the condition of the working man has been growing worse and worse, his blessings less and less, till he could endure the increasing misery no longer and so rebelled? This is not so. Exactly the opposite has been true. His condition has kept pace in improvement with the general progress of the country. With the exception of the slums, which exist in all large cities, all classes in all ways are improved, including the working classes. They have better homes with better furnishings, better food and in greater abundance, more hours for enjoyment and culture and rest, more books and papers and music, or, at least, more means with which to procure these, provided the means are not squandered at the saloon; in fine, better opportunities for a better and higher life in every way, than they enjoyed in former ages.

Mr. Weaver, in the foregoing estimate and proposition, omits two vital factors, first, the farmer, or producer, who is compelled to pay the advanced wages for all labor that he hires, while the prices he gets for farm products have been so reduced that he is every year getting deeper in debt.

Never before in the history of American agriculture has the average farmer been so oppressed—so hopelessly loaded down with mort-

gage indebtedness—as he now is. Official records and non-partisan figures prove this beyond all possible doubt.

Never before has the prospect of liquidating or even reducing this indebtedness through farm products been so notoriously barren and slender, all over the land, as it now is.

Never before have farmers been evicted—literally "driven from sea to sea," to the extent they now are. Tens of thousands of men who, ten and even five years ago, were the owners of happy homes are to-day homeless wanderers, liable to arrest as "vagrants" simply because a combination of tax gatherers, railroaders, elevators, and milling trusts and usury leeches have systematically conspired to rob them.

It is through these varied means, together with the lack of organization in a period of general organization all around him on the part of capitalists and wage-workers, that the traditional "independent farmer" has become the most dependent creature to be found in our "free and independent republic." Of course the farmer remains steadfast under the same sun, stars, and skies, with the same dews and showers and sunshine falling upon them—because they are so firmly anchored that even loan companies can not lug them off bodily—but they are, as a rule, more heavily and hopelessly encumbered, and "changing hands" more rapidly than ever before.

This picture is not in the least exaggerated, as well-informed persons in all our States where agriculture is a specialty will readily testify. It applies more especially to our great western, middle, and southern agricultural regions which furnish the nation with staples, and where landlordism and tenants are fast taking the place of independent ownership and owners. And what is to be the result?

Simply the decay of national freedom and independence and of personal patriotism and loyalty, for these two last named virtues or qualities only flourish in the atmosphere of free unnumbered unmolested homes.

And now, what about the wage-workers? Surely, Brother Weaver must have derived his impression, not from publications like the Arena but from false, one-sided political economy luminaries like Prof. Warren G. Sumner of Yale, and Edward Atkinson men who have never outgrown "blood and iron" prescriptions

for industrial discontent and the doling out of alms and free soup for the unemployed—when he said that the wage-worker's "condition has kept pace in improvement with the general progress of the country," and that "all classes in all ways are improved, including the working classes."

I answer this proposition with a new-born application of Brother Weaver's own words, when I most emphatically affirm: "Exactly the opposite is true." For when Mr. Weaver used this phrase in its negative sense he must have overlooked the fact that to-day there are probably as many, if not more unemployed men in search of work as there are men in actual employment, and that this latter class, which even that king of commercial and political plotters, Chauncey M. Depew, estimates at two million to three million are no less "working men" and women, and honest citizens, than are there more fortunate brothers and sisters who, temporarily, have a job.

Remember that this same class who are now, to a great extent, kept out of employment and compelled to stand by idle and hungry because organized labor is monopolizing most of the industrial space which is not occupied by labor-saving machinery and improvements, are liable to change places with the others, whenever capitalists and employers—who "have nothing to arbitrate"—succeed in crushing labor unions, as they are now combining to do, by scaling down wages and blacklisting the discharged men.

But even this does not alter the general situation. It is simply a change of relative position on the part of the upper and "under dog" in a fight for the same bone, which through the relentless evolution of machinery—that is, cornered by capital—is constantly becoming more dry and barren of meat.

It is not a pretty picture, and I am only too sorry that it is exceedingly realistic. But I am not through yet.

In the "working man" we include with those who have steady employment at living wages the equally large number who are vainly seeking work and have neither homes nor wages. To do otherwise would be equivalent to leaving Hamlet out of the play that bears his name.

The result is that when we average matters between labor's right and left wing—those who are doing active fighting in the campaign of life and those who are lying idle in their tents for want of arms and ammunition—the whole army is reduced to half pay and half rations.

If this rule of reasoning is correct and will "work both ways," can it truthfully be said that the working men, as a class, "have better homes with better furnishings, better food, and in greater abundance, more hours for enjoyment, and culture, and rest, more books, more music, or at least more means for the purchase of all these, provided the means are not squandered at the saloon; in fine, better opportunities for a better and higher life in every way than they enjoyed in former ages?"

Can it truthfully be proclaimed that the toiler's "condition has kept pace in improvement with the general progress of the country?" when every industry through which he earns support—from the machinery whereby he sows and harvests the grain, the elevator where it is stored, the mill where it is ground, the railway that carries it to market and so all the way down to the very coffin in which he is buried, is owned, cornered, and manipulated for "all the traffic will bear" by private syndicates and trusts?

These combines not only fix prices to suit themselves and control the laws of supply and demand—without even consulting the laborer and producer—but have absolute control of all governmental machinery, including the President and his Cabinet, and, through the latter, are now trying to corner the people's circulating medium.

In conclusion I wish to add that I endorse Mr. Weaver's philosophy, which is sound, inspiring, and in direct line with the best thought and aspirations of the day.

My sole aim has been to correct what I feel sure was, on his part, an unconscious misstatement of existing facts in our present industrial condition. The great overshadowing and threatening fact which he omitted is, that laborer and producer alike have been rendered powerless to "keep pace with the general progress of the country," because of the systematic monopolization by capitalists of all the modern, improved means of production and distribution.

The result is precisely what might be expected. The situation of the laborer and the average farmer may be likened to that of the victim confined in the traditional prison of the Inquisition whose walls drew nearer together each night till they finally crushed the occupant.

In October, 1893, at the convention of the California State Farmer's Alliance, the writer, as delegate from Riverside County and President of the County Alliance, introduced the following preamble and resolution at one of the sessions:

WHEREAS, It being a self-evident fact that

any class of men, who, through any process whatever, secure a monopoly of labor-saving implements and wealth-producing agencies, and, through these, a corresponding monopoly of the necessities, comforts, and luxuries of life, are thereby responsible for so-called overplus of production and equally responsible for the increasing over-supply of laborers, and should therefore be compelled to render back to society the special privileges, facilities, and surplus accumulations, as to care for and support the unemployed.

Resolved, That we regard with alarm and indignation the recent implied threat on the part of our State authorities to respond to cries of hunger among the unemployed with bullets, bayonets, and galling galls, instead of bread or work.

The resolution, with the preamble, was passed without a dissenting voice.

The proposition embodied in that preamble represents the very heart of the industrial situation, and to practically deny or ignore it is to ultimately lead the race back to barbarism and savagery, because the only saving virtue upon which civilization is based is individuality, as measured by the golden rule. Anything less than this renders military despotism inevitable and necessary to so-called "law and order."

The Proceedings of the last N. S. A. Convention have been put into pamphlet form, and may be had for 25 cents a copy. It is a wonderful record of philosophy and fact, and should be in the home of every Spiritualist. For sale at this office or at P. B. Woodbury, Secretary N. S. A., 600 Pennsylvania avenue, S. E., Washington, D. C.

WHEN THE LIGHT OF TRUTH.

Electric BRAIN CELLS.

Entity.

PROF. ELMER GATES.

Thoughts are Realities.

J. O. BARRITT.

It is astonishing how the mental threads of abstract Materialism, absolutely shorn of all spiritual activities concerned, have woven themselves into every popular profession. "The Kingdom (better Republic) of Heaven" has no recognition in our legislation, in our courts of law, in our medical arts, in our popular press, or even in our pulpits except what is theoretically borrowed. This is a broad statement of the situation, but true as truth itself. Ours is the age of physics, not spiritualities in the conduct of life, an age of property-gobbling, of driving to the wall everybody who can not fight valiantly enough to stand alone, an age of individuality not of human brotherhood, an age of classic Rome revised and improved to develop the body and administer to the body, not to make the body the ministrant of spiritual growth and character. Let us not discount its necessities and benefits. Certain it is that human spiritualities are but sickly qualities unless the physical houses in which they are to rest are rightly cared for and developed. To make splendid human animals is a consideration indeed. We shall not have decency of even character, much less government, until men and women have strong healthy bodies. But if we discover in the much-needed evolution of good physical specimens, that the ends are attained only as our bodies become "fit temples for the holy spirit to dwell in," the usual lines of ambition will have to be directed to causes, to first principles, to "the spirit, the giveth life." A healthy body, a just government and a humanitarian society, are the result of the higher spiritualities of love and thought. That man or woman lives best, does the best who is "spiritually discerned."

I wish to call the attention of the reader to a scientific address delivered by Prof. Elmer Gates in the Smithsonian Institute, Washington, reported in the New York Medical Times and published in that admirable monthly, the Journal of Hygiene, by Dr. M. L. Holbrook, N. Y.

We now that great grief, fright, or intense anger may so poison the milk of the nursing mothers to carry death to the child. Prof. Gates as not only isolated this poison and shown in crystals, but has demonstrated that had an unpleasant feelings create harmful chemical products in the body which are physically injurious, while good, pleasant and benevolent feelings create beneficial chemical products and these products may be detected by chemical analysis in the perspiration and urine. Prof. Gates claims that this is not a theory but an actual fact. By exciting definite emotions in individuals and analyzing the perspiration has already been able to identify forty poisons and as many beneficial chemical products. If with every bad or good emotion there is a corresponding chemical change in the tissues, is one depressing and poisonous, and the other exhilarating and life-promoting, the

secret of heaven and hell in our present life, and how to avoid the one and secure the other is in a measure unfolded.

A simple illustration will give some idea of Prof. Gates' line of investigation, and the correctness of his inferences. Three puppies were taken from the same litter. No. 1 received no special attention. The eyes of No. 2 were covered so that not a ray of light could enter from its birth. No. 3 was subjected to a careful course of education of the sight. The animal thus trained, learned to discriminate fifteen different shades of colors.

After a while these three dogs were killed and examined. The parts of the brain which have to do with the function of sight were wholly undeveloped in the pup that had been blinded. In the educated pup they were twenty-five times better developed than in the ordinary dog, as represented by No. 1, being in fact nearly equal to the same proportions of a man's brain. Those portions of the brain substance were more dense, were supplied by more blood vessels, contained more cells, and had more highly developed cells than the corresponding structures in the normal dog.

The important inference is, that what is accomplished for puppies and cats can be done with human beings. Just as the brain of the young dog is developed by such training as has been described, so the child's mind may be built up. This plan, adapted to teaching, produces results very different from those obtained by the hit-or-miss process of common school instruction.

"Brain-building is, *par excellence*, the science of the future. How is man to get more mind? Upon the answer to that question the prospects of the race depend. Who can doubt that the human brain of ten thousands of years hence will produce ideas far beyond the capacity of the best piece of thought-mechanism of to-day?"

"The psycho-physicist takes an axiom, that the brain that records the impressions of vision will remain rudimentary. Suppose the same infant to have been born deaf and the areas of hearing will be likewise undeveloped. If the baby were born without any senses whatever, and acquired none, it would have absolutely no mind. People think of the mind as if it were something purely spiritual. In truth, it is a piece of physical mechanism. Beginning with a child, it may be put together bit by bit.

"Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise. Cheerful thinking makes a happy disposition, while indulgence in melancholy has an opposite effect.

"The psycho-physicist can take a discouraged, ambitious, and melancholy person and within six weeks transform him. He will be put through a course of mental lessons. To begin with, he will be taught to rehearse for one hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means more blood and nourishment will be directed to those parts of the brain which produce such pleasant ideas. Correspondingly, the parts that gave birth to unpleasant feelings and recollections will be deprived of nutrition, and at length will become atrophied. Following this plan, the man is transformed from a victim of melancholy and despair into a happy citizen, a joy to himself and others.

"Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumbbells. Let him gradually increase the time devoted to these psychical gymnastics, giving to them sixty or ninety minutes per diem. At the end of a month the change will be apparent in his actions and thoughts. Morally speaking, the man will be a great improvement on his former self."

Dr. Holbrook happily adds: "Many invalids may get help from these ideas. They may see that they have been building up brain structures which produce pain and misery, low spirits, despondency, and gloom, whereas if they would, by effort, by reading the best books, and studying the noblest subjects, they could build up brain tissue that would give forth a constant succession of sweet and beautiful music in their souls."

Excellent and truthful so far as it goes. But Prof. Gates and his peers do not measure the whole man; they have the problem of life unsolved and humanity unregenerated. Though not intended, their very premises contradict their conclusions. Hence there is hope even for an unbelieving Materialist. Note this: "Every thought which enters the mind is registered in the brain by a change in the structure of its cells." The truth involved could not be better expressed, "Every thought which enters the mind" If it enters, does it not, then, come from an external source? If I understand him,

he stands where all Materialists stand, maintaining that mind-building, as he says "is a piece of physical mechanism." Then "a piece of physical mechanism" becomes a mind-builder, etc? So says Materialism, that is, the brain cells must first be developed before there is any thought, as he says. "If the baby were born without any senses whatever, and acquired the senses are developed of mind can not be gained, but that they are necessary to, or creator of mind, has not yet been proved."

The simple illustration of the pup, if followed to its sequel, will lead out of the materialistic slough where so many professors of science and religion are wallowing. We know what he says is true, that when we rightly train a dog, it has more intelligence than ordinary. The dog is not and can not be self-disciplined. The master's thought outside of the dog is registered in the dog's brain-cells; hence the facility with which it obeys. The dog is a receptacle of intelligence.

The professor tells us "the mind can only be educated through the senses." Then what is the use to have asylums for the blind, the deaf and dumb, and imbeciles to make something of them? Success along these lines is most wonderful. We have instances of the most persons, born blind, these have been able to comprehend even colors by mental impression. In his old age Milton was blind, yet he mentally saw what we ordinarily see by the faculty of external vision. By mental impressibility a sensitive psychometrist can read the life-history of the distant individual to whom it belongs. This is seeing without eyes and hearing without ears.

The thinking world will put itself "right side up with care" when it can think interior and beyond the senses; if it can for once perceive the truth, that the senses of themselves, are just as old of mental concepts as as many, or more, in the human mind. It is the mind, and things are recognized. It is this intelligence, call it mind or spirit, that can and does mould and develop brain cells in sentient creatures, more especially so in a human being that is naturally endowed with rational intuitions, and therefore susceptible of the highest mental impressibilities.

First principles—all philosophy, all medical art, all government, all character must build thereon, or our foundation is but sand, and our "house can not stand." I should think that the medical profession that does acknowledge it is the spirit principle in medicine that cures a sick patient, would also have to acknowledge it is the spirit principle that quickens, ingenders, and organizes a living body, whether plant, animal, or human.

The spiritual philosophy occupies these premises: That spirit is causative to organization.

That spirit is cognate with matter, both un-

create. That spirit, as a vital force, permeates all things to the minutest part, making all worlds and their machinery living, throbbing, acting embodiments.

That man physical is what man spiritual, developing inconjunction, has evolved from the fittest of all structures.

That, by virtue of this interchangeable correlation, man has external affections and mentalities as counterparts in form of spiritual affections and mentalities; and so of the senses, and so of all the powers and functions of the "house we live in."

That the brain cells are the electric batteries, so to speak, by which the man of two-world relationship uses his body and thence uses what he can utilize from his environment.

That thoughts, as real entities, are cell developers truly, and if the thoughts proceed from the spiritual affections, the brain cells become batteries of spiritual incentives like to like.

That, as the sun illumines its colors upon the flowers basking in its warm light, so the aspiring spirit in its "earthly tabernacle," will pour its all-quickening and all-sanctifying thought-rays over the brain into the brain cells, into the lungs, into the heart, into all the circles of life, forming and transforming to be a perfect semblance in form and character of the heavens of angels.

Here we rest our hope. Here we build "our house" to live in. Here we work for the redemption of our race.

"Life I never can divide,  
Inner and outer together you see,  
Whole to all I must abide,  
Otherwise I can not be."

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# VOICE OF THE PEOPLE

## THE FINANCIAL QUESTION.

Conflicting Interests Between Laborers and Robbers Demand Conflicting Financial Policies.

What Might Be Done With Paper Money.

As has been set forth in previous articles, money, in some form, is the great robber of the laboring people.

As now practiced it consists mainly of rent of land and interest on money. At present in our country, although ground rent—especially in cities—is a grievous burden, interest on money plays by far the greatest part in the work of despoiling labor. The laboring farmer who owes money must pay interest which diminishes by so much the wages of his labor; the merchant must first see to it that his business pays the going interest; and the manufacturer must take the interest out of his earnings before he can hope to realize wages or profit for himself.

If there were no rents, interest, nor stealings, as labor only increases values, the useful classes only would increase in wealth. They only could maintain their present wealth, for nature (God) works to change matter into other forms than those that we call wealth, which can be maintained only by intelligent labor.

The influence of the robber classes—of course—is in favor of the system of government that favors interest, and so they advocate a special basis for money. The term "special basis" is misleading, because the solvency of the money—so to speak—depends upon the legal-tender qualities of the money itself as conferred by the fiat of law. The financial trick consists in placing the fiat of law upon such metals or substances only as can be controlled by the dealers in money, the money changers. The smaller the amount of money that can be used for ultimate redemption, the easier it can be controlled, hence those who wish to increase their wealth by taking interest, prefer to confine the government's power to issue money to one metal rather than to allow the use of two or more metals. And of two or more metals they prefer that which is the hardest to obtain. After the discovery of gold in California and Australia, several creditor nations of Europe demonetized it, but after the supply of gold diminished and silver was discovered in Nevada, they re-monetized gold and have since demonetized silver.

There is now a conflict impending between the privileges of the capitalists and the rights of the laborers. The aim of the capitalists is to establish a plutocracy or government by the rich in such a manner as to increase their wealth without any necessary effort on their part to produce it. At the present time they have their power in perfect working order. They have our great political parties under their absolute control, they have controlled and have controlled every national administration since and beginning with that of Grant in 1869. Whatever party wins, they win. Party orators keep the people excited by talks about the tariff and party landholders occur with each national election, but the plutocratic control remains unbroken. Against the average sense of the people, new interest-bearing bonds are being issued in response to a demand from the Association of National Bankers who want from five to ten hundred million dollars of new bonds.

The force, if we may call it so, that is gathering to oppose this compact, well-drilled, and triumphant organization is loose, inefficient, and without a common purpose. Working men fight other working men as dogs fight, without reason. Prices of labor and its products decline in money value, but the causes, usury and the contraction of the currency, are not sufficiently considered.

A prominent so-called reformer ascribes all our financial evils to the taking of usury on land. This is well so far as it is true, but he justifies interest by reasonings based upon fallacy, and proposes as the remedy a single tax upon the rental value of land.

Some of his followers have changed it to salable value—a different thing altogether. Nearly all of this loose, inefficient force think that the capitalist is a necessity to society. They do not seem to realize that the same capital owned by and used for the good of all would be just as efficient in the production of more wealth as if owned by the few. Our army, our navy, and postoffice department are examples of the large use of capital without a capitalist.

The financial policy of the laboring people who want the results of their own labor should be exactly opposite to that of those who wish to consume and accumulate the results of others' labor. As they want interest-bearing bonds we should want to destroy interest by loans without interest. As they want the fiat of law as to money placed only upon scarce metals that the few can control, we should favor paper controlled by our government only, on which the fiat shall be impressed. As they want the control of transportation by land, we should want it done by government. As they want offices for spoils, we should make our officials earn their money. As they want plutocracy, we should favor democracy and recognition of merit instead of wealth.

By the adoption of a paper money system and the demonetization of coined metals, except for the purpose of fulfilling contracts already made, the people could soon stop the drain of interest under which they groan. Let those who have secured contracts for the payment of coin be paid in coin. But demonetized coin would soon depreciate in value below the value of legal-tender paper money. If the creditor class wanted gold and secured contracts for its payment, let them have it. Government has the sovereign power to change its money system at any time. Stop interest and give to each producer the whole product of his labor, and labor will soon pay the debts of the nation, public and private.

Adopt a system of graduated taxation of excessive fortunes, ranging from one to five per

cent, per annum, and the useful people will soon own the country. The power that issues or makes money is the only one that can be a safe depository for money. Let the government be that depository and loan office, and the people will have a safe place for their money.

If the nation would establish, own, and operate a comprehensive system of mail, freight, passenger, message, and money transportation connected with the loan and deposit department, the exact financial condition of the whole country could be known each day. At places most convenient to the people a government office should be established with mail, freight, express, money-lending and receiving, passenger ticket, telegraph, telephone, land registry and transfer, and perhaps other offices, should be convenient to each other. At a certain hour each day each sub-office should report to the one next higher, and so on until the entire business of the country should be known the next morning throughout the land. The usefulness of such an arrangement can hardly be estimated. Out of the whole of it there need never come a millionaire or develop a capitalist, while the force of individual misfortune or vice must be strong indeed in order to breed a pauper. These things are practicable under a system of non-intrinsic-value money. Gold and silver is the money of barbarism.

## "Healthy Sentiments."

Under the Editor of LIGHT OF TRUTH. To this edition the LIGHT OF TRUTH of December 22d presents a volume of wisdom so condensed and so clearly and forcibly presented, that it seems worth while to call special attention to it. Bertha J. French is a writer whose words are weighted with truth so plain that all can comprehend, and so broad in application that all may profit by her lessons. The scathing rebuke to the ruffianism and intellectual prostitution manifest in the bull fights and hazing gangs, and the exclusion of woman from the rightful exercise of her prerogative as a citizen, deserves to be read in the college chapel and the senate chamber, and repeated from every pulpit and platform in the land. The lesson to mediums and speakers, too, is equally valuable and deserving. Self-culture is an important and indispensable assistant to the development of the best mediumship; and the lamentable indifference to the means of knowledge so apparent among us, neglect of spiritual literature, and all other sources of instruction, cultivating no taste for books, magazines, and newspapers is a sad commentary upon the boasted intelligence of the spiritual press, is abundant proof of this mental habit which is scarcely less than a public calamity.

If Spiritualists would read more, and think of what they read, and seek to utilize the weekly feast served up to them by our intellectual monitors, such as the *Progressive Thinker*, *Banner of Light*, and *Light of Truth*, they would find less time and inclination to peddle scandal or to cultivate vicious appetites for petty quarrels over personal idiosyncrasies and private prejudice and vanity. The difficulty, however, is in the fact that very few to whom these suggestions apply and who need the lesson so ably presented by Bertha J. French will read what she writes. How to reach those who do not read is the conundrum, but those who do read may exert some influence to induce others to subscribe for a spiritual paper, and when it is before them they will read some of it and that may lead to more. The *Light of Truth* is one of the means to employ; but I do not propose to disparage other first-class representatives in the same field by urging its claims above all the rest. Let us all resolve to use our opportunities to inspire interest in our spiritual literature, and extend the circulation of our standard publications, and thus improve the tastes, habits, and intellectual qualities of Spiritualists wherever our influence can reach, and make the claim of intellectual superiority a manifest reality.

LYMAN C. HOWE.

## The Attunement of Mediumship.

To the Editor of LIGHT OF TRUTH.

Having been a reader of your paper for a number of years and appreciating the many kind messages of love to troubled mortals, I come to your spirit band for a few words of advice. Am I obsessed by a spirit that wishes to do me harm, or do my guides wish me to go where there are more congenial surroundings? I am tossed on a sea of doubt and despair and know not what to do. May the good angels have some word of cheer for a poor, sorrowing sister is the prayer of your humble servant, C. M.

[Name and address given.—Ed.]

REPLY:

The good sister writes worse than she fears. She is simply in a state that a garden is in after ploughing, but to be furrowed and prepared for germinating good seed with fruitful results. Mediumship must be attained in this way. It is not reliable under any other circumstances. Without self-knowledge it is impossible to give spiritual advice to others. One who has never suffered want does not know what want is. So it is with mediums whose possibilities point to character-reading or psychometrizing. By a development for self-study, they lay the foundation for judgment over others. The above is a case in point, which has many followers and complements to-day, who may, with this sister, console themselves with the fact that they are on the right road to happiness. Only they must bear patiently; and while they may be in despair, do nothing desperate or irrational under the belief that they can remove the cause upon them. This is impossible. Law does not change. Mediumship is a seed whose roots extend into spirit and thus its absolute subjection to spirits. The chaos attending its development is the working of the inner to the outer—often in charge of working spirits who handle the instrument rather roughly at times, just as the common laborers do in removing the rubbish and debris preparatory to admitting the finer workmen. So the higher spirits take charge of mediumship as the lower make room for them. Without this attunement there would be neither individual progress nor advancement in revelation.

## What Our Readers Think of It.

Myra F. Paine, of Lily Dale, N. Y., writes: "Hurrah for the largest Spiritualist paper in the world! Just received; looks nice."

C. H. Figures writes: "Allow me to compliment the *Light of Truth* in its greatly improved appearance."

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Frank Ripley: "Your paper is a gem—the best one devoted to Spiritualism."

Dr. J. M. Peebles: "Permit me to thank you for getting out such a clean-faced weekly, so aglow with brotherhood and spiritual truths."

Prof. Silas W. Edmunds, among other things, writes: "I am much pleased with the enlargement and improved appearance of your paper."

Jas. G. Clark, the singer-poet of the West, writes: "I congratulate you. It is highly creditable to your energy and noble purpose."

Geo. A. Bacon, of the Civil Service Commission at Washington, D. C., writes: "I am glad to see that your light is constantly increasing in power and extending its benign influence in all directions. This is as it should be."

A highly-cultured lady sensitive writes: "I am glad that the *Light of Truth* is a real Spiritualist paper. It contains real interesting, instructive reading, and no awful grotesque wood-cuts to offend one's tastes upon being opened. But keep calm and self-possessed; work right along faithful to the cause of truth, as you are doing (and I know you will), and you will have reason to rejoice at your success."

## EXPOSE.

M. S. Beckwith, in a commentary on the so-called exposures of genuine mediums, asks why spirits are not better able to protect their instruments from such harsh treatments and the harmful results consequent upon raids of this nature.

ANSWER.

1. The best medium can be made to appear as a fraud if the majority of the circle is bent on finding fraud. All spiritual phenomena shape themselves in conformity with the mental balance of the persons present.

2. Skeptics or opponents attract their own spirits, who are counterparts of themselves, and either make out a case of fraud against the medium independently, or imitate or control the medium's spirits for fraudulent effects. Spirits being able to materialize wigs, dolls, etc., as readily as clothing or lace in the ordinary make-up.

3. Sometimes the spirits governing this ism permit such things for general enlightenment, and to check our vanity, personally and collectively, allowing none to break the harmony of the law regulating these things, by worldlyism. It is a noticeable fact that individuals in the spiritual vineyard who have gone beyond themselves in transcendentalism, or made endeavors to get the world at their feet, are now on the outside of our ranks. Only those obedient to the law of moderation, modesty, and morality are recognized by the body politic of Spiritualism.

## HIP, HIP—HURRAH!

For several weeks we have appealed to our readers for co-operation in our December campaign. The contest is nearing a close. To those who have complied with the request, we can truthfully say we were deeply touched by their devotion to our cause. Our sincere thanks added to the fact that they have made it possible for some bereaved friend to enjoy, during the year 1895, the *Light of Truth* as a weekly companion is your reward.

The editorial on the December campaign disclosed how very, very anxious we were to secure an increased audience for the new year. Many of our readers either did not make the effort, or failed in the execution of it. To the latter we offer the following proposition, which, if accepted, will enable us to close the campaign with "HIP, HIP—HURRAH!"

In our book department we find on hand a large supply of our celebrated Tracts—numbers one (1) and three (3). Number one was compiled by Hudson Tuttle, and is devoted to explaining "What is Spiritualism?" Tract number three is a twenty-page pamphlet, entitled: "The Outgoing and Incoming Church," by Moses Hull. Now friends, get your tip-toes and listen: We hereby, agree to send the two tracts above named and a copy of *Light of Truth* for three months to such persons as you may designate for 25 cents. To those of you who live some distance from a post-office, and are not able to secure post-office orders, we suggest that you wrap well with paper a silver quarter and write plainly the name of a friend, and enclose it to us, which, no doubt, we will receive, and thereupon we will mail the tracts and the paper, as above indicated. If you will pardon the vanity, we will recall the words of Rev. Mr. Weaver, who said in a former letter he felt as though we were making him a gift of a dollar when we send the *Light of Truth* for one dollar a year. No doubt all of you esteem the paper highly. Granting this, you will not hesitate to send a quarter, even if it does come direct from your own treasury.

Now then, you who have so far failed in securing a new subscriber take new courage, and with a strong Hip, Hip—Hurrah! let us double the *Light of Truth*'s family.

(Owing to the holiday pressure, many of our readers, perhaps, did not read the above in last issue, and thus its reproduction here.—Ed.)

## BOOK LIST

For Sale at the Office of THE LIGHT OF TRUTH, Cincinnati, O.

The following list contains some of the best works on subjects, which are kept in stock at this office. Remittances money order, registered letter, or draft on Cincinnati, or New York. Do not send drafts on local banks unless you are sure they will be paid. Send all orders to SPOFFORD, Room 7, 306 Race Street, Cincinnati, O. C. G.

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