

LIGHT OF TRUTH



VOL. XXVII., No. 9.

COLUMBUS, O., SEPTEMBER 1, 1900.

PRICES: Single Copy, 5c., \$1.50 Per Annum.

BURNS AND HIS HIGHLAND MARY IN HEAVEN.

Robert Burns once said, "If there is another life, there shall I with speechless agony of rapture, again recognize my lost, my ever dear Mary, whose bosom was fraught with truth, honor, constancy and love."

The late Mrs. Frances O. Hyzer, one of the most celebrated improvising spirit mediums in this country, was influenced to write the following beautiful stanzas, and by the same influence send to a lady who had mentally asked if Burns in the spirit land was wedded to his Highland Mary. The lady inquiring had no correspondence, verbal or written, with Mrs. Hyzer previous to the receipt of the answer to her mental question.

Fair lady, that I come to you
A stranger bard fu' well I ken,
For ye've known naught of me save
through
The lays I've poured through Scotia's
glen,
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary fair,
Mayhap you'll think o' Robert Burns.

I am the last, and why I'm here.
I heard the gude dame when she said
She'd know in joyous spirit sphere,
If Burns was w' his Mary wed.
I sought to tell her o' our joy—
No muckle impress could I make;
And, lady, I have flown to see
If ye'd to her my message take.

Tell her that when I passed from earth
My angel lassie crowned w' flowers,
Met me w' glowing love-lit torch,
And led me to the nuptial bowers—
That all we dreamed o' wedded bliss.
And more was meted to us there;
And sweeter was my dearie's kiss
Than on the flowey banks o' Ayr.

Where love's celestial fountain played,
And rosebud's burst and seraphs sang,
And myrtle twined our couch to shade,
I clasped the love I mourned sae lang;
And while by angel harp was played
The bonnie "bridal serenade,"
Though nae gow'ed priest the kirk right
said,
Burns was w' Highland Mary wed!

There's nae destroying death frost here
To nip the hope buds ere they bloom;
The "bridal tour" is through the spheres—
Eternity the "honey moon."
And now, my lady, if you'll bear
These words unto my anxious dame,
I think I can ye so reward,
Ye'll not be sorry that I came.

"Fungshul," according to a superstition prevalent among the Chinese, are certain spiritual influences acting in particular places, which may be friendly to one person and hostile to another. Hence, to a Chinaman it is the greatest importance that his home, and more especially his burial place, shall be in that particular locality where the "fungshul" are most favorably disposed toward him. This sentiment is cherished among the Chinese, and the disregard of it shown by foreign engineers and railway promoters in running their lines through places thus venerated is one of the reasons given in explanation of the present frightful condition of affairs in China.

See our New Premiums.

THOUGHT PROVOKERS FROM APPEAL TO REASON.

If the commerce between men were equivalents, neither party to transactions would be richer, yet they would all be better supplied. It is only when you give less value than you receive that you accumulate more than what you have produced. But the giving of less value than you receive is immoral and you can not do it unless you deceive the other party or have him at a disadvantage.

The costs of the army and navy are not assessed against property. It is not likely that Rockefeller paid \$1,000 toward the wars with Spain and the Philippines, but made much out of them. The rich need not care how much the government spends on war. If the government got its revenue like states, by taxing property, the wealthy would be howling for peace. But so long as the working mules pay it there is no need of concern about government extravagance and jobbery by the rich, who operate the government.

My fine lady of wealth would not permit her dainty white hand to come in contact with the rough hand of her working sister. Not she. Nor would she recognize her anywhere. She is made of more divine mud than the useful working sister. But while the contact of fleshy hands would cause her to seek her smelling salts, she will eat the bread and food that the rough working hands have kneaded and manipulated! The food that has been in contact with the hands of toil can touch the lips of her imperial highness! And neither such rich nor such poor ever think.

A nation, like an individual, that sends away more wealth than it gets back, is impoverishing itself. This country is sending away hundreds of millions of goods more than come back in any form—and imagines itself prospering! Neither the import of goods, gold or silver equals the exports. Now what is the nation getting? Suppose we should export all the wealth made and import none, would we be prosperous? Even admit that we got pay for it in gold, could the people live on gold? England rules the world because she gets more than she sends away. America brags that she sends away more than she gets!

You think men would deteriorate if they were to employ themselves (the members of the human society being employed by society) in useful vocations! Do you find deterioration in the people employed by the public now? Are the workers in the postoffice, the fire departments, the public schools and other public functions deteriorat-

ing? I will admit with you that such as are drawing public salary for useless work are not elevated. But neither are such as do useless work for individuals or corporations. The character of employment has much to do with the influence on the worker. A man employed to do some vile work, such as lobbying, corrupting public service, cozening his fellows—he is lowered, though he acquire millions. So, the man employed to do useless things is lowered and in lesser degree destroyed by the uselessness of what he does. But notwithstanding your protestations about public employment being bad and impractical, I notice that most of you have your hands to your ears to catch the least indication of a sound calling you to public employment. You want a place in the public service, you editors want to be employed to do the public printing, the contractors want public contracts—but you do not want any other person to have just as desirable places. I do not say that you are hypocrites, or liars—you are only fools, whose reasoning powers have not yet become developed.

A DETECTED THEFT.

At a meeting of the Society for Psychological Research in the Westminster Town Hall last week, Mr. F. W. H. Myers, a well known literateur, one of the vice presidents, and whose keen and close observations have made him a convert from scepticism to that of a believer in spirit communion, read a paper on phenomena observed with Mrs. Thompson, a medium possessed of various psychical powers. He told how he had proved the distinct individuality of a deceased daughter of Mrs. Thompson, named "Nellie," manifesting through the mother in trance conditions. The following instance of "Nellie's" independent vision was told by Mr. Myers:

"Nellie" told on one occasion that her mother had been to a large draper's shop, and that the man who served her was a thief. Her mother had bought some toweling, which came to 3s. 2d. She paid the man with two florins. He went through a passage into another shop and wrote out a bill for 1s. 2d. He put 2s. into his pocket and brought 10d. change to her mother, but did not give her any bill. 'Nellie' emphatically declared that she had seen this. On regaining her normal state Mrs. Thompson, upon being informed what 'Nellie' had said sent for the parcel, which had not been opened, and when it was undone no bill could be found. Mrs. Thompson, urged by 'Nellie,' went to the draper's and obtained an interview with the proprietor. She told him what had occurred, and admitted that she was unable to affirm that she saw it, but she was sure the theft had been com-

mitted. The manager of the cash department was sent for, the vouchers of the day's takings by that particular man were examined, and one for 1s. 2d. was found, but none for 3s. 2d. The man was called and questioned. He at first denied all knowledge, but ultimately admitted his guilt and was dismissed. Mrs. Thompson could not have seen in the ordinary way what the man had done, and Mr. Myers said: "I believe myself that 'Nellie' did see, and that her power of independent vision is proved." Mr. Myers had himself seen the proprietor, and had documentary evidence in support of what he had stated."—Shields (Eng.) Morning Mail.

The late C. P. Huntington resented Edwin Markham's sentiment in "The Man With the Hoe" and he was the man who, over the pen name of "Responsibility," offered a prize of \$700 for the best answer to the poem and the prize was awarded to John Vance Cheney. Here is a verse from each of the poems, the one from "The Man With the Hoe" he especially disliked:

Nature reads not our labels, "great" and
"small;"
Accepts she one and all
Who, striving, win and hold the vacant
place;
All are of royal race.
Him, there, rough-cast, with rigid arms
and limb,
The mother moulded him.
* * *
Yea, since above his work he may not rise,
She makes the field his skies.
—John Vance Cheney.

O masters, lords and rulers of all lands,
How will the Future reckon with this
man?
How answer his mute question in that hour
When whirlwinds of rebellion shake the
world?
How will it be with kingdoms and with
kings—
With those who shaped him to the thing
he is—
When the dumb Terror shall reply to God,
After the silence of the centuries?
—Edwin Markham.

Froebel says: "Education itself consists in leading the human mind into full and rational conformity with the divine order, according to the law written in the constitution of the mind; and thus into union with God, into harmony with his fellow men and into correspondence with nature. The whole life of a man is a unit; infancy is the first in a series of progressions, in which the destiny, the life work of man, is present as an instinct and an endeavor, to be fostered, nurtured and later on raised into full consciousness and clear apprehension."

Vast quantities of flowers are gathered for perfumery purposes. Each year 1,600 tons of orange flowers are used, besides 930 tons of roses, 150 tons each of violets and jessamine, 75 tons of tuberose, 30 tons of cassia, and 15 tons of jonquills.

EDITOR'S STUDY

HORATIO W. DRESSER IN "THE HIGHER LAW."

A subscriber asks: "What are the evidences of a continuation of life after death? What are the evidences of life being better, richer, gladder than this restless, so often joyless, episode?"

We have already published a part of the evidences in a series of articles on Immortality, beginning in our February issue. The arguments there presented were based on personal experiences of two kinds; first, the existence of spiritual faculties, which are only slightly developed by those who are still in the flesh; and, second, messages from those who have passed beyond, the reality of which there seems to be no good reason to doubt.

(1) If, when the soul leaves the body, it has a free opportunity to exercise these finer faculties, now dimly understood through telepathic, clairvoyant, and other psychic experiences, it must surely lead a richer life. It is, of course, unhampered by the flesh, and can see far into the heart of things, gradually acquiring a fund of new experiences in addition to the rich memories of this life. Then consider the enormously enlarged opportunities for work, through the transmission of noble thoughts, the application of spiritual power to help, to uplift, and to heal. Furthermore, the insights into the true meaning of life, the knowledge of spiritual realities, and the soul's relation to the Father must so enlarge the horizon that, with the increased opportunities for service, life must be far more joyful.

(2) The messages which have come suggest a most beautiful development on the part of those who have entered the fuller life. One and all of those who have come to consciousness of the significance of their new surroundings have taken up the great work of helping to bring to consciousness those who are not so highly developed. Those who pursued a merely personal ambition here have become altruists there. Those who were spiritually gifted in this phase of life have a much greater power, and have become more and more ministers of the Spirit.

All who return and make themselves known experience difficulty in explaining the conditions of life in that more spiritual world. It seems to be fatiguing to communicate. Hence the messages are short. The experiences are mostly so different from ours that it is almost impossible to find words in which to describe them. It is precisely the same as when a soul in the flesh tries to make clear to a materialist the wonderful insights, the great power, and the uplifting of the experiences known as spiritual healing: the most one can say is, it is matter of personal experience.

Those who have been merely physical beings in their earth-life and those who have been reared in orthodoxy are, of course, dazed for a time, and must begin like little children to learn the rudiments of real life. But those who, as I have said above, have some knowledge of spiritual faculties, have a sure foundation on which to build the higher spiritual life.

The evidences show that there is never a sudden leap into wisdom and Christliness. There is gradual development from the point where the earthly experience ceases. It would be unreasonable to expect that a recently departed soul could answer correctly any and all questions which one might ask. Wherever souls are, they are conditioned by the state of consciousness attained. Their happiness is de-

pendent on the degree of insight into the great truths of life,—the fulness of the life of service.

In the light of this evidence, let us now try to picture the transition. We will suppose that the progressing soul is familiar with thought-transference, has had experiences which prove the superiority of the soul to the flesh and the conditions of space, and has some awareness of itself as an eternal spiritual being. Such a man, of course, regards the soul as the most real part of his life,—knows that the external planes of consciousness can be laid aside in favor of higher planes. He therefore approaches the transition in perfect trust, dwelling upon the soul, and not the body. The transition comes as an unfolding,—a laying aside of a veil, so that there is a clearer vision.

It is said by some who have made themselves known to friends in the flesh that death is painless. And it is reasonably so, because it is probably at first a falling asleep. Then, undoubtedly, there follows a gradual awakening, as from a dream, during which the soul asks: Is this real? Am I truly here or was it all a dream,—this life-round which now seems so distant from me? Where is —? Presently the friend in question comes, and makes himself known. Now at last, instead of vaguely feeling the presence and vainly trying to become truly receptive, as was the case while the soul was in the flesh, the obstructing conditions are gone, although the physical world is still near by. And so there is a glad recognition, the thoughts of one soul being immediately perceived by the other. Gradually the spiritual vision becomes clear, so that the freshly arrived soul can not only hear, but see the soul friend.

Then the more advanced soul begins to help the new-comer to adjust himself to the strange relations. Little by little new habits are acquired, all primarily dependent on telepathy, volition (or motion toward), and spiritual sight.

The souls in the flesh are recognized by the quality of the psychic light surrounding them. The physical world is beheld in a new perspective of lights and shadows, and phases of it appear which were invisible before. Freed from the fleshy impediments, the soul naturally longs more eagerly for spiritual power and opportunities for its exercise; and the mere longing for it is a prayer which brings immediate response according to the depth of the spiritual longing.

As the now rapidly awakening soul advances from stage to stage, and acquires the new habit of swift locomotion, it becomes possible to approach close to souls in the flesh. But how terribly occupied they are,—nervous, hurried, anxious, full of fear, absorbed in eating, in trying to rest, in making money, and a thousand transiently superficial things! How to reach them,—that is the problem; and, oh, how difficult to solve!

The guiding soul counsels patience, and persistent effort to communicate, to be renewed, however, only at intervals, since it is wisest to devote most of the time to growth among those exalted souls who have long dwelt in the richer life, and in helping those who enter that life ignorant, weak, and undeveloped.

After a time the soul learns that, although it can seldom transmit even one distinct sentence, so active are

the souls in the flesh, it can at least do this: It can communicate spiritual light or power, which is apprehended or assimilated by the flesh-enveloped soul as if it were its own thought, expressed in its own terminology. Here, then, is discovered a great opportunity for doing good; for, if souls in the flesh are spiritually quickened, they are likely in time to work out for themselves a theory of the spiritual life.

Thus the first great advance made by freed souls is in this ability to convey spiritual power, spiritual life, as compared with the dry words of earthly intellection. And it is probably because these souls give the kernel and not mere husks, because they see through instead of simply contemplating surfaces, that their experiences differ so from ours, and are largely beyond description.

To some it might seem, if that life is thus rich and joyful, it is desirable at once to enter it. No. Begin here and now to come to spiritual consciousness and cultivate spiritual powers, that you may first live this life in the best way it can be lived. Open yourself here and now to the great Light. Dedicate your life to the Spirit. Live by the Spirit, filling all your days with deeds of soul service, with thoughts of peace and cheer and love. Then you will be happy. Then you will be preparing yourself for the richer world. There are no fleshly limitations which can shut you away from this. It is simply a matter of cultivating the kind of life which is responsive to the power and the life and the wisdom which come from the central Source.

THE PRESENT WORLD-SITUATION.

COULD NOT STAND THE TEST.

There seems to be such sorrow in the spirit these days.

We have called upon and written to the various organizations of San Francisco here claiming to have and to live the higher truth. We have asked their co-operation on just the lines for which they stand. We have asked their assistance in sending out the call inviting the people to come together and consider these vital questions of life about which their organizations profess to be so much interested. We find them so exclusive, so narrow, so wrapped up in their particular circles that they have no time or inclination to be universal, to be broad, to really practice even the simplest application of the great truths which their organizations are heralding to the world. When asked to manifest a spirit of catholicity, a spirit of helpfulness in attempts to benefit ever so little their fellow-man in ways that would have cost the smallest effort, they with one accord began to make excuse. Why? Because we do not wear their labels. Had we come and made our appeal for co-operation in the name and interests of Theosophy, how quickly and gladly would the devotees at that shrine have responded. The same would have been true of other bodies of people. Christian Scientists, Spiritualists, had we worn their badges and put their label on our message. But when we come in the simple name of humanity, in the interest of every need of mankind, in the spirit of all inclusive brotherhood, and put them to the test, they immediately shut themselves up within their little shells and become exclusive. The truth is that to the great majority of the members of those organizations, parties and creeds and names are still really dearer than the truth: Presbyterian, Baptist, Methodist, Democrat, Republican, Socialist, Christian Science, Theosophy, Spiritualism, are dearer words to most of them than man, woman, humanity,

brotherhood—all professions to the contrary, notwithstanding. They love exclusiveness more than inclusiveness. When asked to become inclusive in their thought, their sympathy, their efforts to uplift humanity, at once they become characteristically exclusive, as though the truths of God needed guarding at their hands; as if God was not able to take care of his own. When you ask these people to become one with their fellowmen, unifying on a humanitarian basis, at once they draw about themselves today as of old their cloaks of self-righteousness.

NONE HAVE THE WHOLE TRUTH.

History is but repeating itself. We face today the same life-problem and the same world-situation that Jesus faced centuries ago. The cities today are filled with large bodies of people running here and there searching for light and truth. They find phases of the truth set forth in the teachings of these different organizations and movements, Socialism, Christian Science, Theosophy, Spiritualism, Occult and Metaphysical societies, and the orthodox bodies. All of these have phases of the truth that may feed the soul for a time, but none of them have yet the truth that the world hungers for, with all its varying degrees of consciousness. When there are those in the world hungering for a new truth, that new truth comes presently heralded and conserved by some movement and an adequate organization and institutional expression. That is the meaning of every society, organization and work in the world to-day. Each generation, each new age, must have its new epoch-making movements, the economic, educational and religious spheres of life.

The age in which we live is no exception. We see movements in work and others springing into existence that are to have a part in the world's affairs in the twentieth century. Each has its work to do, its mission to fulfill. The forward movement is one of these movements for the new age. What do we stand for? Applied Christianity. Applied truth.

WHAT IS CHRISTIANITY.

What is Christianity? A quality of life in service for the uplift of humanity. There has been but very little Christianity in the world therefore. There has been much coming to it, much striving for it, but very little realizing of the ideal in actual human life and society. There has been much ecclesiasticism, much churchianity, but very little of the Christianity of Christ. There has been much teaching and work done to get the people's souls saved for a heaven hereafter when we die; but very little positively and definitely done with the distinct purpose of bringing the kingdom of heaven here on earth. We have had a great deal of looking to a historical Jesus of 2,000 years ago, and expecting Him to do everything for us and to finally come and relieve us of the task of transforming and saving society, but very little relying upon the "living Christ within" us as our hope of better things for ourselves and the world.

Phillips Brooks once said, "It cannot be proved that Christianity is a failure in our day for it has not yet been tried." This is true. Churchianity has been tried, but not Christianity. Many isms are being tried, but not the Christianity of Jesus' Christianity. The quality of life represented and living today by the churches and all other societies is a very different quality of life from that lived by the Nazarene and his disciples 2,000 years ago.

PROOF OF A TRUE CHRIST-FOLLOWER.

Multitudes of people today profess to be followers of the Christ, who do not know or have any adequate conception

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whatever of what the Christ is. Paul says, "The first man, Adam, was made a living soul; the second Adam, the Christ, was a quickening spirit." The Christ is a quality of quickening spirit from the divine source of life and truth, whom we call God. This quality of quickening spirit, the Christ, manifested forth in Jesus of Nazareth and we have that life and work as a first example. That quality of quickening spirit called the Christ always manifests the same quality of life to the degree that any individual or body of individuals possess it. That quickening spirit, called the Christ, always moves a life to service for humanity. The value of that service will depend, as the essential condition, upon the degree of abandonment of the life to it. This condition, as laid down by Jesus, was, "That if any man will be my disciple, let him deny himself, take up his cross (burden) daily and follow me." That is, live the life of service as I have lived it. Again, he says, "Except a man forsake all that he hath he cannot be my disciple." That is, unless a man be willing to set aside absolutely and completely, all seeking after selfish interest, all personal ambition, mammon seeking, etc., in order to give himself wholly to this life of service. Any man who has anything but the truth to conserve, cannot be really a follower, says Jesus. Judged by this standard, it is easy to see how little real Christianity there is in the world today.

SELFISHNESS UNIVERSAL.

When we turn from the churches to other societies, we find the same state of things. They all stand for beautiful ideals, but everywhere we see selfishness. Until we eliminate selfishness from ourselves, there is no successful beginning even of the solution of the great world-problem. To the extent that this is done, we become fitted to benefit humanity. Christianity, as Jesus lived and taught, means the abandonment of all other interests for the life of service as the means of saving the world. Yours for reform,

THADDEUS SHERIDAN FRITZ.
San Francisco, Cal.

WORDS THAT BURN.

A 20th Century Novel by Lida Briggs Browne.

The scenes of this realistic story are laid in England and America, and the characters are depicted in a way that makes the reader feel that they are living, breathing people. The title gives a clue to the plot, which shows the after effect on the soul, of angry words and wrong deeds done in earth life.

The story is progressive in its tendencies, and embraces the new thought and some of the latest inventions of the day. It gives lofty ideals; sets high standards of living; is humanitarian; shows the effect of mind over body, and how true love triumphs over all obstacles.

Many psychic experiences are narrated which are instructive and entertaining. People of all ages will be interested in the romances of both young and old in the story, and will sympathize with the characters in their joys and sorrows.

The book can be safely placed in the hands of the young, and recommended to a friend after reading. It is a large 12mo. of 266 pages; is neatly bound in cloth; is printed on fine paper in large type, and has the portrait and autograph of the writer as a frontispiece. Price, \$1.50. For sale at this office.

IMPRUDENT MARRIAGES.

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

JOHN L. COMMUNES WITH THE SPIRITS.

"Dead Man Writing on a Five Cent Slate," He Says, "Is Too Much to Swallow."

STILL HE IS MYSTIFIED.

Adams and Carroll, Too, Get Remarkable Tests, and Can't Explain Them.

(From the New York World.)

John L. Sullivan has not exactly become a Spiritualist but he has had a bout with the occult science, and, in his words, "It was the worst knock-out I ever got."

Carefully stored away in the room back of Sullivan's new cafe on Forty-second street, near Sixth avenue, is a stack of nine slates. They appear to be of the kind schoolboys buy for a nickel each. Since Wednesday night the chief occupation of the old-time pugilist has been to examine these slates.

Brooklyn Jimmie Carroll, John L.'s partner in the cafe, wishes he had had nothing to do with John L.'s investigation of spiritualism. On one of the slates is a message signed with the name of a relative of Brooklyn Jimmie's who died nine years ago, and, it is said, is his very handwriting. This dead relative Brooklyn Jimmie had actually forgotten until he got the slate covered with the ghostly writing.

Bob Adams, a sporting man, is also mystified, as he got messages from his dead grandfather and cousin.

But John L. is most bothered. He is not exactly afraid when alone in the dark, but since he undertook to probe the mysteries of the esoteric world he has been sitting up on the sidewalk in front of the saloon until 5 a. m. chatting with whoever comes along. Then when daylight appears he goes to bed.

NOT A DROP IN FOUR WEEKS.

Sullivan had been looking at life from a strangely serious viewpoint and had not touched a drop of liquor in four weeks. Two doors from the cafe, on Forty-second street, lives Frederick Evans, a slate-writing medium. Adams suggested that Sullivan and Carroll go with him to test the powers of the medium. They agreed. Evans wanted to give separate seances.

"Not on your life," roared Sullivan. "If there is any fake we want to know it. You might fool me, but you can't fool three of us."

"All right," said Evans, "sit down."

John sat on one side of a little plain deal table. On his left sat Carroll, and on his right Adams. On the other side sat Evans. The room was brilliantly lighted.

Evans had a stack of new slates and told each to pick out two. They did so, examined them carefully and cleaned them.

"We won't take any chances, said Sullivan, as he rubbed the slates with his coatsleeve. "The gazaboo can't fool us."

Then the three put rubber bands about the slates and held them between their knees. Evans told Sullivan to put his slate flat down on the table and hold it there with his fingers so he would know it was not touched by the medium. Carroll and Adams also put their fingers on the frame.

"In a minute," said Adams yesterday to a World reporter, "my finger began to hop up and down on the slate as if I were a telegraph operator sending a message. I tried hard to hold it still, but couldn't. Carroll's finger was also moving up and down, but not as much as mine. John's didn't move at all. He pressed down so hard on his

finger that I thought he'd break the table. But he said that all the time he had his finger on the slate it felt as if some one were sticking a needle into the end of it."

When the slate was lifted off the table and the other side examined Sullivan nearly rolled off his chair.

"It's from my brother Mike," he belated, "and Mike's been dead four years. Who wrote that?" he yelled to Evans.

The medium started to explain the spiritualistic theory of slate-writing.

"Shake a day-day to that," said Sullivan. "You're out of my stride. Come back on earth and tell me who wrote that. If it was the spirit of my brother Mike, all right. We'll let it go at that."

This is the message on the slate that so startled the big pugilist:

God bless you, John. I am more than glad to meet you here to-night investigating this grand truth of spirit nature. I am glad to be able to come back from the so-called dead and give you this convincing evidence that I still live.

I am glad to see, John, that the coming years will bring you more happiness and prosperity than you have enjoyed in the past, and as you have learned the lessons of life bitterly you will be able to profit by past experiences and take advantage of the opportunities that are coming to you.

Cheer up; the dark clouds of your life are dispersing and the sunshine and happiness and prosperity will soon shine upon you. Your brother,

MICHAEL SULLIVAN.

Mother Catherine sends love.

"Catherine was my mother's name," said Sullivan. "Did you know," addressing Evans, "that I had a dead brother, Mike, and that my mother's name was Catherine?"

Evans declared he did not.

ON A FIVE-CENT SLATE.

"There must be some trick in this," said Sullivan.

The idea of a dead man writing on a five-cent slate is too much to swallow right off the reel. I'm knocked out. That's right.

Carroll and Adams in turn each got a message from a dead relative.

"This is what knocks me," said Adams. "I get a message from my cousin, Billy O'Brien, that has been dead twenty years, and written in his own handwriting, too. I had forgotten all about him for many years."

This is the message from O'Brien:

God bless you, Adams, old man. Glad to see you. I hope you will be as happy as your old friend,

BILLY O'BRIEN.

Sullivan whispered to his friends. He thought the slates might have been prepared. He picked up one and wrote his name, "Sullivan," in big letters clear across it. On the other side Adams wrote his name.

"Now, if the writing comes up underneath what we have written we'll know it's a fake," said John.

"I'll tell you what I'll do," said Evans, "you can put that slate on the floor, and one of you can stand on the frame, and the message will be written in crayons in all the colors that are in that rug."

The slate was put on the rug and Adams put his feet on the frame. Two minutes later, when the slate was picked up, the following message was found written in blue, gray, red, white, yellow, pink and green colors, the same as in the rug:

I am pleased to greet you here to-night. I hope your stay on earth will prove as happy as mine is in spirit.

May God bless and help you both.

J. ADAMS.

"J. Adams," said Adams, "was the name of my grandfather. The old man has been dead I don't how long."

"We asked that spiritualist who was going to win the fight, and he said Fitzsimmons. Of course, any one could have made a lucky guess, but John and the rest of us can't get away from those letters."

"It's too deep for me," grunted Sullivan. "To think of Mike, who has been in his grave four years, writing me a letter on a five-cent slate!"

"THOU SHALT NOT KILL."

Through the long dark night of a hideous past,
A cold faint glimmer from an unknown light,
Huge phantoms of death, o'er the centuries cast,
Like demons of evil in fiendish delight.

A ghastly picture on the canvass of time,
In human gore the figures we trace,
Slaughtered the victims on traditions shrine,
A revolting compendium, to challenge the race.

From the threatening storm, and darkness appalling,
And the galling chains which fetter the soul,
The minions of heaven, for mercy are calling,
For love and justice to leaven the whole.

From the old dispensation the world is emerging,
"An eye for an eye" will soon pass away.
A higher conception its wisdom is urging,
The weaker have rights the strong must obey.

To conquer or kill, must relegate back
To primeval barbarism, though Christian in name,
Civilization is advancing o'er a blood-stained track,
And doomed is the monster's despotic reign.

The scaffold, the faggot and guillotine terrible,
Alike are branded with infamous crime,
Wretchedly poor, and pitifully miserable,
A base cruel sentiment, wallowing in slime.

"Thou shalt not kill" has long been defied,
In the name of law by a groping age,
As martyrs to ignorance, millions have died,
E'er love could embellish the new century page.

Through psychic laws we are learning to read
Between the lines of the past and present,
In killing a murderer, you double the deed,
And ne'er help the soul to grow and repent.

Like gentuses, so are murderers born.
You are making conditions destructive to life,
For parents and offspring are tortured and torn,
Their spirits departing, with vengeance are rife.

Cur not the lip in ignorant scorn,
The light is here, though in darkness you walk,
"Thou shalt not kill," to generations unborn,
Will have passed the line of effusive talk.

The tiny seeds in earth's warm heart,
Have room and time to develop and grow;
So human germs, from the world apart,
The sacredness of life will learn to know.

Weaklings we are, while boasting our strength,
So little we know, and so much to learn;
But time there will be in eternity's length,
The highest and noblest is ours to earn.

In charity wait, and endeavor to find
Underlying all effects, a primal cause,
A long way its traveled, the human mind,
No cure for crime but by natural laws.

You may girdle the world, and the lightning chain,
Roam through space for profit or pleasure,
But greatest of all is happiness to gain,
And here it is without stint or measure.

No robbing another can ever bring
A permanent joy to great or small.
"Thou shalt not kill," through the ages will ring,
And happiness for each is love for all.

—C. M. Brinsmaid Barney.

A TALE OF A HALO—(Illustrated)—By Morgan E. Robertson. 50 cents.

THE KANKER AT THE HEART OF A GREAT CRISIS

Mr. Editor: In Light of Truth of Aug. 18 I notice an article from the pen of Nora Batchelor, headed with the following: "It is safe to say, and we assert it without fear of contradiction, that no convert to Spiritualism, during the past fifteen years, has ever yet heard or read Spiritualism as those peerless pioneers of the past set it forth from the rostrum and through the prints. What in the name of high heaven has come over this movement that we have to turn to the voiceless past for that vigor and ability now so sorely needed?"—Editor Light of Truth.

While the article which followed the above was splendid and the encouragement therein can not be but appreciated, I can not think the real cause of the conditions, stated in the above quotation, was touched.

To a student of economics the cause is definite and easy of understanding. At the birth of modern Spiritualism the economic conditions of this country were such that a millionaire and a tramp were rare articles. It was comparatively easy for a man with good health to gain a living, and as a consequence, the people were nearer that condition where they could "Love thy neighbor as thyself." These grand old pioneers of the past being surrounded by this better condition of love and harmony, would they not be in a better condition to receive those grand, uplifting thoughts from the "higher realms?" Contrast the spiritual condition of the people in the days of these pioneers with the spiritual condition of the people at the present day. Is it any wonder you ask, "What in the name of high heaven has come over this movement?"

You see conscientious men at the head of the spiritual press lashing the people right and left in their vain endeavor to compel the people to read of the grand truths of life here and hereafter. You see these men through the same press begging the people to support their papers or they will go down. Aye, begging the people to do a thing that duty alone should compel them to do. Why is this? Let us see.

Years ago a few men who thought that this world consisted of a small patch of ground surrounded by water, conceived the idea that the population of this earth was increasing at such a rate that they would soon be shoving each other off the edge, and one being stronger than his brothers, draws a line around a piece of land and standing thereon calls loudly to his fellow beings, "Beware, this land belongs to me; no trespassing permitted." Others learning the lesson did likewise, and as a result a few of the people soon had all the land confiscated and gave the balance of the people their choice of becoming servants to these landmasters or moving off the earth.

To some the condition of servitude became so galling that they moved off, and in their wanderings over the seas they discovered new land, inhabited by a weaker race of people, and being imbued with the same characteristics as their brothers whom they left behind, they plant their banners on the soil and declare loudly to the inhabitants of this new country, "Beware, this land belongs to us. No trespassing permitted."

Sending word back to their native country many of their fellow servants, seeing a chance to become masters, immigrated to the new country and, planting their banners by law of force,

staked off their claims. Between immigration and race reproduction this new country was soon all staked off, and when the later generations reached manhood, with the desire to begin life on their own responsibility, they looked around and asked, "Where is my claim?" The answer was, "The land is all taken. If you want land you will have to buy of some one."

"But I have not the wherewith to buy:"

"That being the case," says the master, "you till my soil or dig in my mines and I will give you a portion of what you produce."

And the servant by working from daylight to dark could make a fair living for himself and master. This system of land confiscation, after a few generations, was termed "Private ownership."

Some lands were fitted only for farming, others for mining, and so on. In the early days the master owning the mining land found it was necessary to exchange some of the products of his land for the products of the land of other masters, and vice versa. This necessity gave rise to a system of exchange called barter, which, being clumsy and unwieldy in its workings, was soon replaced by a medium of exchange, called money, and some shrewd individuals soon conceived the idea that under this system of private ownership, if they could only gain control of this medium of exchange they could not only gain control of all the land but the land masters and servants also. Setting themselves to work with this end in view they soon had laws passed favoring their ends and by a means called usury they soon manipulated this medium of exchange in a manner that the land masters became fewer in numbers and the servants greater.

Invention goes on and improved machinery soon does away with the necessity for so many servants, and as a consequence some of the servants are turned out on the public highways and become tramps, wandering from place to place, encountering at every turn that same sign, "No trespassing. Private grounds."

Hungry and footsore he wanders at last to one of the few land masters and says: "Please allow me to toil on your lands or dig in your mines, and I will toil cheaper than your other servant."

The land master, patting the tramp on the shoulder, places him on his lands or in his mines and turns the other servant out on the highway, who, in his turn, tramps until hungry and footsore, then goes to the master and offers to work still cheaper than his brother servant, and so on. Brother Spiritualists, can these servants be anything else but enemies to each other? Can the servants and masters be other than enemies? Enough of this story.

When we want pure, fresh air, do we go to the miasmatic swamps? Can we exact pure, sublime inspiration from a race of people whose economic conditions make them hate each other, yes, even murder each other? Can we expect that divine inspiration from a race of people whose economic conditions force them to spend their whole time in an effort to gain a bare existence?

What is the condition of our best speakers today? Face to face with want. The few who would help the movement are unable to do so for the

reason they have all they can do to keep up in this race for an existence. Are these conditions conducive to such inspiration as our pioneer speakers received? Never. As the quality of the inspiration a man receives is gauged by the conditions surrounding that man, we need not look for any improvement in the ranks of our workers until we surround them by conditions that will induce that improvement.

Brother Spiritualists, as the demon "Private Ownership" is the direct cause of this depraved condition surrounding man today, compelling him to hate his brother, compelling him to degrade himself to his master for a mere chance to live, and keeping him in that degraded condition of slavery, it is self-evident that its antithesis, "Public Ownership," is our only remedy. It is more evident when we consider the fact that public ownership does away with the master and servants, the millionaire and the tramp. Owning all things collectively gives all an equal chance to live. All having an equal chance to live means that men will not be enemies, as under private ownership. Consequently love will naturally replace hate. Love and that desire within you which constantly leads you upward will place you en rapport with those higher spheres, and then you will have no room to complain of the lack of grand and glorious thoughts emanating from our rostrums.

Hoping and praying that the Spiritualists of this country will give this question the full consideration it demands, and once becoming convinced of its truth, boldly and fearlessly throw off their coats and enter into this work of emancipation of men from the clutches of selfishness, greed and hypocrisy, I am, yours forever for truth,

R. H. McDOWELL.

Salem, O.

FAITH.

For all time this word has held a sacred place in the hearts, or rather minds, of the human family.

It has dominated the religious thought, and held pre-eminence throughout all religious instruction.

It is still, and must remain, a powerful word. But the wise ones of today do not pin as much of their mentality to this word as in all the past decades.

In a sense, man has risen above the use of this word, as commonly applied. True, there are many things not yet fully demonstrated that require this term to keep mankind in touch with all invisible nature, both material and spiritual.

And again the masses have not cultivated the spiritual faculties sufficiently to understand the instructions themselves being handed down from the home of spirit, and so of necessity must have Faith in those who do perceive and understand, that they, too, may grow in spiritual attainments, nearer the great unknown, and be better fitted to take up the threads of life and go on inquiring, unfolding and perfecting according to God's design. For naught was conceived but good, and all spirit must search for this perfection, that the errors that lie all around may prove stepping stones to higher conceptions of life, and not prove a hindrance unto you, and if these things vex you and perplex you, and you falter, seeing not the good that could result therefrom, let your endeavor keep some other from like experiences.

When all shall endeavor to clear the rubbish from the lives of all mankind, then shall we begin to understand the true need of earthly existence.

Faith you ever should have that spirit is eternal and progressive; and that truth is as the fountain of everlasting life unquenchable.

Errors may arise and seemingly choke out all good; but put your faith in divine spirit, and grow strong in the knowledge that truth will prevail, and even though the span of physical life may not bring you the peace that passeth understanding, still will you have grown beautiful by the strength of spirit, gained through the faith exercised, that kept your spirit elevated above the errors through which you made your earthly pilgrimage.

Besetting sins have been pointed out and enumerated, and set down to the charge of natural depravity. But mine is a different solution. No such thing as natural depravity ever has been or ever will be.

Ah! the wise ones say, how about hereditary taints?

Not natural sin, my brothers, and sisters, but unnatural.

I charge you to bend every energy to the task of making conditions for the coming generations so good that they may be natural, and enjoy God's inheritance; namely, health, strength and beauty.

When these physical possibilities are obtained then can the true man, namely, spirit of man, attain a much more exalted degree of perfection, while incarnate, than can with present conditions be attained after many decades of decarnate experiences.

Seek for expressions of faith that shall strengthen the faltering ones, and build for them a causeway over which they may feel secure, even though the troubled waters of doubt surround and threaten their progress.

Prove your truth by every available process, and live the idealities you make for others, that others may understand the source of your inspiration, and strive to attain that which has so apparently been unto you a blessing. MRS. F. A. PROSSER.
Olean, N. Y.

OBITUARY.

Joliet, Ill.—J. B. Wilson passed to spirit life Friday, August 3, aged 82 years. About 23 years ago he investigated Spiritualism, since which time he has been an ardent advocate, ever ready to express his views at favorable opportunities. We already have had a comforting message from him, in which he tells of the beauties of the other side. He received great pleasure in reading *The Light of Truth* and the *Progressive Thinker*. RALPH WILSON.

DR. TALKS OF FOOD.

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of eating. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." W. B. CONWAY, M. D., Pres. Athens, Ga., Board of Health.

(From the Progressive Thinker.)
THERE ARE NO DISEMBODED SPIRITS.

A Communication Written Independently in the Presence of Oscar Ward, the Medium, at New Canton, Ill.

That is, all spirits have bodies, all spirits are material; for I hold that what is not matter, nor a property of matter is not anything. A spirit is not a nonentity; and that it has a real body, though not of the flesh and blood sort, has been the constantly iterated and reiterated teaching of spirits. Whenever spirits have appeared in any age of the world, they have always appeared in bodies; but does it not follow that spirits are matter, and that all bodies are material? That depends entirely upon the definition given to the terms matter and material. I give you one definition of matter, that which is visible and tangible. This is doubtless the common or ordinary conception of matter, namely, that which can be seen and felt by the external senses of sight and touch. According to this limited definition spirits are not matter, neither are spiritual bodies, nor any of the invisible and intangible elements and forces of the universe which are known to exist all about us. In fact every form of matter known, may, by chemical and mechanical processes, be made invisible and intangible, and in that sense to become no matter—that is, immaterial; yet by no means does it become annihilated by any such process. I also give the definition, elementary substances, perceptible by any of the senses. This enlarges the conception somewhat, but yet if merely the external senses of sight, hearing, touch and smell are meant, the term matter would still not include either spiritual bodies, or even many of the impalpable forms into which matter may be converted, and which are not perceptible to these senses. I add this comprehensive definition of matter, in a more general and philosophic sense, the substance of which all bodies are composed; the substratum of sensible qualities, though the parts composing the substratum may not be visible or tangible. This conception of matter which is that now becoming prevalent among scientific and philosophic minds, takes it out of the exclusive realm of the external senses and makes it the substance of which all bodies are constituted. Substance (from sub, under, and stans, standing) is that external reality which stands under the visible and tangible forms of things, and in its infinite modifications, changes and activities, produce the endless variety of those forms which are their qualities. (Substratum is that which lies or spreads under, and means substantially the same as substance.) This larger definition of matter, as every one can see, makes it an altogether different thing from the former crude and limited notion, and we add to it the conception as some do, and as seems unavoidable, that all the intelligence which we see active in the universe is inherent in this "substance," but manifested in different degrees in its varied forms, then we have the idea of spirit, which is the underlying, all-pervading source or cause of all the phenomena of the visible world. According to this definition matter and spirit are from and of the one universal and external substance, or rather, as matter in its ephemeral forms, is but a modification of spirit, which is the one eternal reality. In its crude and more inert state it has less of activity, life intelligence of spirit in its finer, more spirit-

ualized condition it has more and more of the qualities as it approximates to pure spirit, or spirit wholly free from matter, in any degree of refinement, it may not be safe to affirm, since we know of them only as conjoined. We can separate them only in thought, not in reality. To say, then, that spirit is material, and that when it is not matter it is not anything, is evidently a mistake, if by matter is meant that only which is perceptible by the (external) sense. But if the meaning of the word matter be enlarged to include the underlying substance of all things, then it is equivalent to spirit. By a spirit is of course ordinarily meant an individualized, finite, intelligent being, not robed in flesh. If this has once been clothed in a body of flesh and has laid this aside, it is correct in one sense to call him a disembodied spirit, but yet the term is inexact, since it may be taken to imply that he is without a body of any sort. This no spirit has ever claimed. CLAY.

"CAESAR'S COLUMN."

Abbie W. Gould.

Communications are often given to me which I find afterward are true prophecies of events, and their fruits. The one below was given at the time of Carnot's death in France, and purported to come from the spirit of Thomas Paine. It was thus:

Death of Carnot? Yes. The time is ripe for the greatest uprising the world has ever seen; hotter and hotter wages the blood in the hearts of both friend and foe. It is the onward march of the centuries. Side by side, freedom and slavery, rapine, woe and famine stalk.

The "mills of the gods" have begun to grind, and not until the last grist is through, and woman, man and child shall know what freedom means, will the grinding cease.

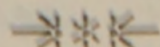
The "Age of Reason" is past; the age of lawless bigotry begun. With pure gold in the crucible, the smelting process is being subjected, that shall bring this Union and its surviving people to an issue such as never before confronted a people. In the animal forces of beings, called men, slumber passions that are devilish, diabolical and unsatisfied, and with red rapine, will they murder, plunder and pillage. Sisters and Spiritualists everywhere—conserve, conserve your forces, for verily you are to be the salt that shall save the whole mass from demoralization. Throw open every avenue, for the coming in of your angel friends. The forces of evil are drawn up in line of battle, for they know their time is short. I love this republic, I love its interests, and though maligned and misunderstood in the past, I still stand on many of the same issues I stood when in the body, and penned those sentiments which made me many enemies. I see in many ways I was wrong, but I love freedom, and from this side, with many others, I have come to the grand rally for the last call by God Almighty to the embattled hosts of heaven. Be warned, watch and wait, it is night unto your doors. THOMAS PAINE.

From a private message.

FRIDAY IS ALL RIGHT.

Friday as an unlucky day has lost its grip. Superstition regarding beginning great enterprises on that day is fading away. Great steamers start on long voyages every Friday in the year, Good Friday included. Journeys of all sorts begin on Fridays, and the sixth day of the week has no more terror

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now to the average man than the first day of the week. People even get married in Friday. There are multitudes who make their advent into the world on that day, but that is not their fault.

The Ant and the Grasshopper.—When it was become winter the Grasshopper went to the Ant and asked for a cold handout or something.

"No," said the Ant, "it is useless to importune me. I am adamant!"

"And what," exclaimed the Grasshopper, turning away, "is to be expected of a — ant?"

This fable teaches us that one may be shiftless yet extremely witty.—Detroit Journal.

See our New Premiums.



SAYINGS AND DOINGS

*** OF ***

Rev. Dr. Talkwell,

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

THE SCIENTIST AND THE THEOLOGIAN, AS CONTRASTED
BY DR. TALKWELL.

As Dr. Talkwell stood up before the large audience that greeted him last Sunday morning, instead of beginning his report as usual, he spoke as follows:

"The meeting in our city of the occasion of scientists are brought to us a large number of very distinguished men for whom I entertain the most profound respect. These men, I believe, are the hope of the world. It is in these men that we must look for our saviors, our deliverers, our redeemers. Science is the real Messiah for which the world has been looking for so long. Theology has always been talking about a Messiah, while science has been quietly preparing his way and making his path straight. The scientist has always been a man of action; the theologian a man of talk.

"What is the difference between a scientist and a theologian? Both are trying to account for the universe. Both are attempting to give us something of the past history of the earth, and to peer into the future destiny of the earth that lies before us. Both the scientist and the theologian, each in his own way, is trying to give us an explanation of this wonderful universe in which we find ourselves.

"What, then, is the difference between a scientist and a theologian? These men are alike in one more particular, at least, namely, that they are not content to eat and sleep, work and play, live and die with no interest in such great questions as Who are we? Whence did we come? Whither are we going?

"But in attempting to answer these questions there is a radical difference between them. The theologian assumes that he has a revelation from God which fully answers all these questions. This naturally leads him to confine his inquiries mainly, if not wholly, to this revelation. The scientist, on the other hand, either denies or ignores such revelation and turns to the universe itself to learn what he can from study of its laws and forces. The theologian studies a book. The scientist studies a universe.

"With the Bible in his hand the theologian feels sure he has the key that will unlock all mysteries; answer all

questions. The scientist makes no such use of the Bible. He may use the Bible as a devotional book or imagine that he finds in its pages good ethics, but when he really wishes to discover any truth concerning the great problems about us he appeals to some source of scientific investigation.

"What the theologian hopes to find by Scriptural exegesis, the scientist seeks in the rocks. The theologian tries to learn of heavenly mansions by burying his face in a dusty volume, while the scientist really discovers innumerable heavenly mansions with the telescope and spectroscope.

"The theologian feeds on speculations and inferences. The scientist weighs and measures. The theologian withdraws from nature and becomes encased in the real world by the walls of his study, but the scientist gathers truth from fields and woods and mountains. When the theologian wishes to know more about his fellow-man he fills his soul with the fantastic sayings of the church fathers or the fables of John Bunyan. The scientist seeks this same information by the methods of modern sociology. The theologian makes a pilgrimage to the Holy Land to pull over again the straw and chaff of ancient tradition and myth. The scientist makes a pilgrimage to arctic seas or to tropic forests to gather fauna and flora to enrich the museums and libraries of the world.

"The theologian poisons his lungs and brain by breathing the noxious air of an unventilated study, thus making himself the easy victim of morbid fancy and abnormal whim, while the scientist is laying the foundation for right thinking by inhaling the oxygenated air of the glacial regions, or tramping over plain and hillside in search of fossil and boulder.

"The golden age of the theologian is in the past. According to him the world reached the zenith of its revelation sixteen hundred years ago. If we wish to know the truth we must look backwards, not forwards. Revelation closed centuries ago, since when heavens have been dumb. The eye of the aspiring theologian is turned longingly toward the Orient. The dead languages, the mouldering stone heaps of the east are to him of greater import than the restless discovery and revolutionary invention of the west. He decides everything by default dis-

misses and confirms everything by cutting corners.

"The golden age of the scientist is the future. According to him the world is yet only on the threshold of revelation. If we wish to know the truth we must look forward, not backward. The books of God's revelation are just beginning to open, and the heavens are whispering secrets which they refused to tell the ancient peoples. The eyes of the tireless scientist are turned with faith toward the Occident. He leaves the dead to bury the dead and continues to harness his chariot of progress to wave and wind and electricity. He decides everything by experience and confirms everything by experiment.

"Among scientists there is a practical agreement the world over; but the theologians are in a constant state of violent disagreement. The scientist welcomes every new theory, and gives willing place to unexpected discoveries. The theologian frowns at new things, and fights to the last against new light. The scientist regards truth as something that is unfolding, unfinished, in a state of evolution. The theologian tenaciously clings to his last dogma as something finished, incapable of improvement, infallible, impeccable. In the mind of the scientist God is creating the world now. In the mind of the theologian, God has created the world and is resting.

"The study of science engenders no schism, creates no enemies, fosters no persecutions. The history of theology is the history of schism, war and persecution. The scientist beholds the universe as a stable thing, governed by unchangeable laws, absolutely indifferent to petition, coercion or bribe. The theologian conceives of the universe as governed by a Being whom petition can change, importunity can modify and sacrifice can placate. The scientist sees no room in the universe for caprice or pity or patronage. The theologian seeks to clothe the Father of the Universe with the vacillating likes and dislikes of an earthly parent.

"The theologian essays to discover the attributes of God by syllogism and metaphysical distinctions. The scientist acquaints himself with the attributes of God by looking calmly and squarely into the facts of nature. When the theologian wishes to prove anything he cites authorities, quotes dignitaries. When the scientist wishes to prove anything, he turns to the indubitable facts of the universe.

"The assumptions of theology can be learned by the lazy and the arrogant. But science has no royal road; all its devotees must be humble, sincere workers. The deductive method of the theologian finds its choicest tidbit in the ambiguities of the Apocalypse and the Prophet Daniel. But the inductive method of science prefers the homely diet of every day facts and tangible evidences.

"I do not wish to ignore the fact that the trend of modern theology is in the direction of science, and away from ancient tradition and church

form. I very gracefully remember this while I am saying all these things, and yet I wish to drop this caution, lest so far as theology influences any man's thought it is in the direction as above indicated. Neither do I wish to infer that all preachers are theologians, and therefore come under the opprobrium of theology. Many preachers, by instinct and education, are scientists, rather than theologians. They constantly appeal to the natural facts of religion, rather than the historic, traditional facts. No doubt the tendency of the pulpit is rapidly in this direction.

"Perhaps the day is near at hand when the preacher's library will be mainly a scientific one. I sincerely hope so. For whatever else may be said of the church, it stands today as the most potential institution for popular education of which modern society can boast. It has the machinery and facility for doing a great work in dispelling the darkness of ignorance and bringing in the light of scientific truth. The work the church has before it is a double one. First, to eradicate the poison weeds that theology has so faithfully planted and cultivated, and second to prepare the ground and sow the seed of scientific truth, which will bring forth an abundant harvest.

"But I do not allow my anticipations to shut out the ugly fact that it is only a small minority of the churches that has laid aside the useless task of perpetuating theology; that has taken up the healthful, constructive one of teaching the people the facts revealed by science. The day is rapidly approaching when the savant and the philosopher will take the place of the preacher of theology.

"Our preachers will then, indeed, be prophets. Then, indeed, will the pulpit be a watch-tower and its occupant a watchman forestalling real dangers, predicting actual calamities, saving the people, not from an angry God, but from the outraged laws of nature; saving them not from an omnipresent devil, but from the omnipresent, irrevocable forces of the universe."

Jesus said on one occasion while speaking on this same subject,

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer them that are entering in to enter."

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves."

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

"Ye blind guides, which strain at a gnat, and swallow a camel."

CLAIRVOYANT PROPHECIES.

By M. F. Conaghan.

While residing in Providence, R. I., I went to a town near by with a lady friend and saw a sign out that attracted our attention. "Clairvoyant Readings." We went in and had a reading. She told me that I had just had "a summer's pleasure that would be a bright spot in my memory all days," which was and is correct. She then told me I was going a very long journey west, and that my family would hold in the southwest part of

the city. We had no intention of going to Iowa to live, but we did so, and built where she said we would. She also told me that I should be very sick in four or five years after we built and that I "would be given up for dead and the neighbors called in," which was absolutely true in every particular. That was some power of intelligence beyond our earthly comprehension. That was no reading of any human mind.

Another time in a strange place I went to a clairvoyant, who told me events that are now working out and have been for ten years, and when she

had finished I said: "I forgot to ask one question I wanted answered."

"Ask your question," she said; "I am nearly out of the influence, but perhaps I can answer it."

I told her an aunt had gone to California and we feared she was dead, it was so long since we had heard from her; could she find her for me? "Put your mind upon her so you can picture her face, features by features, just as if she was before you, and I will see what I can do. I wish to see the materialization of the picture your thoughts make." I could always picture anything I wished, and did as she

requested. Suddenly she sprang up, clapped her hands in delight. "It is F— G— you want to see." She had given the lady's name before she married. It seemed she had known her then. She said it was the finest test of her own power she had ever had, and that my aunt was well and I should hear very soon from her, and I did.

Professor Oliver Lodge says, alluding to psychic phenomena generally: "It rather feels as if we were at the beginning of a fresh branch of science."

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

"IN TOUCH WITH GOD."

Few persons understand just the proper way to bring themselves in touch with the Infinite. In touch with the Infinite, means harmony and peace to the soul. It means a lifting up into the realms of the unseen. Every immortal soul may be the temple of the living God where God will make His presence known in a more forcible manner than He will within the enclosure of brick walls. One may develop his soul to such an extent, that he may frequently realize the presence of God within.

Every soul has within itself the God principle, the power of growth and reproduction; the power to create perfection or imperfection. A man who creates a good work, who makes of his own soul a temple of light wherein all good works are made clear, has a perfect right to call himself a son of God. The man who lives largely in the material and does not allow himself to be dominated by the spiritual, is a son of man and not the son of God. Adepts in the far eastern countries believe that they must punish their material bodies in order to bring themselves in touch with God or their own souls. A well balanced man, one according to the divine plan, will have a strong physical body as the receptacle for a well developed soul. It is possible for material and spiritual to be in harmony together, but this can never be until a person understands the laws of his own organization; the higher laws I mean. A material body develops temporarily a brain that understands the power of thought and the results of excess, in any way, and a soul that thoroughly understands itself as well, the brain and the body.

It may not seem possible that a person who is obliged to perform hard manual labor from day to day, may be able to give time to the development of his higher nature, his soul. There is always time for thought, however, and ultimate good will eventually result from the desire for understanding. It may take longer on the part of some than others, but as I have said, a strong desire is always rewarded if it is continued long enough.

The adepts of India carry their inner development to an excess. They are pitiful objects to look upon—pale faced and shrunken in appearance, but the perfect state of happiness and inner peace which they have found, is not to be imagined by the ordinary individual. They have reached the state where they may transport their souls to any point. They have reached that soul development where the weaknesses of the material body are not realized.

These pleasures of the physical are not to be compared to the inner peace and joy that comes to the soul when it is in touch with God. It is that peace which passeth understanding; that peace which the world cannot give; that peace which is experienced continually in Heaven.

Love is of the soul, and every individual knows how it seems to have a loved one near. In touch with God, means also a highly developed state of

love. Love is the star from whence all the other virtues radiate. If there was more love in the world, there would be less evil than there is at the present time. You may say that Heaven is a place, but love is the state of being in Heaven. When I speak of love I refer to the pure love of the soul. The love that endures forever. The mother's love for her child is the soul love; the love that is experienced on earth, in Heaven and through all eternity. When the soul is embodied, this love finds expression through the body in tender words and caresses. Love itself is stronger than thought or expression. It is feeling that creates the greatest happiness of life.

In touch with God, will cause one to say, I am willing to endure what comes to me, for through the medium of my own soul, I understand what awaits me beyond. I understand that it is not by God that I am made to suffer, it is through mistakes and misunderstandings upon the part of myself or others that inharmony is brought into my life. People are very absurd in their ideas toward God. They say that he is perfect and yet his anger is terrific toward those who disobey Him. Suffering and torment are pleasing to a God, who is supposed to be thoroughly unselfish. A torn and bleeding figure of a beloved child is the result of His orders, and yet a human parent who is supposed to be on a lower scale than God, could not endure to see the child of his love suffer. The time is coming when people must grow out of these unreasonable teachings; when people must seek out the truth from within and by so doing bring themselves into touch with God.

I guess that is all that I will write on that subject this morning. I don't know whether you like that kind of theology or not. It's the true one though. Myron Reed has said since he passed over, if any man is in doubt as to his identity, let him go into the fields and study nature. She will prove to him whether he is a child of God or not. So far my subjects have all been extemporaneous.—Harry.

The above communication, (being one of a series) was received by the father and mother of the late Colonel Harry T. Davis, through the mediumship of Miss E. M. Weatherhead, of Denver, Colorado, whose gift is automatic writing.

Harry T. Davis passed to the higher life August 6, 1897, as evidenced by a proclamation published in part at the time of his death, and signed by Adjutant General C. M. Moses and Governor Alva Adams.

Very shortly after his demise, the father, Mr. Henry L. Davis, and the mother, Mrs. Carrie L. Davis, (who are now residing at the Glenarm hotel in Denver, Colo.) commenced a series of investigations as to the future life, being prompted so to do, solely on account of several very remarkable occurrences which came to them in different ways. Miss Weatherhead seems to have been chosen as the one through whom the spirit of their son could return and write his experience

since leaving his material body, describing particularly what he passed through and the beautiful life that awaits all beyond the grave. The parents are well pleased with their investigations and are very happy over the results.

Miss Weatherhead is the daughter of Charles E. Weatherhead, the well known Denver hatter, and was born in Franklin, Mass., from which place she came with her parents when she was 2 years old. She was educated in the public schools of Denver, and afterwards she attended Wolfe Hall seminary. She is about 21 years of age, and is a brunette. She has never known ill health, and her manner is frank and independent yet unassuming.

Miss Weatherhead's most marvelous gift is the transcribing of messages from those who have passed beyond the border, the messages coming without any exercise of thought on her part, she being totally unaware, when writing the messages.—Pueblo, Colo., or from whom received, so much so that she frequently carries on conversations with a room full of people on various subjects while her hand is writing the messages.—Pueblo, Colo., Sunday Opinion.

FATE OF PROF. ANDRE—WHY I KNOW IT?

I deem it not only proper, but my duty to give a short sketch of my life and the conditions under which the fate of Prof. Andre was revealed to me.

I was born 43 years ago near Canton, O., where I remained until my 18th year. With a common school education, I left my native town. Later on I entered the Rochester Business university.

Some years later business interests called me to Southern Russia, near the Black Sea, where I remained for some years. Later on my wanderings took me farther east to Baku on the Caspian sea, where I remained a year. From there I had an engagement with the Egyptian government, which took me to lower Egypt on the African coast on the Red Sea, opposite Mount Sinia in Arabia. After a year's sojourn in the land of the lotus flower, I returned to my native country by way of Alexandria and Liverpool in 1887.

In 1889 I left New York for the Persian capital, Teheran. It was while living here that my clairvoyant powers were unusually strong. While at Teheran I wrote to a friend in Russia an important letter. As I failed to get an answer I wondered why. It was revealed to me. The letter was left sticking inside of a mail bag and consequently was lost.

In the summer of 1892, while the cholera was raging over southern Russia and the far east, my only way out was to travel about twelve hundred miles through cholera infected districts by way of the Caspian sea to Batoum on the Black Sea. After leaving Teheran by caravan, taking the northern route to the Caspian Sea, I had my doubts of ever seeing the States again. One early morning I saw myself (clairvoyantly) passing through the cholera districts with death and sickness all around me; then the scene changed and I saw myself in my own home again in Ohio. After that cholera had no terrors for me. Some time after reaching home I wrote an important letter to the Imperial Banking company of Teheran. About the time the letter was due there I was made aware of the answer, which a letter five weeks later proved.

Among the inventions I have made are the following: An automatic gate for railways, an automatic landslide indicator for railways, and a combination water cooler and filter.

FATE OF PROF. ANDRE.

The scene around me was one of the far north, all around me I saw nothing but ice in all shapes and forms; parts of it seemed level enough; away to the left from where I stood arose a very high peak of an iceberg. Suddenly we all looked up, for there were other people standing around me; short, heavy set, with fur clothing on them. We were all watching a balloon which was coming from the direction of the peak. As it came nearer we saw it had collided with the iceberg, the lower part of the balloon seemed to be all mixed up. First we saw two men fall out and strike the ice with great force; the third man fell later. He seemed to wear a beard; with him also came down what looked to be a large folded umbrella. Neither of the three men tried to hold on to the balloon as they fell out of it. A boat some 10 or 12 feet long was hanging to the lower part of the balloon. After the third man struck the ice the balloon seemed to rise again and passed out of sight, to our right. The scene then closed.

The only explanation I can give why the fate of Andre and his two companions was revealed to me, was that I often wondered what those explorers would add to science and the geographical landmarks of the far north in the 20th century.

Future explorers may hear the same story from the natives as I saw it; the last chapter in the search for the North Pole. If parts of the balloon are ever found, it will be hundreds of miles from where those gallant explorers gave up their lives in the interests of science.

LOUIE HUMPHREY.

Washington, D. C.

FRIENDS HELP.

St. Paul Park Incident.

"After drinking a cup and a half of coffee once a day I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. Mrs. H. A. Hober, for many years State president of the W. C. T. U., a personal friend, told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum Food Coffee.

"Another lady, Mrs. Mary Baker, of Red Wing, Minn., had been troubled with chronic dyspepsia for years and found immediate relief on ceasing coffee and beginning Postum Food Coffee twice a day. She was wholly cured. Mrs. Judge Stocker of Minneapolis told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking Postum Food Coffee."

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." Mrs. Mary Harrington, St. Paul Park, Minn.

Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL. - - - EDITOR.

Vol. xxvii. Sept. 1, 1900. No. 9.

TERMS OF SUBSCRIPTION.

One year	\$1.50
Six months75
Three months35
Single copies05
England or Europe	2.00
India or Australia	2.50

Obituary notices of five lines inserted free; 10 cts. per line over that number.
Advertising Department—H. G. Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

The Light of Truth can be found on sale at the following news dealers: Boston, Banner of Light; New York City, Brentano Bros., 31 Union Square, and F. P. Evans, 103 W. Forty-second street; Cincinnati, The Cincinnati News Co., 127-9 Shillito Place; Chicago, Chas. McDowell & Co., 55 Washington street.

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

I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMNER.

Where want crouches upon the marble steps of affluence liberty is a sham and religion a mockery.

The Philippine war thus far has cost \$186,678,000, and incidentally 5,000 soldiers, killed and wounded.

The lesson of history is that liberty and social prosperity always go down when the natural resources, the fruits of genius and the civil law pass from the control of a people.

The paper by Dr. Talkwell in this week's issue is a magnificently terse and complete exposition of the difference between the scientist and the theologian, differences which will make up the "irrepressible conflict" between the two until theology, as we moderns know it, becomes a bad memory. Dr. Talkwell is certainly performing herculean labor in these papers. He is thoroughly acquainted with the craft he criticises and writes from an abundance of experience.

Spiritualism has received another "death blow." This time it has been administered by that redoubtable champion of telepathy run mad, Thomson Jay Hudson, L. L. D., in his reply to Prof. Hyslop in the August Harper's Magazine. No arrangements for the funeral have yet been made, and the Spiritualists will probably go on nursing the corpse as they have done during the last fifty odd years. Spiritualism has been killed so often that the catastrophe is becoming quite commonplace, and to note or comment on the weapons of destruction is a mere waste of time and printer's ink.

The greatest tragedies of life never find their way into print.

ALONG THE LINE OF THE AWAKENED SOCIAL AND SPIRITUAL CONSCIENCE.

We now begin to see why an editorial in these columns entitled "A Few Plain Words," under date of July 14, was written. In much concern of mind but without trepidation, and buoyed by a strength and an inspiration safely to be relied upon, those lines were penned. A view backward and forward intelligently directed by superior minds enabled the pen that framed those words to place before the Spiritualists of the world a situation that has given rise to responses of various natures without a parallel in the career of the writer. Largely suggestive, and of an inquiring tenor, purposely set forth, some of the passages have been taken up by gifted and unselfish correspondents and a wide latitude has thus been given to the questions raised.

Many of our deepest thinkers have taken these matters into consideration and many of their thoughts upon them have reached this office and have been printed. More are to follow, doubtless, as time goes on. Even the spirit spheres have been touched to the outward word and from such thinkers as Prof. J. R. Buchanan have come the voice of warning and counsel calling earth people to a consideration of the great crisis now upon us.

To our mind there is no question but that this crisis has its cause in political and social economics. We have long contended that fact—and have been belabored by mediocre critics for it. But of that there is little to speak of. It is easy enough to criticise and to find sophistry to explain away unwelcome facts. But sophistry answers nothing. No position taken by this paper upon the situation now confronting us has been successfully answered by any critic, nor is it likely to be. The consensus of the competent is wholly the other way, and, knowing the right, the right will be pursued. Spiritualists must rouse themselves to the consciousness of vital defects in our economic relations. In these relations lies the root of that hatred which is devouring us. And yet, LOVE IS THE DOMINANT LAW OF THE UNIVERSE. We can not overthrow that law, and we are to come unto its workings ere Modern Spiritualism shall be the constructive religio-philosophy of the world. We are constantly kicking against the pricks and our bruised feet and clogged brains are our reward.

In the masterful article on another page over the signature of R. H. McDowell will be found a disquisition of the crisis that no reader of this paper can afford to overlook nor neglect to ponder upon. This article is, all in all, the most succinct outline of the situation, and the completest answer to the questions involved in that editorial, that has yet come to hand. Mr. McDowell strikes the dragon's tooth in going back into the doctrine of selfism in land tenures. This is the bottom of the whole economic death of civilization. Upon it has been reared "Caesar's Column," a baleful pile of skulls and bones of outraged, robbed and plundered humanity at the hands and in the wake of a dead conscience. The vengeance is being wreaked upon the Spiritualists, hence the apathy, the dumb forgetfulness of duty and the petrification of intellect among them when it comes to the work of awakening the social conscience.

O, brethren, if you will but see the soul forces before the forces of Moloch, like the ashes of Vesuvius, sift too far down upon the visual line of the time! If you will awake and throw off the incubus of self and pride and power, and be one with the legions of heaven, who look to you

for so much! For, having much, much is demanded of you.

MR. F. W. H. MYERS.

The course taken and the conviction arrived at by Mr. F. W. H. Myers, the president of the Psychical Research Society, forms a theme that may well challenge the admiration of mankind. Here is a man, a distinguished literateur, a keen observer, and withal a devout soul, who has plodded his way all through the devious paths of orthodox faith and skepticism regarding the hereafter, his course of inquiry extending back more than a quarter of a century, until he is competent to declare that he has found all that his soul wished for, viz, the satisfaction of knowing that the so-called dead can and do communicate with the living here on earth. For himself the conviction has come through varied personal experiment, binding, of course, on no one but himself. He has been methodical and careful. He has sifted every theory to its bottom pertaining to other than the affirmations of the spirit world regarding psychical phenomena. He has applied them all to the central proposition and they have all failed to meet the fact. Like Professor Wallace, the facts have conquered him, and manfully has he acknowledged his convictions.

The Society for Psychical Research is so constituted that the conclusions of any one of its members are not binding on the society as such, therefore Mr. Myers' conversion carries no official weight. But it does carry an enormous moral weight and influence. Second to none among his associates as an experimenter and cautious observer, his avowal of the transcendent truth of spirit return must be, and will be, considered of great importance among investigators everywhere. The Society is to be congratulated in that it possesses such men as conferees. To them thousands who, by training and experience look to others as authority for their own course, are turning. This is particularly true of the clergy. We have no doubt that many of these professionals are taking their cue from men like Mr. Myers, and are trimming their sails to catch the new wind. They more than any other class see the handwriting on the wall which long ago read out the doom of cruel creeds and a soulless Godhood. There is much encouragement for Spiritualists in avowals such as Mr. Myers makes.

Count Leo Tolstoi, the only man of prominence in Russia who dares speak his mind, severely arraigns Christianity for every drop of blood that has been shed in China during the present outbreak.

"I would gladly accept the report," he says, "that only blind fanaticism rages with fire and sword in China, but I know it is not so. This revolt is the result of long continued, of perpetual, persistent and seemingly endless oppression.

"The Chinese body politic has risen to shake off the yoke of that civilization which bored its dirty fangs into China's very flesh. Cruel, nasty fangs—different in every respect from the white hand of brotherhood, of which we read so much.

"Europe is lying when she styles the present necessary armed interference in China, 'a war for civilization.' This is a war bred by oppression and conducted for the sake of oppression."

See our New Premium offer on page 5.

THE FRUIT OF RAPACITY.

No thinking mind can turn to the social system of our time and not feel the quaking of a volcano. Oppression is in the very air and the elements which everywhere penetrate society are no where better observed than in the various forms of class legislation. The office of the politician, like that of the religionist, is to burden the people with laws enacted in the interests of certain classes or schools. In this way the high prerogatives of true politics and social economy have been lowered to the behests of the self-seeking and the intolerant.

We can scarcely turn the eye upon the law records that we do not see this prostitution, and the question whether our ideas of representative government are misspent and abortive is fully answered and in the affirmative.

Abortive likewise is the effort to convince the beneficiaries of favoritism than any criticism upon this degeneracy is not inimical of our institutions and liable to foster a discontented spirit. But the army of the discontented is the army of social and spiritual progress. The discontent is already here.

RAPACITY'S OPPORTUNITY.

As soon as an interest assumes proportions of public benefit it becomes absorbed in the maelstrom of monopolistic combination. This in the economic sphere. The same element of rapacity works in sectarianism, and in proportion that free thought and free speech become the boon nature intended in the progress of the race, they are sought to be throttled and crowded out.

The rapacity of human nature is its most dominant feature when brought in contact with the things which minister to commercial ease. It crops out invariably when the individual becomes possessed of power to control the actions of others. The past history of oppression should be sufficient to prove the folly of depending on a ruling class to redress wrongs. The genesis of all wrong lies in the dominant passion of man, which is rapacity. The tooth and elbow conserve might and power. In the endeavor to choke off tyranny humanity divided into parties is constantly forging chains for itself and for posterity. The pyramid of society is on its apex. We are all the while looking about for props and guys to support it. The center of gravity, which is that part of human nature akin to Godliness—the generous, the soulful, the just, all this is shifted to one side by the preponderance of rapacity, and the pyramid stands trembling, and liable to topple over and crush, not only the supporters of it, but the loyal and true.

THE MOUNTAIN AND THE MOUSE.

Of the men who blindly follow the glow worm and refuse to see the fire lighted peak, now is the time to ask, what means the reverberations we hear in the bowels of the industrial and social mountain? Do you think that the mountain is going to spew forth a mouse? Do you imagine that the cry, Wolf! wolf! when the wolf is somewhere else is always to fool the children? For long years the productive classes have been harrassed by the clamors of certain showmen who have beseeched them to listen to the bellowing of a dream mountain, and while they have run to the mountain, and have watched it heave and heard it roar, not even a mouse has crept out, but the wolves have slinked behind them and bit their heels. And they have gone back to nurse their biting wounds, and the mountain has kept on with its roar. The showmen

have always said it was a phenomenon to teach the people the danger of discontent; that the powers which rule are of God, and the people must be content—and pay tribute to the showmen.

THE ASHES OF THE INDUSTRIAL VESUVIUS.

But there are dream mountains, and there are mountains of stern reality. Looking after myths so long the people will not see the towering pile of destruction. The revelers in the great arena of Pompeii would not believe the holocaust of fire and ashes was upon them. It is related that there was to be an encounter between a human and a lion. How like the arena of modern life where society sits enshrined and indolent gazing upon the combats of the gourmand world! But the lion in the arena of Pompeii shivered and slunk away to his den that awful day. He would not meet his human adversary. The human did not know what the matter was. Inured to gore the fright of meeting a rapacious lion was not half the fright of seeing the animal slink away. The populace saw it; the populace could not account for it. But soon the sky became overcast; the sun became dimmed and the ashes began to fall upon the doomed city. Then they knew what the lion had sniffed the while they sat in consternation at the act.

LIONS SEEKING COVER.

The lions of our arena are scenting the eruption of the industrial Vesuvius. If you look about you will see many of the strongholds they are building to cover their retreat when the day of reckoning comes. The ashes are sifting down but the people, mad with pride, rush for the play. They no longer hear the mountain. They want to see the gladiators and the animals. And while they wait for the savage act, the animals are seeking cover. Like the plumed Belshazzars they sniff the storm. The army is being maneuvered and increased. The navy is becoming strengthened. The avenues of intelligence and the transmission of news are all in their hands. They pull a string and the executive and administrative branches of government nod and bend. They move upon the public domain and labor stands stupefied only waiting the final asphyxiation. They pull on the monetary system and the people's patrimony flows into their strong boxes. They gild their palaces in splendor and poverty pawns her rags for money enough to look in upon them. They erect sumptuous cathedrals and temples, and while the diapason of their grand organs swells to the high vaulted roofs and the charm of incense feeds the nostrils of the worshippers, religion covers her head with a shawl and goes amongst the magdalens. They say that the market price of commodities shall not be governed by supply and demand but by the manipulations of combination and the control of the instruments of production. They say that the sick shall not be healed except by monopoly. Public events are presented to the people through the press colored by the aura of capitalism. Literature is magazined for the purpose of supplying ammunition to the entrenched gourmands. Genius is bribed to soar only in the direction of a machine wind and no higher than the length of the wire attached to it. Invention is gourmandized and made subservient to the interests of capitalism, and the utility of modern thought has become a convenience for the spawn of intellectual sunfish. With their eyes upon the cross where humanity hangs crucified

they cauterize the eruptions of their own consciences with the solace of success.

THE PHOENIX, HOPE.

Yet over and above the grave of public welfare we may behold the outlines of a better life. That which modern Naples is to buried Pompeii and Herculaneum the coming civilization will be to the present metallic destruction. No man can stay nor advance the forces of the gods. They are involved in the evolution of economic, social, and spiritual progress. The very tendencies of the time point toward the commonwealth of the future. The work of civilization is the collective massing of the forces of man. The present state is the accumulation of bygone experience. No power could prevent it and no power can avert its downfall.

GRAND MASS MEETING IN CINCINNATI.

William V. Nicum, vice president of the Ohio Association of Spiritualists, was a welcome caller at Light of Truth sanctum last week. Mr. Nicum is arranging for a grand mass meeting in Cincinnati, O., on October 26, 27 and 28. President Barrett of the N. S. A. will be a central figure at the meetings. It is proposed to have one of the greatest meetings ever held in the Queen City. Dr. J. M. Peebles, Willard J. Hull, Carrie E. S. Twing, Hon. James B. Townsend, Moses Hull, Dr. C. H. Figures are among the speakers and mediums booked for the occasion.

Further particulars will be given as fast as the program is arranged.

From all that we can learn there is getting to be "a long felt want" of religious freedom in Porto Rico. Romanism dominates every other phase of religious thought, the Protestants, of course, being the greatest kickers against the regime. The political authorities from Governor Allen down appear to be impotent and nothing except a well directed public opinion in the United States, if that be possible, can ever call off the Romish leeches. Threats have been made to the Municipal Board of Education that property would be burned and in fact a big modern school building erected by the government at San Juan less than a year ago, at a cost of \$20,000 was mysteriously burned in June. But probably all this is good enough till after election.

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As I saw him thus, my heart went out to him in a tidal wave of love and reverence; and thus united in ecstatic communion with Jesus, I found myself at once at one also with those who are known among men by his name. And all carnal conflicts of creeds and cultures ceasing for the moment, cleared up the vision to the divine commingling of the truest and highest spirits of Hinduism and Christianity in that mighty current that eternally flows from the bosom of God, fertilizing everywhere the soul, and working out at all times the salvation of men. Since then, Christ has ceased to me to be a Christian, but has become a Hindu of Hindus.

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called "higher Spiritualism," of which much is said today, will continue to be expounded under some occult name, while the Spiritualism of our present local societies will either degenerate to small public circles around some favorite medium, or become an obscure system of class work, through which a modicum of spirituality may be strained into the minds of a few individuals. We love the word Spiritualism too well to wish for any other term in its place. It is the one word in our vocabulary that has become sacred through its application to and expression of human thought for 53 years. We therefore want Spiritualism, pure and undefiled, as the name of our movement. We feel that conditions in local societies can be changed to meet the progressive thought of the age. We appeal to all Spiritualists in all sections of our land to rally around the standard of Spiritualism in the glorious work of reform that will rejuvenate and upbuild our local societies everywhere. Who will aid us in our efforts as we go forth to do what we can in this direction? Remember, there is danger ahead, and that the time for action is now!—Banner of Light.

The address by Mr. A. J. Balfour (first lord of the treasury) to the University Extension students on the 3rd inst., was remarkable from the Spiritualistic standpoint, by reason of the prophecy which it concluded. Not because of his high position alone do we welcome his words, but because he has shown himself a clear thinker, and a fearless exponent in this other world of thought which is not political. He said: "My prophecy relates to religion. We have frequently seen in the history of thought that any development of the mechanical conception of the physical world gives an impulse to materialistic speculation. Now, if the goal to which, consciously or unconsciously, the modern physicist is pressing be ever reached, the mechanical view of things will receive an extension and a completeness never before dreamed of. There would then in strictness be only one natural science, namely, physics, and only one kind of explanation, namely, the dynamic world. This conception in its turn fosters a new and refined materialism. For my own part, I conjecture that it would not. I believe the very completeness and internal consistency of such a view would establish its inadequacy. The very fact that within it there seemed no room for spirit, would convince mankind that spirit must be invoked to explain it. I know not how the theoretical reconciliation will be effected, for I mistrust the current philosophical theories upon the subject. But that in some way or other future generations will each in their own way find a practical modus vivendi between the natural and the spiritual I not doubt at all, and if a hundred years hence some lecturer, whose parents are I yet born, shall discourse in this place the twentieth century, it may be that will note the fact that, unlike their fathers, men of his generation were longer disquieted by the controversies suggested by the well known phrase, "Conflict between science and religion."—Two Worlds.

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Under the above heading will be weekly hereafter short, crisp letters, readers on topics treated in the editorial columns of the Light of Truth. This done to afford our readers an opportunity to discuss the subjects in a suggestive manner.

To the Editor: It is rare in my affairs of this life that I send a note to an editor, not even a card to professional political editors.

Reading the communication from Buchanan in a recent copy of Light of Truth, so singularly impresses me, clear and astounding truthfulness, can not resist the inclination to say to you. I knew Prof. Buchanan met him 50 years ago; he held a Louisville, Kentucky, medical while I was taking a course in Transylvania Law School at Lexington, Kentucky. "Practical Spiritualism" voice from the other side that no America can appreciate as I do, the professor so well in this life. The communication as a revelation that realm of mystery to which marching, which if the shattered Spiritualism would heed, would world of mankind into a state of harmony that the philosophy so teaches. Fraternally,

C. C. PO
Columbus, O.

A thief in New York City he had to steal to quiet his mind. This probably accounts for the findings by officeholders.

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have always said it was a phenomenon to teach the people the danger of discontent; that the powers which rule are of God, and the people must be content—and pay tribute to the showmen.

THE ASHES OF THE INDUSTRIAL VESUVIUS.

But there are dream mountains, and there are mountains of stern reality. Looking after myths so long the people will not see the towering pile of destruction. The revelers in the great arena of Pompeii would not believe the holocaust of fire and ashes was upon them. It is related that there was to be an encounter between a human and a lion. How like the arena of modern life where society sits enshrined and indolent gazing upon the combats of the gourmand world! But the lion in the arena of Pompeii shivered and slunk away to his den that awful day. He would not meet his human adversary. The human did not know what the matter was. Inured to gore the fright of meeting a rapacious lion was not half the fright of seeing the animal slink away. The populace saw it; the populace could not account for it. But soon the sky became overcast; the sun became dimmed and the ashes began to fall upon the doomed city. Then they knew what the lion had sniffed the while they sat in consternation at the act.

LIONS SEEKING COVER.

The lions of our arena are scenting the eruption of the industrial Vesuvius. If you look about you will see many of the strongholds they are building to cover their retreat when the day of reckoning comes. The ashes are sifting down but the people, mad with pride, rush for the play. They no longer hear the mountain. They want to see the gladiators and the animals. And while they wait for the savage act, the animals are seeking cover. Like the plumed Belshazzars they sniff the storm. The army is being maneuvered and increased. The navy is becoming strengthened. The avenues of intelligence and the transmission of news are all in their hands. They pull a string and the executive and administrative branches of government nod and bend. They move upon the public domain and labor stands stupefied only waiting the final asphyxiation. They pull on the monetary system and the people's patrimony flows into their strong boxes. They gild their palaces in splendor and poverty pawns her rags for money enough to look in upon them. They erect sumptuous cathedrals and temples, and while the diapason of their grand organs swells to the high vaulted roofs and the charm of incense feeds the nostrils of the worshippers, religion covers her head with a shawl and goes amongst the magdalens. They say that the market price of commodities shall not be governed by supply and demand but by the manipulations of combination and the control of the instruments of production. They say that the sick shall not be healed except by monopoly. Public events are presented to the people through the press colored by the aura of capitalism. Literature is imagined for the purpose of supplying ammunition to the entrenched gourmands. Genius is bribed to soar only in the direction of a machine wind and no higher than the length of the wire attached to it. Invention is gourmandized and made subservient to the interests of capitalism, and the utility of modern thought has become a convenience for the spawn of intellectual sunfish. With their eyes upon the cross where humanity hangs crucified

they cauterize the eruptions of their own consciences with the solace of success.

THE PHOENIX, HOPE.

Yet over and above the grave of public welfare we may behold the outlines of a better life. That which modern Naples is to buried Pompeii and Herculaneum the coming civilization will be to the present metallic destruction. No man can stay nor advance the forces of the gods. They are involved in the evolution of economic, social, and spiritual progress. The very tendencies of the time point toward the commonwealth of the future. The work of civilization is the collective massing of the forces of man. The present state is the accumulation of bygone experience. No power could prevent it and no power can avert its downfall.

GRAND MASS MEETING IN CINCINNATI.

William V. Nicum, vice president of the Ohio Association of Spiritualists, was a welcome caller at Light of Truth sanctum last week. Mr. Nicum is arranging for a grand mass meeting in Cincinnati, O., on October 26, 27 and 28. President Barrett of the N. S. A. will be a central figure at the meetings. It is proposed to have one of the greatest meetings ever held in the Queen City. Dr. J. M. Peebles, Willard J. Hull, Carrie E. S. Twing, Hon. James B. Townsend, Moses Hull, Dr. C. H. Figures are among the speakers and mediums booked for the occasion.

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Parents are committing by their prudishness and ignorance one of the worst crimes imaginable against their children by withholding from them judicious and timely counsel regarding their sexual natures during the formative period of their lives. It is safe to hazard the statement that full 75 per cent. of the children and youth of today know nothing about these vital matters except what they learn from each other through sin and ignorance, and then our hands are held in holy horror when they fall by the wayside. Thousands of tender lives are blasted by reason of the neglect of parents to educate them in the proper uses of these, their most precious and sacred functions, and warn them against their abuse.

Ninety-nine out of every one hundred ministers are heretical in their preaching.—Rev. Dr. Austin. That is a pretty big percentage, isn't it Doctor? Better make it 98 out of every 100 and give room for one of them to wobble a little.

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C. C. POMEROY.

Columbus, O.

A thief in New York pleaded that he had to steal to quiet his nerves. This probably accounts for the stealings by officeholders.



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Editress, "Aunt Rose," Box 65, Rollin, Mich.



THE COUNTRY GIRL.

Darling little barefoot maid,
Memories of thee ne'er can fade;
Sunny hair, and eyes of blue,
Lips of cherry's brightest hue.

Feet just pressing childhood's years,
Wet with dew, and kissed by tears,
Wending paths of peace and bliss,
Linging songs of happiness.

Chasing shadows from each heart,
As thy joy to them impart;
Memories of thee ne'er can fade,
Blessings on thee, barefoot maid!

QUEEN MOONBEAM AND HER SUB- JECTS.

The clock in the village has just struck the midnight hour and all is quiet. The moon has risen and is casting its brightest rays into a moss-covered nook down by the river side over which the tall elms nod their heads. It is the realm where Moonbeam, the queen of the fairies, holds her court.

All is still now; but as the last echo of the deep-toned clock dies away, a tiny bell tinkles, and out from the

dark forest comes a train of fairies, gliding along as silently as the moonbeams.

They are led by Lord Leafton, one of the queen's favorites, who is dressed in a suit of green, and on his arm leans his lovely young bride attired in a pale rose-colored dress and green mantle. Behind them come Sir Thorne and his wife, both dressed in chestnut brown, he carrying a huge thorn for a cane.

Next comes the dashing young Lord of Berryville, wearing a suit of bright green with a dash of scarlet here and there, and by his side walks young Lady Primrose, robed in pale yellow. Then comes a long line of lords and ladies and fairy children dressed in white, and lastly the queen's laborers, in uniforms of blue and gold.

They all form a semi-circle facing a tall white lily that blooms under one of the trees. Then a soft strain of music floats out upon the air, the lily bends slowly to the ground, and out steps the queen of the fairies, followed by her attendants. She is a small, graceful creature, clad in a robe like a silver moonbeam, and on her head rests a crown set with tiny glittering stars. In her hand she carries a wand, on the end of which a larger and brighter star gleams.

As she is escorted to her moss-covered throne, all the fairies bow low and stand awaiting her orders.

When the music ceases, she speaks: "Dear fairies, I am very glad to see you all once more assembled for our monthly revel, and I hope the night will be a joyous one; but let us, as is always best, have business first and pleasure afterward." Then she waved her wand and the laborers stepped forward and stood before her in groups of ten.

"How have you succeeded with your work in the village?" she asks. Then turning to the first group, "Have you banished care from the tired mother's face and made her smile once more?"

"Yes, your majesty," answered the spokesman of the group, "we have succeeded well."

"And you?" to the next ten, "have you cooled the fever on the sick child's brow and chased away her pain?"

"Your royal highness, she rests easy once again."

Then to the next group, "Have you stolen away the wicked thoughts from that bad man's brain, and put good ones in their place?"

"It is a hard task, good queen, but we will succeed at last."

"And have you scattered pleasant dreams abroad and sent sweet sleep to the weary and broken-hearted?"

"Most gracious queen, we have done your bidding."

"You have all done well. Keep on with your good work and the woodland fairies shall not have lied in vain."

She waves her wand again and the music breaks forth in a lively strain and all the fairies begin to dance; and as the moon sinks from sight the fireflies come to light the revel.

All night long they dance merrily, only stopping now and then for refreshments of dew and honey. But as the first gray streak of dawn appears, Queen Moonbeam once more raises her wand, the dancing ceases, the tall lily bends again to the ground while the queen and her attendants enter, the lords and ladies form a train and vanish into the forest. And as the sun's round face appears above the horizon, nothing can be seen in the nook by the river but the tall, waving elms, the soft carpet of moss and the lily standing erect and tall in the sunshine.

SCHOOLGIRL.

Harriman, Tenn.

"THEY SAY."

Have you heard of the terrible family
"They,"
And the dreadful, venomous things they
say?

Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched house of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man
Has existed the house of "They."

Gossip-mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us now and then
Repeat queer tales about women and men,
And quote the house of "They."

They live like lords and never labor,
A "They's" one task is to watch his neighbor,
And tell his business and private affairs;
To the world at large they are sowers
of tares—
These folks in the house of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house, where you cannot go,
It is locked and bolted and guarded so—
This horrible house of "They."

Though you cannot get in, yet they get out,
And spread their villainous tales about;
Of all the rascals under the sun
Who have come to punishment, never one
Belonged to the house of "They."

—Ella Wheeler Wilcox.

CARPENTER ANTS.

If an old tree or stump or log in the woods is watched carefully during the warm weather months, little black beads may often be seen thrust out from openings in or about the bark. Each of these beads belongs to a carpenter ant. The busy little creatures are bringing out the chippings left by the workmen inside that are carving out rooms and galleries for the future use of the family. The chippings brought out are dropped to the earth beneath, and are taken by ants stationed below and carried off, to be dumped in some out of the way place.

The dwelling place, or formicary, as it is called, of these ants, shows a series of floors laid out in small and large rooms and galleries, separated from each other by arches, pillars and partitions. As ants can run up and down a perpendicular surface almost if not quite as easily as they can a horizontal one, they need no flights of stairs, nor do they greatly care to make their floors flat and even; and as it is always dark in the formicary, it is not necessary for appearance's sake to decorate the walls, or to finish their rooms with all the surfaces at exact right angles to each other, or plan their houses with the regularity of different parts that we find desirable in those we build. The doors opening from one room to another or upon the long galleries are either arched or form more or less complete circles,

ovals, or ellipses; and the same may be said of the windows that serve for ventilation in the partitions. Still, there is no real lack of symmetry in the construction of the habitation, when we take into consideration the purpose its architects had in view, and the admirable way in which it is adapted to the use of its tenants. The surfaces of the walls and floors are finished with the greatest care and kept scrupulously clean, and the galleries and doors are arranged to give the readiest and easiest possible access to all parts of the formicary.

A carpenter ant can not, like a human workman, lay aside his tools when he has done with them, for they are a part of himself. Unlike those contrived by man, they are never dull or rusty, and no amount of invention can contrive any better fitted for the work they do. These mandibles, as they are called, attached by strong muscles to the face, are shaped something like the blades of a pair of shears, such as are used by sheep-shearers, but the inner edges are armed with sharp teeth. Never were more serviceable tools devised, or ones that could be put to a greater number of uses; for with them their owners dig, carve, saw, bore, pinch, carry and fight, and when used for each of these various purposes they seem as if designed for that particular end, and for no other.—Curious Homes and Their Tenants.

LITTLE MISS POLLY.

Little Miss Polly sat stitching away,
Stitching, stitching away.
The kittens all scampered in rollicking play,
The goldenrod nodded just over the way,
The asters looked up from their dainty array,
Yet little Miss Polly sat stitching away,
Stitching, stitching away.

Little Miss Polly was brimful of fun,
Brimful, brimful of fun,
As any small maiden beneath the bright sun;
But that mamma might call her her brave little one,
To withstand the temptation to frolic and run,
She steadily stitched till her task was quite done,
Till her task was quite done.

Now, when Miss Polly to womanhood grew,
To womanhood grew,
Her tasks, which were many, without great ado,
She performed with deft hands and an aim that was true;
For labor well done is reward brought, she knew—
Work's respite—sweet moments, good deeds not a few,
And good deeds not a few.
—The Housekeeper.

JAPANESE DO NOT SWEAR.

Many good things can be said of Japan and the Japanese, but nothing reflects more credit upon that people than the fact that profanity is a vice entirely unknown among them. In answer to an inquiry on this subject, the Ram's Horn gives this interesting information: "Very high and competent authority asserts that it is true. A writer in the Evangelist asserts that there is in the Japanese language no word that is equivalent to an oath. Not only is there no native word in which profanity may take refuge, but there is no imported word. During the last ten years, foreigners have added thousands of new words to the language; but not one profane word. In this respect, Japan is believed to stand alone among the nations."

Do little helpful things and speak helpful words whenever you can. They are better than pearls or diamonds to strew along the roadside of life. They will yield a far more valuable harvest, as you will find after many days.

Have you seen our Pensions?

THE NEW IDEA OF HEAVEN.

By Prof. George D. Herron, D. D.

In neither the Old nor New Testament does the term kingdom of God, or kingdom of heaven, mean other than a righteous society upon the earth. It was the term commonly used to signify social justice—a justice to be fully realized when the Messiah should come.

It was expected that he, whenever he came, or whoever he proved to be, would bring in an order so just, so free from oppression and righteousness in freedom, that it would be nothing else than the direct reign of God in human affairs, the manifest and indisputable setting up of his government in the world.

While Jesus' ideal of the kingdom was surpassingly purer than the popular or orthodox ideal and his conception of the kingdom's law and method radically different, it was none the less this same religion of heaven he came to initiate; it was a social deliverance that he brought. He did not expect, nor did he once lead the people to expect, anything other than the realization of the kingdom of heaven as a holy society of universal justice.

His interpretations of the kingdom have far more to do with relations, with social facts and forces than with what we understand by religion.

His teachings discuss the kingdom of God as not only a subjective condition, a state of mind, but as an objective and perfectly organized society. They furnish not only a social ideal, but a working principle and a dynamic for its realization. They deal more specifically with questions of economic equity, and far more frequently with the subject of property than we care to know.

It could not be otherwise with the early Christian apostolate borne on by Jesus' idea of the kingdom of God as a heavenly economy of the earthly life, with all its things and persons.

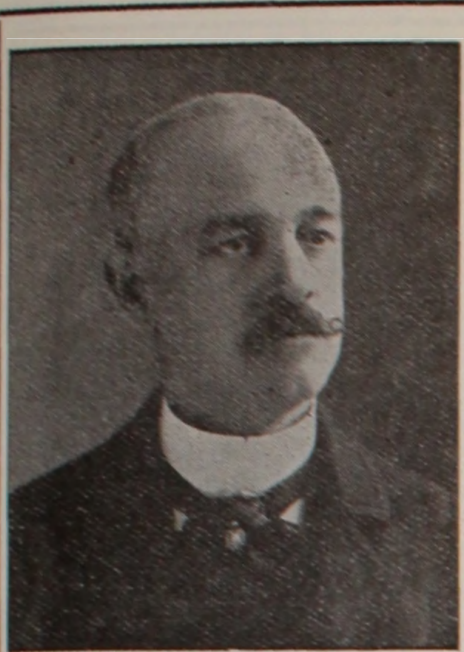
For the redemption of human life to this kingdom, Jesus endured the cross, with its glorious disgrace, and gained the secret of power. Through the knowledge that his broken life and shed blood would be the living meat and drink of the world, that out of the travail of his soul would finally issue the salvation of the righteous society, he carried with joy the shame heaped upon him by a faithless church and nation. For this he drank his cup of sorrow to the dregs, bore without murmuring the sufferings by which he learned obedience, and went shelterless into the assailing storms of avenging evil.

The righting of wrong, the realization of the brotherhood, was his definition of the kingdom of heaven and the sanctifying motive that raised him to the moral glory of the cross, and makes his sacrifice the world's highest social revelation.

The age that finally changed the revelation of Jesus from a social ideal to an official religion, from a model of life to a theological system, was one of moral and religious anarchy.

So that reduced to economic terms, the realization of Christ's ideal of the kingdom of heaven can mean nothing less than an all-inclusive, non-exclusive communism of opportunity, use and service. It may be a debatable matter whether any form of communism is practicable; but it is not open to question that Jesus never contemplated anything else than an organization of human life in which all men should work together for the common good and each have according to his needs or power to use.

The teaching of Jesus is a spiritual evolution of the social ideal that lay at the heart of the Hebrew Common-



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CORRESPONDENCE.

THE FIELD AT A GLANCE.

Mrs. A. E. Kibby will be at Millersport, O., from Aug. 26 to Sept. 11th.

Mr. W. L. Brown of Chicago paid the Chesterfield camp a visit on his way home from Lake Brady.

J. Clegg Wright remained at the camp until the close of the meeting. He then returned to his home in Amelia, O.

A. A. Finney returned to his home at 478 South Division, Grand Rapids, Mich., at the close of the camp at Chesterfield.

Emma M. Nutt-Moore, trance speaker and medium, is open for engagements, fall and winter months. Address 317½ East Main St., Muncie, Indiana, care J. Shields.

J. Clegg Wright opens the lecture season for the First Spiritualist church of Columbus this fall. Dr. J. M. Peebles, Mrs. C. E. S. Twing and other well known workers are on the list of speakers.

The following names and dates have been added to the Union course of summer lectures at Occult Temple, Detroit, Mich.: Sept. 2, Mr. and Mrs. G. W. Kates; Sept. 4th and 5th, Mrs. Carrie E. S. Twing; Sept. 9, Mrs. Georgia Gladys Cooley of Chicago.

Carrie F. Weatherford and daughter Essie serve the First Spiritualist church of Louisville during September and October. The ladies are re-furnishing the suite of rooms connected with the church. A large audience greeted Mrs. Weatherford and daughter Sunday evening in spite of the excessive heat.

Notice.—A lady and her little daughter desire a home and to labor among a vegetarian Spiritualist family. Address with stamp and particulars, Mrs. Laura V. Reed, Harveysburgh, Ohio.

Chesterfield, Ind.—After a successful meeting of six weeks' duration the Chesterfield camp closed for the season Sunday, August 26. The gates will probably remain open for the balance of the summer, and reopen in June for the benefit of pleasure parties, though the camp meeting will not commence until about July 20, and will continue six weeks or more. The best speakers will be employed and the association will do everything in their power for the comfort and amusement of the campers and visitors.

Lake Brady, O.—Everything is moving along quietly here. The meetings are all interesting and fairly well attended. Tuesday was Woman's Day, and a grand day it was. In the morning there were short speeches by a number of the ladies and some invited gentlemen. Mrs. E. W. Sprague acted as chairman. In the afternoon Mrs. Cooley delivered an excellent discourse upon the subject of woman. In the evening the ladies gave a dance, the gentlemen being the invited ones. Tomorrow is election day, at which time the officers of the association for the coming year will be elected. The work of Mr. and Mrs. Sprague's psychic class is good and well appreciated.—Correspondent.

Chesterfield, Ind.—Last Sunday was a disappointment to many who came to hear Ignatius Donnelly, he being under the physician's care and unable to be present, his place being supplied by G. P. Colby. Although the day was rainy, it was estimated that upward of 3,000 persons were on the grounds. Last week a party of campers paid a

visit to the Mounds, situated two miles from camp. The party was in charge of T. C. Moore, and was enjoyable. Mrs. Moore gave an address under control and Mrs. Ropp also was under influence. Mrs. Miller also gave trumpet manifestations in the light. The camp is a success, the crowds being more than ever seen on the grounds in previous years. We have Oscar Edgerly, who has made a good impression. Sunday we have Clegg Wright, who needs no introduction to the Spiritualists.—Cor.

Corning, O.—Mrs. A. E. Kibby, the inspirational speaker and medium of Cincinnati, O., has gone to Summerland Beach, after a sojourn of two weeks in Corning and vicinity. Enough cannot be said by way of praise and she will never know the extent of good she did while here. Many who were prominent in the churches and very skeptical, are now confirmed Spiritualists, as a result of listening to her lecture. She has a wide reputation as a worker in the Spiritualistic field. The entire community here is enthused as never before, and her work is highly complimented. She has open dates for this fall and societies will have no cause to regret having given her a call if they are in need of real, genuine Spiritual workers.—Miss Rose M. Ruff, Secretary.

Freeville Camp, N. Y.—This camp has closed a successful two weeks' session. The speakers and mediums were J. C. F. Grumbine, J. W. Dennis, Dr. J. M. Peebles, T. Grimshaw, Mrs. Nellie Von Kanzler and Mrs. Lizzie Brewer. Geo. Green, musical director. The greatest feature of this camp is the flowing well of pure cold water, that flows continually from a depth of over two hundred feet below the surface, through a two-inch pipe. The medicinal qualities of this water can not be surpassed for inflammatory diseases, such as inflammatory catarrhal condition of the mucus surface from the nasal passages, bladder and all urinary troubles are made much better by a few days use of this water. A sanitarium built near this well would be a boon to suffering humanity. It is an excellent remedy for skin diseases and it is quite likely that bath houses will be built there in the near future. Any one wishing to try the effect of this excellent water can get a keg or barrel of it sent to him as freight by railroad free except cost of keg and a few cents freight by addressing Dr. B. L. Robinson, Pres., McLean, Tompkins Co., N. Y.

Maple Dell Camp.—Mrs. Jennie Hagan Brown of Fort Worth, Tex., was the speaker on Sunday, Aug. 19th. The subject for the discourse handed Mrs. Brown was "The Bible." There were so many Bibles in the world, she said, that she did not know what Bible was intended by the writer of the question. The Catholics have the Deuay and the Protestants have the St. James. The Moslems have the Koran; the Parsees have the Zend Avesta and the Hindus have the Vedas. In the Protestant Bible many conflicting sects find ample proof to sustain their doctrines. The Spiritualist finds in it abundant evidence of spirit communion. At the same time the materialist finds in it the assertion that the "dead know not anything," and therefore can not communicate. She spoke of meeting a Mormon who overwhelmed and silenced her with the Bible proof of polygamy, while the Monogamist finds proof that only one wife is allowed, and the Catholic finds texts in defense of celibacy for all ministers of Christ. But there is one Bible, she said, which was written by the hand of God and which is harmonious and perfect. It is the Bible of the

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SPIRIT ATTACHMENT.

Colonel Olcott's "Theosophist" for July quotes the astonishing story from "L'Etoile Belge" concerning a child of three at Madrid, who is being, or has been, exhibited at the Montano Concert Salon there. This unparalleled precocity revealed, by accident, his genius while he was being weaned, when two years old. He now plays difficult pieces, after hearing them once, seated at the piano on his mother's knees. At the Salon, he played the Spanish national anthem, the dance of the Galicians, a concert waltz, the caprice of Espinosa and a fantasy from "Lucia."

"The Theosophist" says, "Surely this is a remarkably forcible illustration of the doctrine of reincarnation." We see neither the 'surely' nor the 'forcible.' To say the least of it, it quite as much suggests the use of a little medium by a musical spirit seeking expression; and we are strongly inclined to think that the element of truth in reincarnation is this attachment of a spirit seeking expression to a medium capable of giving it.

In this connection a remark made by Miss Walsh at Boston (U. S.) and reported by "The Theosophist" is noticeable: "He who does his duty in the mud and water of life, who recognizes the God in all nature around him, who declares the True and Real, irrespective of appearances and diversities, he is a theosophist, whether his name be written on any archives or not." We like that. We say the same of the true Spiritualist.

With regard to reincarnation, then: will it not do to substitute spirit attachment for birth into the body.—Light.

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A woman will often hate a man who lavishes money upon her and will love the first man who comes along to whom she will owe no gratitude, simply because the former degrades her by paying for her favors, whereas the latter enables her to regain her independence and to raise herself in her own estimation.

A man who marries below his rank in society may be loved by his wife, not because, but although he has raised her to his rank. And a man will seldom love the wife whom he has married for money, because by so doing he has to a certain extent sold himself, and love never goes abreast with either feelings of self-degradation or absence of respect for the other party. This is why mesalliances, as a rule, turn out to be very unhappy marriages. The best guarantee of happiness in matrimonial life is the equal footing on which a husband and wife will go through the years of their association. Neither of them must feel that they owe anything to the other. It must be a partnership into which each party has brought the same amount of capital.

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 PHELPS, N. Y.—Enclosed find money order for two more copies of my photo. I doubly prize it for the reason that the entire head was identified by mother (an unbeliever) who had a picture of my aunt in the house. It is so perfect that skeptics (who did not know the facts) insist that one is a copy of the other. C. H. HARRIS.

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MESSAGES.
 L. G. Thomas, Carlos, Ind.—Your questions are both answered yes.
 Olewein, Iowa.—Grandma says: "Dear child, no, no, no! She is sadly mistaken. Tell her to be kind and considerate and all will be well."
 Mrs. Uhlrika Ahlquest, Stanton, Idaho.—A spirit comes here, I would think she was German by birth or from some foreign country. The name sounds like Bangta Lyberg. She says: "My child let well enough alone and be contented."
 Rose B. Blair, Lynden, Wash.—A spirit says: "Peace and happiness come to thee." I hear many names: "Ella, John, James and Arthur." A lady now comes and says: "Yes, my dear, ever be true to thyself and others and great shall be your reward."
 B. Smith, Utley, Tex.—With this I get the names of Elizabeth, Gertrude and Benjamin all in spirit life. I feel the influence of a father and an uncle. A spirit voice: "Yes, Byron, we can come better as you develop and make better conditions for us to advance.—Lizzie."
 Jennie B. Pervience, Perry, Ark.—A man comes here in spirit, is somewhat rough in his manner, says: "Yes, I used to saw wood in your neighborhood. My name is Anton Bellamy. Your grandpa I have often met but he is not strong enough to give a message today. All is well with him."
 Joseph Tressel, Versailles, O.—An old man, a spirit, comes here and says: "Tell Joseph the message he desires to-day he can not get but may be some future time this medium may be able to come in rapport with the dear ones he wishes to hear from. He says: "We were boys together, and do you remember Joe Hill."

D. W. Hughes, Vandalia, Mo.—Another skeptic—Form a circle in your own family, then you surely can rely on what you can get. This department was to get messages for people who desired to hear from their loved ones, not particularly to convince skeptics of a life beyond. That is best done in your own homes.—Elizabeth, Anna and Jane.
 Mrs. W. Gould, Moline, Ills.—As I take up this letter I sense a good medium, that is capable of giving good satisfaction to the public. Go on, dear sister, in your noble work; every line written by you is a treasure more precious than gold to hungry souls that are thirsting after knowledge such as you have to give.—N. P. Willis. I also hear the name of William.
 A. Munson, Medina, Ohio.—A lady is present that wishes to say Electa is here. She says: "My dear, it gives me great pleasure to write you a few lines. I have been here all day and knew it would soon be my turn. The message for Florence through the spirit telegraph was all right. Do not doubt your medium so much, the most of them do their best."
 C. H. Whitehouse, Louisville, Ky.—"Yes, my dear boy, it gives me great pleasure to communicate with you, and feel so rejoiced to know you have full confidence in spirit return. It makes it far easier for us to come than when kept back with doubts and fears. Yes, success will crown your efforts.—Harry." "Tell her, oh, tell her, how I miss her.—Richard Townly."

John Metcalf, Roscoe, Pa.—A mother's influence comes and says: "Yes, John, I do go to seances and enjoy them. I am with you every day and glad to go with you to Spiritual meetings in hopes to get a chance to control the medium in order to communicate with you and others. I am very happy in spirit life and am learning all I can.—Hannah Metcalf."
 Mrs. L. B. Cobb, South Dearfield, Mass.—A spirit of a beautiful woman comes and says: "Do not worry but make the best of your surroundings and be contented. We are with you but you imagine more than is true. You think your own controls are pushed aside for others you do not want. Be cheerful and contented and all will come out all right."
 H. B. L., Philadelphia, Pa.—A spirit of a gentleman says: "Yes, Harriet. It was me, have no fears, all is well. I know you need us and we will assist you all we can. The clouds that are hovering over you will pass away and sunshine will burst forth in all its

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Ira J. Culver, Miami, Texas.—"Yes, I did promise you and will do so. Go to a good slate writing medium and you will be satisfied. Bob says: I feel so happy that I can come through this medium to tell you of our happy home where life is eternal. Yes, I have seen Bob Ingersoll, he says: 'I was so foolish to waste my days in earth life trying to tear down all that had been done in trying to prove the continuity of life after death.'"

Annie Johnson, River Falls, Wis.—Mary says: "Dear Annie, how hard it was for me to leave you and go to spirit life, but I am now contented and happy. My time is taken up in usefulness trying to bring happiness to the weary and wornout spirits that are entering spirit life every day. The task is not an easy one as they left the mortal they enter the spirit. Yes, with patience and perseverance you will succeed in your mediumship. Yes, we are all together.—Mary Johnson."

Ed. Dorr, Port Angeles, Wash.—So many spirits come with this influence and all are so anxious to communicate, it makes a confusion. However, I hear these words: "Be of good cheer; all will be well. We know how lonesome you are, and long to clasp you to our bosoms on this side of life. Our love is just as great for you as when we were in the material form. Make good conditions and we will communicate with you. Always avail yourself of any opportunity to sit in a circle, where all are congenial.—Ever your Loving Family."

E. N. Morse, San Diego, Cal.—"My dear husband, Mary says: 'I feel so sad on your account my dear as you send out such sad feelings it makes me feel the same. Be cheerful, send out to me and others a happy influence, it will make you feel better and all that comes in the reach of your magnetism. Only a little while when your earth's struggles will be over, then all will be peace and happiness. You have already passed your three score years and ten and through life troubles, trials and law suits have assailed you, you will be the gainer thereby in spirit life.'"

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Cuban exhibits at Paris exposition received 140 prizes.

The entire town of Columbia, B. C., was destroyed by fire.

Hawaii has closed its last school for teaching the native language.

Prof. Herron and Prof. Frank Parsons are associated with Avalon college, Trenton, Mo.

Locked-out laundry workers of Dayton, O., have raised \$10,000 for a co-operative laundry.

The government of Canada has issued a proclamation barring paupers from the United States.

Peking was captured by the allied armies and the ministers with their families and attaches rescued.

The apple crop this year will be the largest in the history of the United States, exceeding 60,000,000 barrels.

The Rock Island Railroad company has followed the example of the Union Pacific by placing a ban on cigarettes.

The first electrically equipped train on the Manhattan Elevated Railway, New York city, will probably run September 15.

The output of the Klondike district and that of Forty Mile on the Canadian side is estimated at \$20,000,000 this season.

The fellow who sent out a lot of those Chinese dispatches is said to have born the significant name of Wun-Heap-Li.

Caleb Powers, ex-secretary of state of Kentucky, was convicted of assassinating Senator Goebel and sentenced to life imprisonment.

Wilhelm Liebknecht, German Socialist, editor of Vorwaerts, and member of the reichstag, is dead at Charlottenberg at the age of 74.

Scare headlines in the daily press assert that Wall street is apprehensive because of the impending elections, and that stocks and speculation have had a big slump.

Warrants were countersigned by the United States District court in New York for the arrest of two men held at the barge office who are charged with an attempt to assassinate President McKinley.

Six arrests were made in Toledo within a single recent week for the offense of docking horses' tails. The hearings elicited the fact that so cruel is the process that owners of the horses are never allowed to witness it.

Automobile fire engines have been satisfactorily introduced in Boston. They are said to be swifter in starting and more easily handled in crowded streets as compared with engines drawn by horses.

A Presbyterian Creed Revision Committee meets at Saratoga about this time for the purpose of framing a letter to the 232 Presbyteries in order to find out what they think of the proposition to revise the Westminster Confession of Faith.

The Peking Gazette, or as the Chinese call it, the Metropolitan Reporter (King Pao), was established in the year 941 of the Christian era. It has been regularly published since 1851 A. D., being by far the oldest newspaper in the world.

Max Erenberg, young, able and honest, died of starvation in Philadelphia, because he could get no work and because he would not beg. For a week he had slept on doorsteps, in parks, "wherever," as he said with his dying breath, "I could find a place to lay my head."

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