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LIGHT OF TRUTH



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OUR CHURCH.

When truth is emblazoned in letters of gold,
And the virtues of living to us unfold,
And hearts are filled with the Christ-like love,
And divine inspiration descends from God above.

In honor, in glory we would all give praise
To the spirit of life and its mysterious ways,
Then to a temple, where each soul may find
The knowledge that is given to all mankind.

A palace where the King of Truth does reign—
Where anguished spirits may reclaim
The love and justice that ignorance denies,
And the power that fear still defies.

Then to our church—may it weave a spell
About the lives of all who dwell
Outside its portals—may they then bring
Their offerings of peace to the tyrant King.

For truth is the tyrant of ignorant vice,
And demands a ransom—a sacrifice,
That shall banish all sin, doubt and fear,
And reveal the message sweetly clear.

"Believe ye in the Lord, the Host,
The Father, Son and Holy Ghost,
The trinity of man, that begets all good,
Of Father, Son and Brotherhood."

Then again to our church—long may it stand
A monument of truth, throughout the land;
May its power increase in deeds of love,
And invoke all blessings from heaven above.

—Lillian M. Hammond.

NATIONAL SPIRITUALISTS ASSOCIATION.

Report of the President, Harrison D. Barrett, For the Year Ending Oct. 18, 1901, S. E. 54.

To the Officers and Delegates to the Ninth Annual Convention of the National Spiritualists' Association, Greeting:—

I take pleasure in submitting my annual report as your President for the year ending Oct. 18, 1901, S. E. 54, in compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the N. S. A.

THE YEAR'S WORK.

The past year has been one of unusual activity on the part of the Association. During the eighth annual convention, which was held in Cleveland, Ohio, October of last year, the Mayer Fund was filled, the deed to the home in Washington, D. C., presented by Mr. Mayer, and duly recorded in the register's office, thereby stating to the world that at last the Spiritualists of America were in possession of a home of their own through the munificence of their friend and brother, Theodore J. Mayer. It is fitting that due acknowledgment of this unselfish act on the part of Mr. Mayer should be made by this Convention. I therefore recommend an engrossed resolution of thanks be prepared and presented to him in the name of the Spiritualists of America.

Important matters were passed upon by the Cleveland Convention, and the trustees of this Association were directed to carry the orders there given into effect. The Jubilee Deficit was ordered settled upon an equitable basis, and I am pleased to report that everything connected with that affair has been adjusted, all claims settled, and that nothing now stands against the fair name of Spiritualism in connection with the well intended, but unfortunate celebration in Rochester, N. Y.

The reports of the last two annual conventions were ordered edited and printed in pamphlet form, the two not to cover more than one hundred printed pages. This was attempted, but was found impossible. Your trustees, therefore, voted to secure blank books in which complete press copies of both reports were to be imprinted, the same to be kept on file at headquarters, subject to the orders of future Conventions.

Missionary work was authorized and instructions given your trustees to place several missionaries in the field for a full year. Contracts were signed with several parties to take up this important branch of our work. Good results have been obtained from all missionary labors, and the way paved for better work in the future. Special reports will be made to the Convention by all of your missionaries, and you will have an opportunity to judge first hand of the value of this department of labor.

The last annual convention directed that a room should be set apart in the headquarters building for the scientific investigation of the phenomena of Spiritualism. This order yet holds good, for your officers have, as yet received no application for work of that character. It was deemed inexpedient by your trustees to advertise the matter widely, inasmuch as space was limited, and such as was not used for office room was needed by the party to whom the remainder of the building was rented.

Printed matter was needed in the work of propagandism, and your trustees put into the form of tracts several valuable articles, one of which was a lecture by Prof. W. F. Peck. These tracts have been sent out quite generally over the country and have done our Association no little good. It would be well to increase the supply of tracts, and have them circulated gratis throughout the nation. I recommend that a special appropriation be made for that purpose, and the incoming Board of Trustees given directions to act in the matter by making such selections as may be adapted for the work. The President and Secretary are to create such articles as will be of service to the Cause.

Two will cases have come before your Trustees during the year, both of which are being contested before

the courts of the land. One is the will of the late Horace Butterfield of Lebanon, Kan., who bequeathed a small sum to the N. S. A. The case has not yet come to trial in the higher court to which it has been appealed.

I earnestly recommend that the N. S. A. shall do everything in its power to sustain that will, and urge that funds be set aside for that purpose, both from the Babe Will Defense Fund and from the General Funds of the Association.

The other instance is the will of the late William Case of Lafayette, Ind., who bequeathed three thousand dollars or more to the N. S. A. This will is being contested by the remote heirs of our arisen brother on the ground of unsoundness of mind on the part of the testator. Your trustees have endeavored to secure proper legal aid, and have placed in the hands of the attorneys for the defense all evidence at hand showing that Spiritualism is a religion, and its votaries people of sound minds. This case may be called for trial at any time, and will probably be sharply contested. I recommend an appeal to the highest court in the land, in case a verdict is rendered against us by the lower courts. Spiritualism is a religion and its followers should have the right to dispose of their estate for the benefit of their religion if they elect to do so. I further recommend that special appeals be made for funds with which to defray the expenses of this contest in case of necessity.

Your Trustees have endeavored to carry out the will of the last annual Convention with regard to raising revenue for the N. S. A. Our auxiliaries have been appealed to for their annual dues and collections at the times required by the Constitution but the returns have not been as large as in former years, still the revenue from these sources is an item of importance. Mass meetings were instituted in twenty-one large cities with the hope of securing some financial returns therefrom. In all cases but three these meetings were self-sustaining and returned a small surplus to be divided between the N. S. A. and the auxiliary with which it was united in holding the meeting. The results of the past year prove that new methods of raising revenues must be devised by this Convention. The full returns for the year will be made known to you by the reports of the Secretary and Treasurer.

Under the direction of the N. S. A., the work of organizing local societies has made some progress. One new State Association has been organized, and one reorganized during the year. Between thirty and forty local societies have been formed, the chief promoters of this important work being Mr. and Mrs. E. W. Sprague, Mr. and Mrs. George W. Kates, and your President. It is to be hoped that all of these organizations have back of

them that degree of strength that will insure their permanency. That they can be made so, there is no doubt, provided due care is exercised in their behalf by this Convention.

There has been a marked increase in interest in the N. S. A., both on the part of the general public and that of individual Spiritualists during the year. The officers of the N. S. A. have been repeatedly approached by newspaper representatives and magazine editors for statements with regard to the position of Spiritualism and its attitude with respect to certain questions of the day. Articles in defense of Spiritualism have been solicited for some of the leading periodicals of the land, and have been promptly furnished by your President and Secretary. The leaders of other denominations have sought our N. S. A. for authentic statements with respect to what Spiritualism is, and its value as a religious cult. There has also been a decided change of front on the part of certain Spiritualists with regard to the N. S. A. Many who were hitherto opposed to it are now numbered among its friends or have withdrawn their active opposition and are now neutral with regard to it.

In all business centres, especially with the four great railroad Associations of the West, the N. S. A. has excellent standing. Its advice is sought and accepted, and there is no possible cause for complaint with respect to the treatment accorded the N. S. A., or its people, on the part of business organizations throughout the nation. We are everywhere treated with absolute fairness, and given respectful hearings, solely through the fact of our National Association being well established as our representative business organization.

There has been some persecution in the name of the law, especially in Baltimore, Maryland and Washington, D. C. In the latter city a law of congress imposes heavy burdens upon our mediums who wish to practice their professions there. The law is most unjust, and the officers of the N. S. A. have exerted themselves to secure either its repeal or modification. Inasmuch as it compels our mediums to pay a large sum each week as a license fee, it would seem to be a case that could well come before this Convention. I therefore recommend that a special committee be appointed to look into this matter and report at this Convention. The officers of the N. S. A. have labored faithfully in this field, but can only report progress to date, and ask for action on the part of the delegates.

Your Trustees have attended to every constitutional duty required of them. Your President has filled by appointment the positions of State Agents in all States and Territories in the United States and Dominion of Canada. All bills have been duly inspected, properly audited and paid.

There are no outstanding bills, and a goodly sum remains at interest in the name of the Association in the hands of our honored Treasurer.

SPIRITUALISM IN GENERAL.

Spiritualism in general has made considerable progress throughout the world, although the gain in the United States is not so marked as in former years. Good reports have reached me from England, France, Germany, Russia, Spain, Italy, Australia, New Zealand, South Africa, India and South America, showing that our Cause is slowly but surely winning its way among the masses. Several new papers have been started in foreign lands, all of which seem to be more than holding their own. For the first time in its history Spiritualism now has an organ published in the Croatian dialect. It has been represented in nearly all other languages for many years. From all accounts thus far received, I feel justified in saying that Spiritualism is gaining ground in all foreign countries.

Good reports reach me from Canada, and I am assured that Spiritualism is rapidly gaining ground among our kindred across the border. The best of feeling prevails and the interests of the brethren on both sides of the line are as one. Some new local societies have been formed in the Provinces but they by no means indicate the growth of our Cause among the people. Reading circles, circles for phenomenal manifestations and medical development are quite common. This is also true of many sections of the United States.

In this country the summer camps have been well attended and excellent work done by almost all of them. The cause of organization has been greatly strengthened at every one of these centers and the people have received new light on this and other subjects from the platform. On the whole, the attendance at all camp meetings was larger than it has been for two or three seasons past. The people have been earnest seekers for the truth, and the element of curiosity, so prominent in the days when thousands rushed to those centers, has happily disappeared.

Our local societies report many hardships. A few of them record prosperous seasons, and tell of good work done. Some of them report increased memberships, while others declare that they have only held their own, and others still report that they have lost. The attendance at some of these meetings has been large and enthusiastic, while others have been supported by the willing few who loved Spiritualism well enough to stand by it at all times. Owing to the large increase of local societies in Indiana, I am able to report that we have more local societies today than one year ago. A number of societies have disbanded altogether, while others have not kept up their affiliation with the N. S. A. as they should. I am satisfied that all of our local bodies have done the best they could under the circumstances, and am convinced that the aggregate results of their work are better than they were last year.

FUTURE WORK—REVENUE.

The future work of the N. S. A. as a power for good to our Cause depends first of all upon the revenue received to support it. The financial question, therefore, is the one to which I first invite your attention. The N. S. A. now has four sources of income, viz: the per capita dues from its auxiliaries, its annual collection from the same, donations from individuals and bequests by will. The latter is so infrequent and so liable to contest as to make it of little value up to date. A decision from the Supreme Court of the United States may be required to secure to Spiritualism its dues in this respect.

The donations from individuals have been quite generous but are by no means sufficient to meet the requirements of the N. S. A. in carrying on its work. The amount received from this source added to the per capita dues and collections from local societies will scarcely more than meet the running expenses of the Association thereby leaving nothing for field work and for printing and mailing tracts. The per capita dues and collections for the past year do not amount to one thousand dollars. Individual donations, the returns from missionary labors, etc., have furnished the revenues for the expense of the work the N. S. A. has carried on the past year.

Ways and means of raising funds must be provided by this convention. To that work I invite your attention, urging you to remember that it is your chief duty at this time. Plans should be made whereby the amount of the per capita dues and collections can be increased. Last year I recommended that a special missionary be elected to visit local societies, not as a special solicitor of funds at their meetings, but to strengthen the ties between the N. S. A. and the society visited. This missionary was to be instructed to solicit individual donations from parties known to be interested in Spiritualism.

Your President was elected as such missionary, and sent into the field to work. He visited a number of societies, and secured a few donations, when his work was diverted, under the direction of the board, to instituting and conducting mass meetings in the name of the N. S. A. I am yet of the opinion that the N. S. A. should appoint a missionary to visit all of our auxiliaries, with instructions to labor earnestly to increase the membership of the same, and to prove the interest the N. S. A. feels in its branches. Every person who joins one of our chartered locals adds to the revenues of the N. S. A. through per capita dues and collections. This missionary should not solicit funds from the society, but confine his efforts to the work of helping said society in the way named above, and confine his soliciting to such persons as have ample means, and are not overtaxed to support local societies.

Such a missionary would add much to the income of the N. S. A. through donations from individuals, and would also do much to induce the well disposed to bequeath certain sums to it by will. This is an important item and needs your earnest thought. In former years I have urged the appointment of special financial agents, who should travel from point to point, soliciting funds for the N. S. A. A number of agents have been appointed in the past, but only two of them have ever done anything of moment for the N. S. A. I now feel that this method should be abandoned and one general solicitor be selected to follow the lines above indicated, helping our auxiliaries, and receiving aid in return from people of means who can be reached in no other way. I urge this matter upon you, and most earnestly recommend the election of a special missionary for this important post.

I further urge that each delegate and friend of Spiritualism present at this convention be invited to become a helper of the N. S. A. in the future through personal solicitation among friends at home. This can be done by recording the name and address of each one upon an address book in the hands of our Secretary, thereby enabling that officer to reach all persons present by letter whenever need might require it. If each person present could be induced to agree to raise twenty-five dollars during the coming year, the financial question will be more than half settled.

One thing is absolutely certain. We must look elsewhere for support for the N. S. A. than to the local societies, until they are strong in themselves and able to care for their own needs. It is now a constant struggle with them for existence, and it would not be right to make their burdens too heavy to be borne. I believe that one hundred persons can be found who are willing to give one hundred dollars per year for the support of the N. S. A., when they are given the assurance that the N. S. A. is a permanent institution, and that it will be held to wisely conservative ends. I recommend this proposition to your favorable notice, and ask the convention to act thereon. For a period of at least five years, this guarantee should be given so that the N. S. A. may be kept on its feet, financially, yet do the work required of it in the meantime.

I am inclined to feel that the policy of issuing certificates of contributing membership should be abandoned. The certificates carry little weight, yet they have been used by some who have obtained them to the prejudice of the N. S. A. Very few have been issued this last year and only to persons known to have a genuine interest in the N. S. A. I believe the provision for such indirect membership should be removed from our by-laws, and recommend action accordingly.

MASS MEETINGS.

During the past year twenty-one mass meetings have been held under the auspices of the N. S. A. and the several active State Associations. Eighteen of these gatherings have been attended by your President in person. The attendance has been large and quite enthusiastic throughout the series, with the exception of two cases only. These mass meetings were originally designed as a means of raising revenue for the N. S. A., as well as of arousing an interest in Spiritualism on the part of the people. They have usually more than paid for themselves, and have been the means of reviving the interest in Spiritualism in many cities where they have been held.

They cost a great deal in the way of time and labor, as well as in money for the defrayal of the expenses of the speakers and mediums who participate in them. The energy thus expended could be turned into channels that would lead to a far better service of the Cause. Experience of four years convinces me that these meetings seldom add to the membership of local societies, neither do they create a lasting interest in Spiritualism. The fire burns brightly while the influence of the meeting lasts, then dies away quickly, leaving a greater darkness than there was before. If the labor, time and money they cost were to be devoted to the work of building up a strong local society, I firmly believe that the results would be of a more permanent character.

Yet these meetings have been educational in their general impress, and have been the means of calling the attention of thousands of people to the truths of Spiritualism. Despite this great advantage, the fact that they have a tendency to weaken local societies, and the further fact of their great cost, it would seem as if they had served their purpose, and could be dispensed with to advantage to the N. S. A. They can be handled by our State Associations with less expense and to far greater advantage than they can by the N. S. A. Holding in mind the great good they have accomplished in the past, I am yet constrained to recommend that the practice of holding mass meetings be abandoned for the coming year.

The N. S. A. is under great obligations to all of the speakers, mediums and local workers who helped to make the mass meetings of the past year so

signally successful. I therefore recommend that this Convention return its thanks for the good work done, to the Spiritualists of the cities and towns in which these meetings were held, also to the speakers and mediums who took part in them. Our Secretary's books and the monthly reports of your President will show who these good friends are and where their unselfish work was performed.

MISSIONARY WORK.

The past year has clearly proved that missionary work is the best method of promoting the interests of Spiritualism and of establishing permanent organizations that has thus far been devised. Mr. and Mrs. E. W. Sprague, Mr. and Mrs. George W. Kates, and Mrs. Carrie E. S. Twing have been untiring in their efforts to aid our Cause as missionaries. The two former have confined their labors largely to the State of Indiana, where they have organized a goodly number of societies, and rendered faithful service to Spiritualism. They have done nobly and deserve the heartfelt gratitude of every Spiritualist in America.

These words apply with equal force to Mr. and Mrs. George W. Kates, whose labors have been chiefly confined to the northwest, although they were frequently called to aid the N. S. A. in Michigan, Illinois, Iowa, Missouri and Kansas. With four such workers in the field, the N. S. A. could not fail to gain ground. It was my privilege to be associated with Mr. and Mrs. Kates for nearly six weeks, during the missionary season, and I can personally testify to the value of their work, as well as record the good results that eventuated from it. They have faithfully performed their every duty, and labored with singleness of heart for the good of the N. S. A.

Mrs. Carrie E. S. Twing was sent into virgin land, so far as Spiritualism is concerned. Her labors were confined to Mississippi and Tennessee. She spoke in cities and towns where Spiritualism never had a hearing, and left an impression for good that can never be erased in every instance. Her work will bear fruit in the future, as it has paved the way for further effort in the same sections. She was in the employ of the N. S. A. only six weeks during the year, yet accomplished much good during that brief period by her devotion to the Cause she loved.

Your President also engaged in missionary work during the past year. A portion of the months of December and January were spent in the States of Maine, Connecticut, Pennsylvania and Delaware, where I visited a goodly number of established local societies, organized a few new ones, and did my best to further the interests of organization along broadly helpful lines. Of the value of that work I cannot speak, as that testimony should come from others. From Feb. 1 to the middle of May, my missionary labors were wholly confined to the mass meetings to which I have already referred.

From the known results of the labors of our missionaries, I am led to believe that the work should be extended and carried on on a larger scale next year. I recommend that funds be provided for the employment of not less than ten missionaries by the N. S. A., the same to be instructed to work for organization throughout the coming year within certain territorial limits. I have no wish to forestall the action of this convention, but in deference to the request of many of our representative laymen, and in harmony with my own inclinations, I venture to recommend the following persons to your favorable notice, as especially adapted to the work in question: Mr. and Mrs. E. W. Sprague, Mr. and Mrs. George W. Kates, Mrs. Carrie E. S. Twing, Mrs. R. S. Lillie, George H. Brooks, Moses Hull and

Mrs. Clara L. Stewart. Our nation could be divided into sections and each one of the workers named given permanent fields of labor for the period of twelve months at least.

LOCAL SOCIETIES.

This important subject has been extensively discussed during the past year, but of such transcendent value are our local societies to our Cause, I venture to call your attention to them at this point. A special place for the further consideration of this subject has been made in our official program, and I respectfully urge you to give it your best thought. My experience for the past eight years has taught me the ephemeral character of our local societies, and clearly shown me their weakness. Very few of them are financially prosperous, and fewer still are moving in the direction of providing homes of their own. Charitable work should be done, and all influence in the direction of liberality exercised in every community.

Comfortable temples or spiritually magnetized halls, appropriate music, and good speakers are necessities, as are also well authenticated phenomena. The best means to obtain these results, according to my judgment, is the settlement of speakers who can do our Cause most excellent service by becoming a part of the social life in the communities where they reside. I am not unmindful of the good work done by our itinerant speakers and mediums, nor have I forgotten our noble pioneers who blazed a path through the wilderness of bigotry, skepticism and bitter sectarian prejudice, for us to follow. But because of their good work we should do still better, and pave the way for yet grander results from those who shall come after us. With that end in view, our local societies should be strengthened, our work made permanent, and Spiritualism thereby made a power for good in the land. Once more let me urge the importance of this subject upon you, and ask you to give it your most earnest thought.

OUR PHENOMENA.

At this point the question as to the use of and proper place for our phenomena naturally arises. The officers of the N. S. A., without exception, feel that the phenomena of Spiritualism deserve an honored place in its economy. They hold that they are all based upon the solid rock of fact, hence deserve the thoughtful attention of all students of occult science. But their relation to our local societies, and especially their presentation from public platforms, are questions of moment to this Convention. No Spiritualist objects to genuine phenomena, but he has a right to ask that those phenomena should be properly presented to the masses.

Our phenomena are too valuable, aye, too precious even, to be made the sport of the unthinking and a show for the curious. There are three places where the phenomena can be beneficially demonstrated to the people of the world. First in the home circle; second in the laboratory of the scientist, and third, in the communion service. The home circle is ever a sacred place from which even the breath of suspicion is removed, and where mortals and spirits can meet in an open exchange of loving thought. I hold that we cannot lay too much emphasis upon the value of the home circle, and respectfully recommend that this Convention shall place itself squarely on record in favor of the general re-establishment of the same.

The laboratory of the scientist is the proper place for trying experiments. The progressive men of science today are qualified to deal with this subject, and the compilation of the results of their labors would be of great value to our Cause. Their work would cover the ground that the

Psychical Research Society attempts to occupy, only it would be much more satisfactory in its results, from the fact that many mediums would contribute their demonstrated evidence in place of the one or two upon whom our brethren of the organization named rely. It would also be the means of bringing the two bodies that are so near alike in their aims closely together, and, perhaps, in time, make their labors identical. Spiritualism has the facts and is therefore qualified to aid the cause of psychism as is no other cult in existence. It will be a happy day for Spiritualism when the evidence of the psychic laboratory takes the place of the guess work now unhappily in vogue in far too many Spiritualistic societies.

The third place in which our phenomena can best serve our Cause has been called the communion service. This function could follow the public lecture, but from it should be excluded all those who are not spiritually illumined sufficiently to receive the aid it would give them. The curious, the amusement hunter, the carping critic, and the cynical doubter would all be wanting here. Our phenomena would be consecrated to the soul-needs of the people fitted to receive them, and the latter would go away soothed and strengthened by the uplifting influence of an hour's communion with their arisen spirit friends. Such a service would render deception impossible, for the psychic could not fail to be touched by the spirit of the hour, and could not but reflect the soul's all perfect light.

None of these methods would retire our phenomena from sight, nor cast any reflections upon their value. They would, on the contrary, double their value by removing them from the realm of doubt into that of certainty. This change would take away one of the sources of weakness to our local societies, and give in its stead a pillar of strength. It would make our meetings distinctively religious in their character, and would do away with those elements that delight those who are only in search of amusement. As it is today, our phenomena are questioned by every one outside our ranks, and by very many of those who are within them. This is due to the loose methods that have so long prevailed in dealing with and in presenting our phenomena to the world.

Rather than have these dangerous methods continue, the materialistic tendency of the same augmented in power, it would be better by far for the movement known as Spiritualism to be split in twain—one portion to follow these ennobling ideals that ever precede the consecration of true phenomena to soul uses—the other to go its own way in the direction of sensual materialism and all things else for which that term stands. It is religion, consecration, soul-devotion, growth, and illumination against gain in sordid lucre, sense enjoyment, and materialistic considerations. The choice is ours to make, and the time is now here for it to be made. Our decision will add to the popular interest in our phenomena by making them of greater value to all investigators. I recommend action upon this question and respectfully suggest that the matter be referred to a special committee for full consideration, and a report of their work to be submitted to this body.

In making this recommendation I must not be understood as opposing our mediums and their work. The course above outlined would greatly enhance their power, and make their work of greater value than ever before. In the home circle they would ever be welcome as revelators of the gifts of the spirit, while in the scientist's laboratory they would be invaluable aids to the noble art of establish-

ing the truths of psychic science. In the sacred communion service they would become like unto the oracles of old, who stood between the visible and the invisible as purveyors of wisdom and consolation from the supernal world. The above plan would exalt mediumship and will make our mediums objects of tender solicitude on the part of all seekers for truth. They could then be cared for in loving kindness and would be compensated for their services in a way that would enable them to live without being in constant fear of coming to want, as they are today. Let us honor mediumship and our true mediums by giving them this protection of our love, and by placing them in the position where they rightfully belong.

CHILDREN'S LYCEUM.

This important branch of our work has been sadly neglected in the past, but has received considerable attention during the year now closing. A special place on the official program of the convention has been assigned to the Lyceum, when many important facts will be presented for the consideration of the delegates. This topic is of the utmost importance to us all, and I urge it upon the convention to give it their most earnest thought. I recommend action of a practical nature upon this question, and respectfully urge all Spiritualists to take a deeper interest in this important subject.

HISTORY OF SPIRITUALISM.

From year to year for the past four years I have recommended that steps be taken by the N. S. A. to have an authentic history of Spiritualism prepared by competent parties under the supervision of the Association. Each year this plan has received the approval of the delegates, but has not been carried out because of the lack of funds. The history is a necessity, and its preparation can not longer be delayed with safety. Our veteran pioneers are rapidly taking leave of earth. It is to them that we must look for authoritative testimony with regard to the stirring events of the early days of our movement, and of the men and women who participated in them. An impartial history would sell well in the book world, not only among Spiritualists, but also among the liberal-minded people who are seeking after truth. No better time than the present can be found to undertake this work. Brother Lyman C. Howe has been elected chief historian, with authority to select two aids to assist him in preparing the great work. Dr. Dean Clarke and Mrs. Elizabeth Lowe Watson were recommended by our last convention as persons eminently fitted to assist him. I respectfully recommend that the action of former conventions in selecting the three parties named be reaffirmed at this time, and instructions given to our incoming Board of Trustees to see to it that this work is undertaken during the coming year. I am aware that this means the expenditure of money, and realize that the money must be raised by this convention. I therefore respectfully recommend that a special history fund be raised by this body of delegates, and plans laid by which it can be augmented during the coming year. This is one of the most important subjects that you are to consider at this convention, and I urge you to give it more than a passing thought.

AN INTERNATIONAL CONGRESS OF SPIRITUALISTS IN ST. LOUIS, MO., IN 1903.

Since our Cleveland convention, the idea of holding an International Congress of the Spiritualists of the world in St. Louis, Mo., during the world's fair of 1903, has been constantly in mind. It has been urged upon me by friends in foreign lands as well as by prominent Spiritualists at home. I feel as if the suggestion is a good one.

From advices thus far received, I am quite sure that the leading Spiritualists of Europe, Mexico and South America would gladly take part in such a convention. Delegates will come from all quarters of the globe, and the convention can not fail to do our Cause much good. In order to make it a success, the work connected with it must be at once undertaken. There is no doubt but what we can obtain recognition from the management of the exposition upon proper application, and be assigned a place upon the official program. I ask you to consider this question at length, and earnestly recommend favorable action thereon.

A PSYCHIC QUARTERLY.

Again let me urge upon you the importance of establishing a Psychic Quarterly, to cover the field in our literature formerly occupied by W. T. Stead's great magazine, "Borderland." Such a magazine would appeal to the progressive minds on both continents, and would be sustained by them from the start. Phenomenal facts, scientific demonstrations, philosophical deductions and religious affirmations could all find places on its pages. Such a journal would do the Cause of Spiritualism much good, and would be a constant reminder of the work and worth of the N. S. A. I therefore once more recommend action in this direction.

FRATERNITY.

Many Free Thought and Liberal Associations will hold their annual conventions during the coming year, as will also many reformatory bodies with whose views, in the main, all Spiritualists are in accord. I recommend that fraternal greetings be sent to all of them under the seal of this association, signed by the President and Secretary, and that as far as possible, without expense to the N. S. A., fraternal delegates be appointed to represent our organization at their gatherings. We are in receipt of letters of invitation from several organizations to fraternize with them, and surely Spiritualists are broad enough to return the compliment by showing their sympathy with every progressive movement laboring to benefit humanity. I feel that letters of greeting should be sent to the national conventions of our brethren across the sea, and every effort put forth to prove our interest in the spreading of the gospel of peace over all the earth. To that end let us labor to strengthen the bonds of friendship between those who think alike, and thereby help to establish the universal religion of the brotherhood of the race.

OUR DECLARATION OF PRINCIPLES.

The many legal complications with regard to the exact status of Spiritualism that have arisen during the past year render it imperative that our Declaration of Principles should be very explicit in its every point. In order to maintain our rights as Spiritualists, we must prove to the satisfaction of the court that Spiritualism is a religion, and that we are a religious people. I do not suppose that any well-informed Spiritualist seriously questions the fact that Spiritualism is a religion. Such being the case, there is no reason why we should hesitate to so declare ourselves before the world. If the present Declaration that was adopted at Chicago, Ill., in 1899, is not sufficiently explicit, it should be made so by this convention. Men and women of means stand ready to endow the N. S. A. as soon as they are assured that their money will go where they wish it to go, and be sacredly consecrated to the advancement of the cause of truth. Today several estates are in litigation, owing largely to the fact that we have not had the courage to declare to the world what we have demonstrated as truths to our

souls. The work of building the Temple of Humanity and of aiding our fellowmen is of far greater importance than quibbling over words, or quarreling over non-essentials. I believe in principle, therefore wish to have the wills of all who bequeath property to Spiritualism carried out in full. To that end, I recommend action on this subject.

CAMP MEETINGS.

All of the Spiritualist camps have done good work during the present season, and with very few exceptions they have all been loyal allies of the N. S. A. In some instances we have been given special days upon the programs where in former years our Association was not recognized. This era of good feeling is a happy augury for the future success of the N. S. A. Its aim is to aid all organizations, and the willingness of other Spiritualistic societies to aid it in its efforts to get upon its feet is certainly indicative of a fraternal spirit that we should recognize and appreciate. I feel that letters of thanks under the seal of the N. S. A. should be sent to the officers of all camps that have given the N. S. A. hearing during the past season, and recommend accordingly. It would also be well to make application for similar days next year at all of these mammoth assemblies, and I recommend that the incoming Secretary be instructed to open correspondence at once with the Secretaries of all camps, soliciting a special day for the N. S. A. on their official programs next season. In this connection it would be well to guarantee that the N. S. A. will furnish all extra talent needed without cost to the several camps, only asking permission to appeal for funds and to take up a collection. It would also be a graceful thing to promise that the N. S. A. will have a direct representative present on that day, to acknowledge the courtesies of the camp and to look out for its interests on that occasion. I have attended twelve camps during the past summer, and the financial returns from them all aggregate six hundred dollars for the N. S. A. Such a sum is worth looking after, and can be greatly augmented in the future, if due care is exercised by the N. S. A. The camps, with perhaps a single exception, are now friendly to our Association, and we should show them that we are thorough believers in the doctrine of reciprocity by both deed and precept.

THE SECULAR PRESS.

During the past year, Spiritualism has received a great deal of attention from the secular press. Articles for and against it have appeared daily, and so great has been the interest in some articles that the entire issue containing them has been speedily exhausted. Many of the articles have attacked Spiritualism vigorously, and the editors have ever been willing to publish rejoinders from the officials of the N. S. A., or other representative Spiritualists. In view of the increasing frequency of these attacks, I feel that it would be well for the N. S. A. to be authorized to reply to the same. To that end I earnestly recommend that the Clipping Bureau of Chicago, Ill., be employed to furnish our home office with clippings from all newspapers in the United States and Canada. This will entail an expense of five dollars per month, but the gain therefrom will be greatly in excess of that sum through the placing of our true principles before the masses in the columns of the very papers that attack us. I further recommend that scrapbooks be purchased by our Secretary and these clippings arranged in orderly form therein. They will be of great value to the future historian of our Cause and can best be preserved in the manner indicated.

REFORM WORK.

This is a subject in which all Spir-

itualists feel a deep interest. Spiritualism is reform in every sense of the word, yet it will do no harm for this convention to place itself on record on the subjects of capital punishment, compulsory vaccination, taxation of church and ecclesiastical school property, temperance, equal suffrage, direct legislation, war, industrial education, and kindred topics. I recommend these several issues to the thoughtful attention of the committee on resolutions, requesting the members thereof to voice the sentiments of this honorable body in a fitting manner, concerning all of them.

EDUCATION.

We must not forget the question of a higher spiritual education for the masses. Our platform must be broadened, and our public utterances made to stand for scholarship, logic and reason. To that end, we should give our hearty endorsement to the training school at Lily Dale, N. Y., under the efficient tuition of our able brother, Moses Hull, and to all other schools designed to give a broad and spiritual education to our people. An educated ministry is one of the main props to Spiritualism, and we cannot do too much to further this desired end. I recommend action with respect to this interesting topic. Cassadaga camp made an important and valuable departure in its work during the past season in introducing educational work in the form of classes throughout the session. The results were excellent, and I feel that the example of Cassadaga could be followed with profit by every assembly of like character in the United States. It was a step in the right direction and should be given the hearty approval of this convention.

PRESIDENT MCKINLEY.

Within the past few weeks, our beloved and honored chief magistrate, William McKinley, has been stricken by the fell hand of an assassin, and prematurely ushered into his immortality. Feeling that his loss is personal to every member of this convention, I recommend an earnest expression of our condemnation of his fearful murder, and of our sympathy with his family and our mourning nation. The hand that struck him down aimed a blow at every loyal American heart. It was a stroke at our flag through the sacred and exalted office held by our honored president. He was a good man and endeavored faithfully to serve the American people. As Spiritualists, we know of the life into which he has graduated, yet we cannot but mourn his violent and most cruel taking off. Let us lay a tribute of love upon the bier of this man of the people, this friend of truth and right, and give him our psychic impress as he takes up his duties in the realms of the soul. All honor to our martyred patriot, William McKinley!

ALTRUISM.

I feel as if this Convention should make some reference to this most important subject, therefore invite your special attention to it at this time. It means the gospel of love, as against that of selfishness, and concerns the good of all mankind. The good of others rather than individual aggrandizement, is its purpose. We can therefore afford to make it our gospel, and to seek to express it to the world that we may be able to find the points of agreement in other religions and philosophies, as well as in the thoughts of our fellowmen. By so doing, we will become expounders of the great truths of the spirit, exemplifiers of the gospel of non-resistance, practical examples of the religion of peace, and leaders in the work of doing good to all mankind. Altruism can be our politics, our ethics, our psychic impulse. Then we shall rise to the altitude of the Universal, and be able to show the world the superiority of our thought. I recommend this great

question to your thoughtful attention and ask that some expression be given as to the attitude of Spiritualism with regard to it.

STATE ASSOCIATIONS.

It would be well to devote a portion of our time to the question as to the best method of increasing the efficiency of our State Associations. They are needed as never before, as the history of the past year abundantly proves. Adverse legislation on the subject of the practice of medicine was attempted in a majority of the states, and in a score or more of them the attempt was successful. In those states where the monopolists were unsuccessful, their defeat was due to the efforts of our State Spiritual Associations. Legislation was also attempted against our mediums in a few states, and those attempts were frustrated only by the efforts of our State Associations. In one or two instances our opponents were successful in this direction, thus showing us the necessity of having a good working state organization in each state, or a live committee from the N. S. A. to oppose at each state capital all measures inimical to the best interests of the people. The State Spiritual Association in Maine defeated the attempt to restore capital punishment in that state. The above facts prove the worth of our State Associations, and I recommend that ways and means be provided by which such Associations may be formed in every state in the Union. We now have eighteen of them at work, and with the assistance of the N. S. A. I believe the other thirty-one states and territories can be brought into line, and when they are, class legislation of an unjust character can be averted. When our opponents begin to resort to legislation to injure our true and tried mediums, it is time for every Spiritualist to rise above party ties and support only such men and measures as will defend liberty and justice on all occasions.

THE ANNUAL CONVENTION

Many complaints have reached me during the past year from various sections with regard to the date of our annual Convention, alleging that it is held at an inopportune time. Two reasons are given in support of this allegation that I consider valid. The first is the fact that our October date is too soon after the campmeeting season, and the second which is the more important of the two, is that it conflicts seriously with the opening of the season's meetings on the part of our local societies. I deem these arguments to be of weight, and respectfully urge you as a body of delegates to take steps to secure a change of date. I recommend the third Tuesday in January as a date better suited to our needs than the one on which we now assemble.

MEDICAL PERSECUTIONS.

In view of the numerous prosecutions of our clairvoyants and magnetic physicians, I deem it wise to call your attention in a special paragraph to this important matter. The right to get well by any means that will cure, is or should be, sacred to every man, woman and child on earth. It is now denied in the majority of the states of this nation. I believe restrictive medical laws to be unconstitutional, but they never can be overthrown until a test case is taken to the supreme court of the United States. I am informed by Hon. A. B. Richmond, of Meadville, Pa., that it will cost about \$300 (three hundred dollars) to make such a test in Pennsylvania, taking the case through all the courts of that great commonwealth. There will come the cost of taking the case to the supreme court of the United States, but a decision will be so valuable to us all, that the expense of obtaining the same will be as nothing to the friends of liberty. I feel that

the N. S. A. should undertake the work of making the test. Good cases worthy of our aid, are to be found in both Ohio and Pennsylvania, and if we can destroy the iniquitous class legislation that now makes the American people slaves to Medical monopoly, we shall have won a great victory, and shall have made for Spiritualism a record of which all its followers may well be proud. I recommend that the incoming Board of Trustees be instructed to take a test case in this especial field to the supreme court of the United States at the earliest possible moment. The expense can easily be met, when the N. S. A. shows that it is acting in behalf of clairvoyants and magnetic healers, many of those directly involved will rally to its support, and gladly contribute to meet the expenses of the suit.

MEDIUMSHIP

I recommend that a strong statement in behalf of true mediumship be adopted by this Convention. The true medium is a benefactor to all mankind, and deserves well at the hands of all Spiritualists. The N. S. A. is and ever has been the champion of true and honest mediumship. Never in its history has it as an institution, or have its officers, denounced or opposed a true medium. Our N. S. A. is for the purpose of placing mediumship in its true position before the world, hence we should not hesitate to define its position in relation thereto. Our mediums are our oracles with respect to spiritual powers, and should be so circumstanced as to be able to do their best for the world. Personally I owe much to mediumship, and am ready to give credit where credit is due. I therefore renew my recommendation, and urge that resolutions in support of true mediumship be adopted by this Convention. It will be in keeping with the spirit of liberty and truth to instruct the incoming Board of Trustees to make a test case of the laws against mediums now on the statute books of several states at the earliest possible moment, and I recommend action accordingly.

THE HOME OFFICE

The work of our Home Office has been performed most expeditiously and satisfactorily throughout the year by our efficient Secretary, Mrs. Mary T. Longley. She has endeavored most faithfully to serve the N. S. A. in every way, and has done much to aid the Cause of Truth by her loyalty and conscientious devotion to principle. She has had the constant counsel of our large-hearted Treasurer, Theodore J. Mayer, as well as the timely advice of our resident Trustee in Washington, Mr. I. C. I. Evans, and their work has been well done. They are towers of strength to the N. S. A., and deserve well at the hands of this Convention. No eulogium of our generous Treasurer, Mr. Theodore Mayer, is needed from me at this time. His works speak for him, and ever do they rise to praise him.

All of the members of the Board of Trustees have labored with singleness of heart for the good of our association. The members have been as a unit in their labors to aid the N. S. A., and have worked in perfect harmony throughout the year. Personally, I am under obligations to them all, and take this opportunity to publicly thank not only those above named, but also Brothers Locke, Dewey, Thompson, Pruden, and Stevens for the many favors received at their hands, and for their valuable aid to the N. S. A. They have made our organization strong where it was weak, and have made it favorably known where it was unknown.

THE PRESIDENT'S WORK.

The record of your President's work is already before you in the history of the mass meetings and missionary labor of the past year. No words are needed further in relation to that part

of his labors. In addition to that work I have had an unusually large correspondence, which I have faithfully endeavored to carry on in the interests of the N. S. A., and have written for all of the leading Spiritualist papers such articles as would, in my judgment, aid the N. S. A. I have also written for the secular press in defense of Spiritualism to a greater extent than ever before, and have responded promptly when solicited by the editors of popular periodicals to speak in behalf of our religion. I leave it for others to speak of the results of my labors. I have done my duty as I have seen it, and the record thereof is before you for inspection.

THE SPIRITUALIST PRESS.

The N. S. A. has had the undivided support of the Spiritualist press during the entire year. Every article written by your President and Secretary has been cheerfully published by all of the papers, while their editors have spoken kindly words of our organization without solicitation on the part of our officers. I feel that this Association is under great obligations to W. H. Bach, editor of The Sunflower; to John R. Francis, editor of The Progressive Thinker; to Willard J. Hull and J. B. Townsend, editor and proprietor of The Light of Truth; to Thomas G. Newman, editor of The Religio-Philosophical Journal; to Max Gentzke, editor of Lichtstrahlen, and to The Banner of Light Publishing company, for the many favors received. I recommend that due acknowledgment be made to each and all of them by this convention.

CONCLUSION.

The work of the past year shows what can be done when proper effort is put forth by those who are truly interested in organization. For the coming year, indeed, for the next five years, we need the same devoted, consecrated spirit in the work of the N. S. A. Eight years of constant labor have brought our organization to a point where it can begin to do effective work for our Cause. Every Spiritualist now sees its value, and recognizes its great utility. Each one should resolve at the opening of the ninth year of our work to redouble his efforts to make the N. S. A. a power for good in our land. Let us labor together in love, and prove by our works that we realize the truth of the adage, "In union there is strength." Let us lay aside all differences of opinion on non-essentials and work with a will to make our Spiritualism stand forth as the religion of humanity and the ethics of the civilization of the soul. Let us lift high and yet higher our banner of co-operation, and win our way through the harmonizing influence of Love and Peace. May this ever be the policy of the N. S. A.! All of which is respectfully submitted.

HARRISON D. BARRETT,

President.

NOTICE—N. S. A. CONTRIBUTING MEMBERSHIP.

Contributing membership in the N. S. A. is obtained by paying \$1 a year, or as much more as anyone desires. A certificate receipt will be sent each contributor by the secretary, and a copy of either of the following books, according to the choice of the contributor: "Violeta," a dainty booklet of poems; "Whither the Wind Bloweth," a psychical novel by Arthur Venning, and "Christianity as it Was Before the Apostasy," a valuable brochure by D. W. Hull. Those wishing to purchase the above works can do so by sending to the N. S. A. office 25 cents each, the three for 60 cents.

MARY T. LONGLEY,

Secretary N. S. A.,

600 Pennsylvania Ave., Washington, D. C.

We have reduced the price of our Album from \$1.25 to 75c; express paid.

THE WILL.

In his book, "Among the Northern Hills," Dr. William C. Prime introduces to his readers a judge whom he makes tell the story of a will which he did not draw up, after all. The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband's death, says the Youth's Companion. She had two sons, and a stepson, John, who was not an admirable person. After a long drive on a stormy night, the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak.

I had brought paper and pen and ink with me. I found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her I was ready to prepare the will if she would go on and tell me what she wanted me to do.

I wrote the introductory phrase rapidly, and leaning over toward her, said, "Now go on, Mrs. Norton."

Her voice was quite faint, and she seemed to speak with an effort. She said, "First of all I want to give my farm to my sons, Harry and James. Just put that down."

"But," said I, "you can't do that, Mrs. Norton. The farm isn't yours to give away."

"The farm isn't mine?" she said, in a voice decidedly stronger than before.

"No, the farm isn't yours. You have only a life interest in it."

"This farm that I've run for goin' on forty-three year next spring isn't mine to do what I please with it! Why not, judge? I'd like to know what you mean!"

"Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son, John, and your children get the village houses. I have explained that to you very often before."

"And when I die, John Norton is to have this house and farm, whether I will or not?"

"Just so. It will be his."

"Then I ain't going to die!" said the old woman in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

The doctor and I went home. That was fifteen years ago. The old lady's alive today. And she accomplished her intent. She beat John after all. He died four years ago.

NEW PAMPHLETS BY MOSES HULL.

Two new books by Moses Hull are just out. "The Christs of the Past and Present" is a revision and enlargement of "Jesus and the Mediums," and contains opinions never before introduced. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require today; and that the coming of Christ is the return of Mediumship to the world. Price 15 cents. Cloth 35 cents.

THE SPIRITUAL BIRTH, OR DEATH AND ITS TOMORROW. A Spiritual Idea of Death, Heaven and Hell. By Moses Hull.

This pamphlet, besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and hells believed in by the Spiritualists. It is just the book to prepare one to conduct a funeral service, or to prepare a funeral discourse. Price 10 cents.

Send for sample copy of our Song Sheet; 5 cents, postpaid.

Choice Literature.

LIGHT OF TRUTH PUBLISHING CO.

ANGEL WHISPERS—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.

AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold \$1.

EVERLASTING GOSPEL—Compilation of Spiritual lectures. A valuable book, 488 pages. Price \$1.50.

LIGHT OF TRUTH ALBUM—Contains over 200 photographs of prominent Spiritualists and mediums. Price, 75 cents.

LYRIC OF LIFE—Philosophy in Rhyme, by Laura A. Sunderlin-Nourse. Price \$1.

LIGHT AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Ralston. \$1.50.

OUR UNCLE AND OUR AUNT—By Amarala Marlin. \$1. Postage 7 cents.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price \$1; postage 15 cents.

POEMS AND ESSAYS—From many Authors of this and Earlier Centuries. By Ira D. Fuller. \$1. Postage 6 cents.

STUDIES IN THEOSOPHY—W. J. Colville. Price \$1; postage 10 cents.

THE ESTEY FAMILY—By Sarah E. Harvey. Price \$1.25.

THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$1.50.

THE OTHER WORLD AND THIS—Compendium of Spiritual Laws. Cloth, gold and white binding; price \$1.50.

THE WAY, THE TRUTH AND THE LIFE—Christian Theosophy—By Dr. J. H. Dewey. A handbook of New Testament Occultism. Price \$2.

TRAVELS AND SCENES IN FOREIGN LANDS—By the late Alexander Smyth. \$1. Postage 13 cents.

TWO IN ONE: OR THE QUESTION OF the Spiritualism of the Bible Settled, Together with a Series of Startling Contrasts Between Creedal Christianity and the Facts and Philosophies of Modern Spiritualism—By Moses Hull. \$1. Postage 13 cents.

THE PILGRIMS, PURITANS AND ROGER WILLIAMS VINDICATED—By Rev. T. M. Merriman. \$1.25.

THE HIDDEN FAITH—An Occult Story of the Period. By Alwyn M. Thurber. \$1.25. Postage 12 cents.

THE OCCULT PHYSICIAN AND BOTANIC GUIDE TO HEALTH—\$1. Postage 11 cents.

LONGLEY'S BEAUTIFUL SONGS

VOLUME ONE

Contains the Following Songs With Music:

I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones gather at home. Resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own.

VOLUME TWO

Contains 15 new and beautiful songs, suitable to the home circle, seances, local meetings, mass meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15 cents each; the two for 25 cents. For sale at this office.

Daniel K Tenney's Books.

PSYCHOGRAPHY.

THE EARTH NOT CREATED—FALLACY OF ALL COSMIC THEORIES—Price, 15 cents. An able argument to show that the world has always existed.

NEVER-ENDING LIFE ASSURED BY SCIENCE—Price, 6 cents. The best scientific argument in favor of future life that has ever before been made.

WORLD'S PARLIAMENT OF RELIGIONS—Price, 10 cents. A burlesque account of the World's Parliament of Religions held in Chicago during the World's Fair.

THE PLAN OF SALVATION—Price, 10 cents. This pamphlet of Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left can not fail to see it.

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

To those interested in the much-mooted phase of mediumship—"Independent slate-writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in 12 languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2.00; postage, 20 cents.

BEYOND THE VAIL.

To Subscribers For This Wonderful Book.

Be it known to all concerned, that the work of publishing "Beyond the Vail" is already begun.

All subscriptions for the book will be sent to Hudson-Kimberly Co., publishers, 1014 and 1016 Wyandotte street, Kansas City, Mo., who will receipt for all moneys received, and when the book is ready they will promptly fill all orders for it.

Beyond the Vail will be sent to those who order it before publication for \$1.50, postpaid. The price of the book thereafter will be \$2.00 per copy, postpaid. The money, when possible, should accompany the order, to enable the publishers to proceed with the work.

The Hudson-Kimberly Co. is a well-known and perfectly reliable firm, and will carry on the work as fast as money is received.

This book fills a place that no other can, and is greatly needed.

By order of the committee on publication. E. J. SCHELLHOUS, Secretary.

It will require about five months to get this work ready for delivery—a little depends on prompt responses for cash orders.

SOLARIS FARM

A Marvelous Story of the 20th. Century

A book for the million! Dedicated to the sons and daughters of the farms of the republic. It shows what brains and co-operative methods can accomplish for agriculture and its people.

By Capt. Milan C. Edson.

Cloth \$1.25; paper covers 50c; postage 10c. For sale at this office.

The Dr. Talkwell Sketches in book form, the cream of Dr. Talkwell's discourses, that have been such a delight to Light of Truth readers, are now preserved in elegant shape; a book of over 300 pages for 25 cents; postage 7 cents.



SPIRIT MESSAGE DEPARTMENT.

WILLIAM E. HART,
MEDIUM.

NOTICE.

The messages published in this department are entirely unsolicited. The medium sits once a week for them and they are under the manipulation of his guide in spirit life.

Parties desiring messages through Mr. Hart's mediumship should address him personally and messages for them if possible to be obtained, will be given to them privately.

MESSAGES.

CATHERINE GIBFORD.

Emma Stewart: Dear daughter, I did appear to you, but why were you frightened? I love you more than ever. Your father, who was shot at Resacca, is with me, and we often visit you and the other dear ones at Ft. Wayne. Tell Carrie Shoaf I remember her kindness and will do all I can from this side of life to help her. My dear child, there are many things I wish to say to you, but I can not in this way of communicating. I hope to soon be able to tell you these things which I so desire.—Your mother, Catherine Gibford.

PETER KIMLER.

I take great pleasure in sending this reminder to my many friends in Payne, O. I am still the same Peter Kimler, if you do call me dead. I have found a place where there is no more worldly troubles or sorrows. It is a beautiful place, a place that would require a volume as large as the Bible to fully describe. I want my many friends to look on me as living and not dead, and I want them to investigate this grand truth.—Peter Kimler.

MRS. BRAKE.

I was born into spirit realms just as I was leaving Haslett Park. This is the real life. Nothing could tempt one to go back into the old body. No reincarnation for me—not by any means. To my friends in Michigan, I want to say that I have found most of the teachings of Spiritualism true, and there are many more beautiful truths I am to find out, they tell me. Oh, live so that your earth lives will make you a bright and shining spirit in these eternal realms.—Mrs. Brake.

DENT HUGHES.

To Capt. Denison Hughes and Newton Hughes: Dear sons, I tried to manifest to you at the grove meeting, but failed. Spirit return is true. I wonder that any are now blind to the fact. Remember, children, that life ends not, that you can not escape from yourselves nor from your acts.—Ever lovingly, your father, Dent Hughes, Sr.

A. C. LADD.

To my Dear Friend Brodie, of New Orleans, La.: I am so glad I can come in this way, and will send you a message of greeting. You know I always take every opportunity offered to manifest. I just want to say that I find this life of progression growing brighter day by day. I find much pleasure in teaching those who have come after me, teaching them the road of progression and helping them

fit themselves to teach others. I found many friends awaiting me here, also many surprises I never dreamed of. I want to see the good work go on there in New Orleans. I know the opposition you have to fight down, but persevere and all will be well.—Your friend, A. C. Ladd.

THOMAS BARBER.

To P. J. Barber, Santa Barbara, Cal.: My dear son, in reaching you in this way I hope to demonstrate to many old friends that I do still live, and that I am conscious of what is going on in the earth life. I often visit many of my old associates, but of course they know not of my presence. I am pleased with the way you are doing, and want to be allowed to help you as much as I can. There are many matters that I would instruct you in, if you would only give me the opportunity. Your mother-in-law is here this afternoon, Ann Wheaton, and wants me to say that she is often in the home circle, and has your welfare at heart the same as myself.—Your father, Thomas.

William E. Hart can be addressed for private readings in person or by letter at 288 East Town street, Columbus, O. Enclose two cent stamp for terms.

ORGANIZATION AND EDUCATION. TWO WATCHWORDS FOR THE N. S. A.

By B. F. Austin, B. A.

The time for a general forward and upward movement among Spiritualists of America is at hand. In my view two lines of action are absolutely imperative while others may be advisable.

Without general organization of the vast body of Spiritualists, we shall continue to be crippled in all our propagandism. Without it we shall fail to impress ourselves and our philosophy upon the age as we should. Without perfected organization we shall continue to sinner as we now do at the hands of legislatures and monopolists and Sabbatarian cranks. Without organization we are threatened in many quarters with the loss of that small measure of liberty yet left to us and our best workers will soon be liable to fine and imprisonment for doing what the Nazarene did 1900 years ago. Organization will increase our resources for spreading the light and truth. It will impress legislators and public men as no amount of argument will. It will change the tone of newspaper comment from the sneer of derision to the deferential recognition of power. It will be the one effective instrument for the removal of obnoxious sumptuary laws and the effective blocking of all new attempts at legislating away the rights of the people.

Education, based on instruction, study and knowledge, is the everlasting need of humanity and the one road to salvation for Spiritualists. Spiritualists in their propagandism are destitute of all the powerful factors to which the orthodox appeal so strongly and constantly. We cannot appeal to

sectarian pride, inherited prejudices, or political aid, as resulting from an avowal of our philosophy. All these things are against us, and our sole advantage, as compared with orthodoxy, is the possession of truth. If so every Spiritualist must seek and spread the truth. This should be the motto for our work the world over: "Every Spiritualist first a student—then a teacher."

ORGANIZATION.

1. Starting with the local association, with its simple constitution, there should be a recognition and classification of workers as a basis for similar recognition and classification by the state association.

2. The workers might be roughly classified as follows: Mediums, speakers, healers, teachers, musicians, etc.

3. All workers, to receive recognition from the state or national, must be recognized members of some local association.

4. The workers recognized by the state association to be selected from workers in the local associations by the state executive and their names published to the world in some recognized organ of the state and in the minutes of the annual meetings.

5. By the national executive, or under their direction, there should be a list of mediums, speakers, healers, teachers and musicians selected from those recognized by the various state associations, and this list should be published in the minutes of the N. S. A. and in the spiritual papers.

Such selection of workers in the various grades of associations would depend, not solely on gifts, but on character as well—recognizing the fact that the so-called spiritual gifts are really natural endowments, and that for general acceptability to the public and for the success of the work, graces of character are quite as essential as the so-called spiritual gifts.

By some such scheme of organization and of recognizing our members, we should avoid the Scylla of hide-bound ecclesiasticism on the one hand and the Charybdis of present chaos on the other.

EDUCATION.

Why should not Spiritualists all over America at once resolve themselves into a vast school and university, where every one is pupil to every other one in advance of him and teacher to every one behind him in knowledge?

We lack neither material, opportunity nor inspiration. The rapid march of scientific attainment and the flood tides of instruction from spirit realms are furnishing the material. The marvellous growth of psychic power in both realms is begetting an insatiable hunger after truth everywhere in human hearts. Our whirling printing presses are dropping printed pages more numerous than autumn leaves at our feet—writ full with wisdom's store.

Let our national then seize occasion by the forelock. Let a committee of our wisest men and women—to be known as the Educational Council—with a president and secretary of education—be appointed to lay out courses of study and instruction for the entire body of Spiritualists. Let such courses embrace: 1. Digests in simple form of the classics in our literature today, bringing the masterpieces down to the size of the pamphlet—and simplifying phraseology until the boys and girls, as well as adults, can thoroughly comprehend. Such books should be produced in such size and style as to sell for 25c. or less, and the contents might well be put in form of question and answer. 2. New Treatises—based on Nature—showing the relations of all phenomena (spiritual, of course, included) to natural law. By way of illustration let us suppose a competent editor has been selected for a treatise on materialization. He would deal, of course, with

materialization as a fact in Nature—show that it is based on the laws of attraction and repulsion which underlie all nature's operations—and show that Nature has her dark cabinets for germination and unfoldment. In short, he would explain materialization by natural law. And so with every phase of phenomena. Let us suppose, then a dozen digests and a dozen new treatises ready, the next step would be for the Educational council to lay out a course of three years' reading and study. Let it be published in every spiritual paper and announced on every rostrum, and let young and old be advised to take up the course. Local examiners could be appointed in every city where students are enrolled and classes formed. Then examinations (necessitating a small fee for expenditure) might be held twice a year, in January and in June.

Such committee would, of course, devise a handsome certificate for all who pass the local examinations, and these certificates would be given out at the summer camps and a commencement day set apart for that purpose. After the full three year course a diploma should be given successful students, and with the interest and inspiration that such an educational movement under the N. S. A. would arouse, I believe all expenses could be met the first year, and in time it would become a source of income as well as a factor of great power in unifying the Spiritualists of the country. May the Higher Intelligence guide the N. S. A. along the lines of organization and education.—The Sermon.

If you receive a sample copy of this paper, consider it an invitation to subscribe, provided its contents and tone are agreeable to you.

DOUBTERS.

Can be Changed by Knowledge.

If there is any doubt about making brain power by the use of certain food, the doubter should make the following experiment.

Helen Frances Huntington of Gainesville, Ga., says: "Just a word of commendation concerning Grape Nuts which I have found to be the most wholesome, nourishing and appetizing food that has ever come to my knowledge."

"I am not a dyspeptic, but being constantly engaged in severe brain work I found that I did not thrive on ordinary diet; even a moderate dinner dulled my brain so as to be practically incapable of critical work. I tried meat juice, peptonoids, the two meal system of light breakfast and no supper which brought on nervous depletion and sleeplessness, so I resorted to one and another of the various health foods which all seemed alike tasteless and valueless as a brain food, until quite by chance, I had a dish of Grape-Nuts food served as a dessert. I liked it so well that I began to use it daily, for supper four teaspoonsful in a saucer of hot milk, eaten before it resolves to mushiness."

This point should be remembered as, after a certain time, evaporation seems to affect the sweet nutty flavor of the food as in the case of certain fine-flavored fruits.

"The result in my case was simply astonishing. I had no desire whatever for sweet pastries, meats, or in fact anything else; and my brain was as clear and active at night as on awaking from a long, refreshing sleep."

"The peculiar advantage about Grape-Nuts food is that it supplies the nutritive qualities of a varied diet without the bad results of heavy eating. I cheerfully recommend its use to all brain workers, if not as an exclusive diet, certainly for the last meal of the day. I always take it with me when traveling, which saves a deal of annoyance and discomfort."

OUR GREAT COMBINATION OFFER

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THE ARENA.

Under the Editorial Management of Charles Brodie Patterson, B. O. Flower and John Emery McLean.

The COMING AGE has been merged into the ARENA, and B. O. Flower, who founded and built up the ARENA, has returned to its editorial department, in which work he is associated with Mr. Charles Brodie Patterson, President of the Alliance School of Applied Metaphysics, author of a number of leading works devoted to New Thought, and one of the most advanced philosophical thinkers of the times, and Mr. John Emery McLean, who for the past year has been the working editor of the ARENA, and prior to that time the editor of MIND. This able editorial staff will be assisted by the strongest and most authoritative thinkers in the New World, who will from month to month contribute their best thoughts to the review which for many years has occupied a foremost position in the very vanguard of the great authoritative magazines of the English speaking world. It is the determination of the present management to restore the ARENA to its old prestige and make it absolutely indispensable to all wide-awake and progressive people. Here is a list of a few contributors to early issues. They are sufficient to indicate the authoritative character of the ARENA under its new editorial management:

Rev. R. Heber Newton, D.D.
Prof. James H. Hyslop, Ph. D.
Prof. Frank Parsons.
Justice Walter Clark, LL. D.
Hamlin Garland.
Prof. George D. Herron.
Prof. John Ward Stimson.
Prof. James T. Bixby, Ph. D.
E. P. Powell.
Charles Malloy.
Reuben Thomas, D. D.
Bolton Hall.

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SYMPOSIUMS, giving the master thoughts of representative thinkers on all sides of questions that are prominently before the public.

CONVERSATIONS with leading thinkers on live topics. This most popular feature of the COMING AGE has been introduced into the ARENA. Most of these Conversations will be

preceded by a brief biographical sketch of the famous person who discusses the theme in hand.

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PORTRAITS OF LEADING THINKERS.

TWO SERIES OF PAPERS OF GREAT VALUE.

During 1901 the ARENA will contain two series of papers which alone will be worth far more than the subscription price to all persons who would keep abreast of the times and in touch with the great work which the Twentieth Century promises to accomplish.

1. "World-Movements of the Past Hundred Years," by Professor Frank Parsons of the faculty of the Boston University School of Law. These papers will treat, among other things, of the Intellectual, Social, Political, and Economical Movements of the Nineteenth Century, and will indicate the trend of civilization, showing the promise of the present and the dangers which beset us.

2. "Laying the Foundations for a Better Civilization," a Survey of the Nineteenth Century with special reference to its influence on Twentieth Century Civilization, by B. O. Flower. These papers will deal with The Material Progress of the Past Hundred Years, the Nineteenth Century as a Utilitarian Age, the Rise and Onward March of Physical Science, Progress in Other Departments of Research, How the Nineteenth Century has Laid the Foundations for a Higher Civilization.

While all thoughtful men and women will want to read these papers, they will prove of special value to young men and women, and parents would do well to see that the ARENA for 1901 is placed within the reach of the young folks, even though they make some sacrifice in other directions to secure it. The ARENA, even taken separately, is the cheapest of the great original authoritative reviews published in America. In combination with the LIGHT OF TRUTH its actual cost is but \$1.50.

A WORD ABOUT MIND.

The magazine, MIND, is a large and handsome monthly review, now edited by John Emery McLean and Charles Brodie Patterson (with whom Mr. Flower is associated in the editorship of THE ARENA), and devoted to the New Thought, embracing Practical Metaphysics, Psychical Science, the New Psychology, Occultism, etc. Among its contributors are such writers of international reputation as the Rev. R. Heber Newton, the Hon. Boyd Winchester, LL.D., and Prof. George D. Herron. During the ensuing year Mr. Flower will contribute a series of papers to MIND, it being the only magazine, excepting THE ARENA, to which he will contribute.

Address all orders to THE LIGHT OF TRUTH, Columbus, O.

THE GREATEST PROBLEM IN PHYSICS.

By Prof. T. C. Mendenhall.

The nature of gravitation is quite as far from being understood as it was a hundred years ago.

While we have learned to create and to destroy other "fields of force," electric and magnetic, and to direct and control the lines along which these forces act, we are helpless in the omnipresence of gravitation, which we can neither create, destroy nor control in any fashion.

The beautifully simple law of Newton that two particles of matter attract each other with a force directly proportional to the square of the distance between them, has not yet been proved by actual laboratory experiment.

It rests on astronomical observations, and in that respect is very much in the same condition as was our knowledge of the velocity of light before the time of Foucault, Fizeau and Michelson.

This law means that one gravitational field of force does not interfere with or modify the other, and while no one has yet made an experiment which, upon final examination, discredits it in the least degree, it is not safe to say that a better knowledge secured by more accurate investigation may not reveal departures from it.

Newton found that gravitational attraction was not "selective" in character; that gold, silver, lead, sand, wood, water, wheat, etc., were all equally subject to it; but his apparatus and methods would be regarded today as very crude and indecisive.

Within a few years several very interesting attempts have been made to ascertain if gravitation was "directive," especially in crystalline bodies, but all results have thus far been negative in character.

Physicists have found it difficult to imagine one mass of matter influencing another across an absolutely empty space—that is, space void of all means of transmitting energy—and Newton himself declared such a condition to be unthinkable.

Many, indeed, have declared that all forces must be of the nature of a "push" and never a "pull," and this has made it necessary to provide some method or medium by means of which a push may be communicated.

That we have been able to create such a beautiful (though yet incomplete) scheme as is comprehended under the term "ether physics," with all of the accompanying marvels of experiment and practical application to the betterment of the physical condition of man, while we stand dumb in the presence of the simple phenomenon of a stone falling to the ground, is one of the wonders of the age.

This, then, is the greatest of all problems in physics, the solution of which may be the pass key to innumerable of nature's storehouses of knowledge, now locked against the most cunning investigator.

There are indications that brave effort to solve this problem will characterize the early decades of the new century, and already one or two theories have been advanced by which it is attempted to refer gravitational phenomena to electrical conditions of the ultimate constituents of matter, a line of examination by no means unpromising.

Physical research in the future is going to be tremendously assisted by the utilization of means that have grown out of the practical application of hitherto discovered physical principles.

The physical laboratory of today possesses facilities for producing the very lowest and the very highest known temperatures; in it one can

study the behavior of matter in the most intense magnetic fields; electric currents, powerful up to almost any desired limit, may be made use of; machines for producing almost any degree of mechanical stress are easily available; and in this way applied science will pay, in some measure, the great debt it owes to our research.

Never before were there so many persons actually engaged in physical research, and never before were the conditions by which the philosopher is surrounded so favorable as now.

While there are still problems enough "to go around," and to spare, there can be little doubt that the future will bring much concentration of effort upon a few of those mentioned above, on account of their fundamental importance, and we may be tolerably sure that the new century will see them well advanced toward solution.—Chicago American.

OCTOBER LADIES' HOME JOURNAL

The Ladies' Home Journal for October is perhaps, the best number of this magazine ever issued. The literary features include "How the Leopard Got His Spots," by Rudyard Kipling; "A Fifth Avenue Troubadour," by Ernest Seton-Thompson; the first installment of "A Gentleman of the Blue Grass," by Laura Spencer Porter; the last of "Miss Alcott's Letters to Her 'Laurie,'" and the closing chapters of "Aileen." "Some Things the President Does Not Do," a collection of anecdotes about Whistler, the artist, and Mr. Bok's advice to a young man about to marry are important features. The regular editorial departments are supplemented by nine new ones of great interest, among which Professor Edward Howard Griggs's talks on "The Education of a Child from Eleven to Eighteen," Professor Schmucker's "Seeing Things Outdoors," and Miss Withey's "Writing and Speaking Correctly" are noteworthy. The illustrations and art features are superb. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a number.

A new subscriber for The Light of Truth is a new force in the work of better conditions.

ABANDONED IT.

For the Old Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Sometimes it would beat fast and at other times very slowly, so that I would be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

"A number of my friends have abandoned the old fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since it was first started in our house." Mrs. L. A. Smith, Blodgett Mills, Cortland Co., N. Y.

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WILLARD J. HULL, - - - EDITOR.

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NOTICE.

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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.

NOTICE.

Spiritualists of America, don't forget the National convention of Spiritualists in Washington, D. C., Oct. 15, 16, 17, 18.

FOR TO BE IS MORE THAN TO DO.

One of the recent utterances of Rev. Dr. Lyman Abbott is this:

"If God gives you a kettle drum, and bids you beat it, beat it and make a noise and endure what people call fame. If God gives you the first violin and makes you a leader, do not fear, but lead as well as you can. But if he sets you at a harp and says: 'Play one score of chords and that is all,' play your score of chords and do it well and be satisfied."

Mankind in the aggregate do the best they can.

In estimating the value of progress if we remember this we shall be saved much trouble.

Reforms move slowly. Truth ever lies at the bottom of an opaque sea on the one hand, and it ever soars above the peaks of man's anxious quest on the other hand. One class delves for it, the other aspires to it, and this delving and aspiring are incident upon organization primarily, and upon association, environment and education supplementarily.

We can not judge of an idea or a principle by the action of a few who espouse it, or are controlled by it.

Viewing all forms of betterment from this standpoint it matters little,

as Rev. Heber Newton has said of Spiritualism, whether they be the insistence of fact or the persistence of delusion. The view men take of a proposition, involving a great principle is gauged by their powers of perception. All truth is thus gauged.

In dealing then with people who inquire concerning Spiritualism this fact must be considered.

Many say: "Well, I know there is something in it, but there is so much fraud connected with it that I cannot endure it."

This is a boomerang argument. The counterfeit in nearly every life here is the saddest thing about it. On every hand the sign and symbol of sham confronts the view. We do not see things or persons as they really are, but as they appear or pretend to be. The truth is hidden behind the veil of conventionality. It is for those who make this objection to Spiritualism to see to it that fraud or false pretense (which are perhaps harsh terms for the conventionalities of society) do not abound in their own lives and in that which interests them most in the "Way of the World."

To be is more than to do. Therefore the uplift of the world's thought is to be valued on the basis of what people are rather than what they perform.

The urgent need is nature's divine revelation in the expression of every soul. The soul seeks to express itself. It is the real man, the real woman, behind all manifestation. The entailments, inherited and fostered which produce discord, worry, dispute and a thousand other things that isolate people from each other, belong to the mortal life, which is crude and uncertain. Nothing abides in it. Even the thing itself decays and dissolves, leaving the soul to find expression through other and finer forms of being which we call spirit, the ethereal body. And this body is tainted more or less by the effects of the mortal career until it has outgrown them in the eternal passage toward perfection, at-onement with the central Soul of All God.

The higher thought, as inculcated by the teachings of the spiritual religion, now begins to recognize these great truths, and as a consequence the intelligence of the world is raised to a higher plane. The primary purpose of spirit return is to reveal man mortal to himself and make easy, as well as essential, the revelations of the divine nature in his life here below. We are constantly kicking against the pricks. In vain endeavor to appear what we are not, to do rather than to be, we are forging chains for the soul. The stern view of these outcroppings of the social mass which Spiritualism publishes is one of the features of its unpopularity. It emphasizes the truth that men and women can not get away from themselves, that the various make-shifts which sail under the flag of religion, designed to ease sore consciences, must totter and fall.

We have got to come to this, that equity and amity and love can not be ignored if we are ever to possess the true social and religious state.

The prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," is the most vital reach of this quest of man's soul after the highest and purest of earth life, a commingling of the soul with the mortal, a true expression of the soul in the flesh. In some form or other this prayer is constantly ascending to the higher realms.

This is what Spiritualism means. This is what it is here for. This is the burden of its message to the world mortal.

It is futile to find fault with and therefore criticize unjustly those who do not and perhaps can not see the higher light. We say men

do the best they can. If they are intolerant, prejudiced, malevolent, brutal, that is the best they can do. They might be better, but they can not do better. It is the same in the higher walks of life. Men are enlightened, charitable, lovable, gentle, because they do the best they can. No man can of right say to or think of another: "I am better than thou!" Under like circumstances, in other words, if he was the other man, he would be just what the other man is.

To broaden the view of the aggregate of men, this is the work in hand; and there is plenty to work with, for there is vastly more of good than bad in the world about us. There are as radiant, pure and holy lives here in our midst as heaven holds. There is a largeness of pity, compassion and love for our fellow-man. There is a broad tolerance and a higher spirit of co-operative effort in the world than ever before.

PRESIDENT BARRETT'S ANNUAL REPORT.

The annual report of the president of the N. S. A. will be found to contain much and valuable information regarding the status of organized Spiritualists. It is a temperate, wise, and just presentation of the case to the Spiritualists of America, and will go into our history as one of the ablest papers yet given touching the needs and requirements of the Cause.

On the whole the report is more encouraging than the one made a year ago. The work done includes one new state organization and one reorganized, and between thirty and forty new local societies formed. Of Spiritualism in general we are told that it has made considerable progress throughout the world, although the gain in America is not so marked as in some former years. Reports from England, France, Germany, Russia, Spain, Italy, Australia, New Zealand, South Africa, India and South America indicate slow but sure progress among the masses. Reports from Canada give assurance of sound progress, and the best of feeling. At the camps the attendance on the whole has been larger than usual for several years past. Local societies report hardships, only a few of them showing prosperous seasons.

The president says that the N. S. A. must not look for support from local societies until they are strong in themselves, and suggests that one hundred persons can be found who are willing to give one hundred dollars each per year for the support of the N. S. A. when once they are assured that it is a permanent institution and will be maintained for wise purposes. He thinks that a fund of this kind kept up for five years will keep the N. S. A. on its feet financially and enable it to do its work in the meantime. Missionary work has proved itself useful and profitable in extending the knowledge of Spiritualism. Twenty-one mass meetings have been held under the auspices of the N. S. A. and the state organizations during the year, but Mr. Barrett thinks that the energy thus expended might be turned into better service. Local societies, which are of vital importance, do not seem to have reaped benefit from the mass meetings except in rare instances.

Suggestions are recommended as to the best method of increasing the efficiency of state associations. Legislation in the interest of cliques opposed to Spiritualism can be counteracted only by strong state organizations. Medical persecutions are alluded to in this connection and some cases cited in the report, which will be of interest to all readers.

On the declaration of principles Mr. Barrett shows a rare recognition of the fact that Spiritualism is a religion and that Spiritualists as a people are

religious, and that if the declaration adopted in Chicago in 1899 is not explicit enough on this important point it should be made so by the convention. Reasons are set forth under this head urging action thereupon.

Considerable space is given over to the consideration of spirit phenomena and some wise suggestions made regarding them; which will repay careful perusal.

Lyceum work, which is so flagrantly neglected, is alluded to, and attention drawn to the importance of this feature of the propaganda. The Training School at Lily Dale, N. Y., is referred to commendatory of the work outlined by the school and what has already been accomplished.

Altruism, says President Barrett, can be our politics, our ethics, our psychic impulse. Then we shall rise to the attitude of the Universal and be able to show the world the superiority of our thought. This the most trenchant utterance of the whole message laid by him before the convention. Altruism is the affirmation of the spirit world whose mouthpiece Spiritualism is. It means the Brotherhood of Man, the religion of God in man, the Christ in men's souls. Mr. Barrett urges it upon the convention and for that body to give some expression as to the attitude of Spiritualism toward it.

A WORD OF EXPLANATION.

At the time of the publication of the Light of Truth syllabi last June, there was contained in them our opinion regarding officers of the N. S. A. That opinion was that the present incumbents should be retained there on the principle that it is bad policy to change horses in the middle of a stream. Our preferences were then stated and we have had no reason to change them.

Severe criticism was aroused, and in the interest of peace we withdrew in a subsequent publication of the Light of Truth Syllabi that portion of it which dealt with the retention of the present officers.

We have stated heretofore and we repeat it now that the Light of Truth is not engaged in the disputes of individuals. We have determined, and the Light of Truth as it is today bears out the determination, that the olive branch and not the sword shall dictate terms with respect to persons and principles. As the mass is greater than the individual units comprising it, so a divine principle is of more importance than the disputes of persons.

We have our preferences for officers of the N. S. A. for the ensuing term whatever it may be in length, and they have been stated simply and candidly and so far as the publishers can honorably proceed those preferences will be moved at the convention.

But inasmuch as a concession to principle was made in withholding pressure of the opinion we had formed, it would be indelicate to say the least to allow our columns to be opened to other parties to criticize President Barrett and display their preference for his successor.

For these reasons this paper has remained silent in the face of importunities to print the views of correspondents pro and con regarding the election of officers of the N. S. A.

Mr. and Mrs. William Richmond (Cora L. V. Richmond) will celebrate the twenty-fifth anniversary of their wedding Oct. 12 from 2 to 10 p. m., at their home, 3805 Ridge avenue, Roger's Park, Ills. The Light of Truth extends cordial greetings.

Dr. Bland's book, "In the World Celestial," will be out of the printer's hands by the 10th of October, so Dr. Bland writes, and we shall then fill orders now on hand and to come promptly. There has been an unavoidable delay in the electrotypes.

THE DISCRIMINATION IS BEING MADE.

Two weeks ago we had something to say on the necessity for calm discrimination at this juncture when the subject of Socialism and Anarchy is being so prominently put forward. Today we give the opinions of a few leading newspapers, which show that this discrimination is being made. And be it noted, too, that these same papers a few years ago were outspoken opponents of what they now evidently view as the inevitable, and which all careful economic students have known for years.

Philadelphia North American (Rep.), Sept. 12.

Notwithstanding Czoigosz, and notwithstanding the equally silly and repulsive efforts of the organs of a mindless variety of monied conservatism to turn Czoigosz's crime into an argument against all reform, all progress, the American people will still discuss questions which involve the common welfare. The singletaxer will persist in insisting that poverty would vanish were all taxes laid on land. The Socialist will continue to declare that the government should take possession of the trusts, and that the trusts themselves are the most efficient workers for the incoming of the Socialistic ideal of a co-operative commonwealth. Men who are neither single taxers nor Socialists will continue to debate the wisdom of government ownership of the railroads as a means for destroying the discriminations between persons and places, and by thus converting the iron roads into national highways, break the backbone of the trusts, which are favored, as the Standard Oil company is favored, by the transportation companies.

Tacoma, Wash., Daily News (Dem.).

There may be a disposition on the part of some people who have not followed the question to confuse in their minds the doctrines of so-called Socialism with the destructive policy of anarchists. Of course no one who has given any thought to the great social and economic questions which are now pressing for a solution would be in danger of any such confusion of mind, but to many newspaper readers the terms Socialism and anarchy may have much the same significance. Socialism is simply the application of natural right and justice and equality to the economic questions in which society is interested. When applied to matters of government, we call the principle democracy. Socialism is the extension of the principles of democracy from politics to economics. We are steadily grafting Socialism upon our democracy and giving it more and more recognition in politics.

Springfield Republican, Springfield, Mass.

If one is seeking for causes, there is much more reason to point to the spread of lynching and burning at the stake in this country as responsible for an anarchistic assault upon the head of the state. What is lynching and burning alive to satisfy mob vengeance but anarchy? The mob flouts the law and attacks the foundations of social order. Anarchy is lawlessness, and it follows that all violation of law, whether by a mob or a thief or a great corporation, breeds anarchy in a real sense. The world certainly reaps what it sows, and one of the sober lessons of that shot in the Temple of Music—not the only lesson, to be sure—is that the people can not violate or evade the laws of the state, under any conditions, without paying the penalty somehow, some time. These anarchists of our day, whose suppression is as necessary as the suppression of any enemy of law and the state, are quite as much encour-

aged and nerved to desperate deeds by the spectacle of laws successfully and defiantly broken by men of wealth and respectability, by corporations evading just taxation, or by widespread violence to the marriage tie, as by anything that can be cited as inflammatory to weak or disordered minds. They observe society as closely as a child watches the habits of a parent, and they are influenced for good or bad by its behavior, and form their opinions of it as a child is influenced by the example set before him.

Albuquerque, N. M., Journal-Democrat (Rep.) Sept. 11, 1901.

The Journal-Democrat has no sympathy with anarchism or Socialism. It believes that the principles of the Republican party are the best principles upon which this country can be governed. But it can not refrain from expressing its surprise at the degree of ignorance which crops out in some unexpected places regarding the character and nature of the two isms above named. There may be a few who call themselves Socialists who are in sympathy with anarchism, and possibly a few anarchists who are in sympathy with Socialism, just as there may be some Republicans and some Democrats who are in sympathy with various isms outside of their respective parties, but in their principles the Socialists and the anarchists are as far apart as the poles. The anarchist wants to destroy all government of every sort, and leave every man absolutely free to do as he pleases in everything, without any restraint of any kind, while the Socialists believe in so much government that they want the state to run everything—railroads, telegraphs, telephones, street cars, water works, big factories, and, in short, everything that touches the public interest.

Boone, Iowa, Independent (Dem.).

Several times in the last week articles have appeared in leading papers which spoke of Socialism and anarchists in synonymous terms. Nothing could be farther from the truth. Socialists believe in the government being supreme, that everything should emanate from and be controlled by the general government, just as our postal department is now managed. They believe that every person has equal rights before the law.

Chicago Tribune (Rep.), Sept. 12, 1901.

Upon every occasion when anarchists break loose and put in practice their "gospel of force," there is a popular tendency to include Socialists also in the general condemnation. This, however, is a mistake. The Socialist would have the state control everything; the anarchist would abolish the state and have the individual control everything, which would mean chaos.

Chicago Inter Ocean, Sept. 17.

The Rev. John R. Crosser, in addressing the Presbyterian ministers, said that the anarchy which most threatened the life of the government and its institutions was "the anarchy of the boulevard, which bribed legislatures."

K. C. Star, Sept. 18.

It is easy enough to understand the anxiety of Socialism to wash its hands of anarchism. The two really resemble each other no more than vice and virtue.

New Orleans Picayune (Dem.), Sept. 16.

The Socialist must not on any account be confounded with the anarchist.

A genius is liable to be "crazy" in the opinions of his neighbors.

It is now well known that Egypt was populated by the Semitic race. It is believed that immigration came originally from the region of the Persian gulf; that they made their way westward through southern Arabia, near the coast, and after many years of journeyings they crossed the Straits of Bab El Mandeb into Abyssinia, and thence to the valley of the Nile, and down that productive valley where we find them a great and prosperous people some 5,000 years ago, building pyramids, rearing cities and engaged in all sorts of productive industry.—The Progressive Thinker.

In this issue we dispense the editorials for the purpose of giving space to the articles upon the above topics, the question of the presidency of the N. S. A. The Sunflower takes no sides in this controversy. It honors Mr. Barrett for the part he has played in making the N. S. A. a success. If we honor the memory of President McKinley for the season of prosperity that has come to this country after the disasters of the preceding administration, then we should honor the executive officer under whose administration the N. S. A. has gone from nothing up to an association worth \$25,000. We honor Mr. Mayer for the manner in which he has acted towards the N. S. A. and his very munificent gifts to it, both in cash and its headquarters. We also honor him for the very able manner in which he has filled his office in the Association.—The Sunflower.

Mr. and Mrs. George W. Kates have labored indefatigably in the missionary field throughout the past year. Wherever they have gone, they have rendered excellent service, and have left an impression for good that can never be eradicated. They have done yeoman service in Minnesota, Iowa, Kansas, Missouri and Michigan, and deserve great credit for their unselfish labors in behalf of our cause. They have made the religion of Spiritualism their chief aim, and have demonstrated its value with phenomenal helps, scientific evidence and sound philosophical reasoning. Mr. Kates ranks high as an elocutionist, while Mrs. K. excels as a vocalist, as well as a test medium. They are to labor in the state of New York during the month of October. Our brethren of the great Empire state are to be congratulated upon their good fortune in securing their services. We wish them every success in their good work.—Banner of Life.

Our contemporaries are almost frantically asking the question, "What shall we do with the Anarchists? It is quite certain you cannot exterminate them; it is equally sure that if you make martyrs of them you but scatter seeds for the future growth of larger crops of the fraternity. You can not kill them (even if that were advisable) without a trial, as that would be but instituting a worse form of anarchy than theirs. And when you realize that the bulk of anarchists are not murderers, even

THE NEW TEMPLE DEDICATED.

The services commemorating the dedication of the new First Spiritualist church of Columbus last Sunday were marked by intense fervor and genuine enthusiasm. The beautiful temple was filled morning, afternoon and evening by large audiences, the capacity of the building being fully taxed at the evening service. The day was fair, a typical autumn day, and the people came forth to view a unique departure in the moving forces of Spiritualism in this city. The decorations were simple, yet impressive, great palms and many flowers almost hiding the rostrum, the stained glass windows modifying the light and rendering the interior very charming.

The morning service was devoted specially to the dedication, the discourse being delivered by Edgar W. Emerson, who is the resident speaker for three months. A beautiful musical program, with Professor Ebling at the organ, Mrs. Snyder, Mrs. Linton and Mr. Brubacher soloists.

The afternoon meeting was commemorative of the departed president, the addresses by Messrs. Carr, Emerson and Hull, were appropriate, and the music grand. In the evening addresses were made by John W. Ring and W. J. Hull with spirit messages by Mr. Emerson. The singers were Mrs. Snyder, Mrs. Linton, Mr. Pugh and

In intent, it at once appears that to put any kind of gag on them until they appear dangerous is to undermine the freedom of speech for which our forefathers contended to the death.

What, then, shall be done? Remove the cause of anarchy, and you will have nothing to cure. Bring the philosophy of Spiritualism into practical working, and the end is achieved.—The Two World's, Manchester, England.

The vision and prediction as to the tragic ending of Mr. McKinley, lately noted by us, may or may not connect that grievous event with causes working from unseen planes, but we find great consolation, for all such events, in the belief that they are all related, not to a chaos, but to a profound harmony. The familiar phrase, 'The Will of God,' is a symbol which sufficiently well indicates this faith; but the real causes go deeper down than a personal arbitrary will. The crucifixion of Christ, we can now see, had its place in the world-order, and, probably, not one of the world's martyrdoms could have been either averted or spared. It is a tremendous mystery, but it is the standing mystery of the price the world has to pay for its education and salvation.

This does not lessen—indeed, it increases—the pathos of such sorrow as this. Perhaps they who best understand, feel the sorrow the most. The civilized world has united in sympathy, sorrow and the bitter cry of shame that such things can be, but perhaps this blending of nations in sorrow and shame may help on the happier day, when the causes of shame and sorrow shall be known no more—Light, London.

Astrology and Palmistry both foretold the assassination of President McKinley, as we see by the Denver Post, which gives a column to an engraving of his hand and a description of the "lines" on it, by Prof. Geo. W. Walron of that city, who said: "The indication of a sudden death at the hands of an enemy is exceedingly strong. It is indicated by the cross at the outer edge of the palm and is so plain that long before he was considered as a presidential possibility, the prediction was made that he would be assassinated."

"All his life shows the controlling power of destiny. He is directed or led by Saturn, the god of fate, through one unusual event after another. The fate, or destiny line, shows many breaks, losses or sorrows, until the long-threatened danger of assassination meets him in his full power."

Dr. L. D. Broughton, president of the American Astrological Society, predicted in 1896, as follows: "Mr. McKinley's horoscope indicates danger of assassination nearly as much as General Garfield's or Abraham Lincoln's."

The indications of Palmistry and Astrology have been verified with awful exactness, but proving their scientific basis.—The Philosophical Journal.

Mr. Thune, with solo and quartet selections. Thus was inaugurated what is to be hoped will be a great work in Columbus on behalf of the gospel of Spiritualism.

ANNUAL CONVENTION AT WASHINGTON, D. C.

The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada will be held at Masonic Temple, Ninth and F streets, N. W., Washington, D. C., Oct. 15, 16, 17 and 18, 1901.

Headquarters for delegates and visitors will be Fairfax hotel, formerly known as Willard's, corner F and 14th streets. Special rates \$2 per day each person; good rooms and excellent service. The Fairfax is under the same management as Ebbitt House. A reception to delegates and visitors will be held at the red parlor of the Ebbitt, corner F and 14th streets, Monday, Oct. 14, at 8 p. m.

Ask for certificate railroad tickets to National Spiritualists' convention. These tickets must be endorsed by the secretary at the convention to entitle the holder to one-third fare for return trip.

Mr. and Mrs. Pierre L. Keeler will celebrate the 20th anniversary of their marriage Thursday evening, Oct. 17 at their home, 818 H St., N. W., Washington, D. C. The Light of Truth extends greetings to them.



Address all Communications for this Department to its
Editress, "Aunt Rose," Box 21, Seneca, Mich.

THE SEA SPRITE'S SONG.

Oh, list to the murmur,
As their voices grow firmer,
Of their story to me!

Their laughter is ringing,
Their clear voices singing
As they snowball with froth of the sea.

Their eyes sparkle brightly,
Their tresses wave lightly
In golden spray.

Their robes loosely flowing,
Mid seaweed that's growing
In forests below.

I gaze at them swining,
So gracefully winging
They fly through the waves.

The sun's rays are catching
Their gem lights bewitching
And throw them away.

I reach for them gladly,
I long for them madly—
Why not come this way?

'Tis all a delusion—
The waves in confusion
Are mocking at me.

The scene changes quickly;
The yellow sea sickly
Is spread for me now.

The sea monsters fearful,
The crocodiles fearful,
Are gathering below.

Their scales brightly gleaming,
Like gems, to my seeming,
Of green and of gold.

The mermaids dash quickly
Past monsters that thickly
Surround my frail bark.

The sea monsters claim me,
They hold and they chain me
For coraling gems.

That the sea maidens lightly
Toss ever so slightly
In frolic and play.

And why not possess them?
I'd surely careen them—
I'd prize them as they.

But I feel my bark sinking;
The sea monsters, blinking,
Still drag me away.

Now swiftly and surely,
Through the green walls they lure me
Below, still below.

The crystal throne whitely
Is glistening, so brightly,
All under the waves.

The monsters now leave me
And mermaids receive me
And carry me on.

With beauty resplendent,
Their glorious Regent
Accepts my low bow.

A merman we'll make you,
And never forsake you—
Our gems you shall own.

Your upper life ended,
You must reign here contented
And your home make below.

All this dazzling beauty
Obscures every duty
That calls me above.

I'm with you forever,
These maids I leave never—
All misery I've left.

Now peacefully floating,
No time or space noting,
I'm surely at rest.

The world's hateful worry,
Its bustle and hurry,
Is over at last.

My robes, with gems shining,
Are gracefully twining
As I gently float past.

And this bliss is immortal—
I have passed the white portal
Of death.

To the people above me,
Who cherished and loved me,
I'm dead.

But I'm floating so gladly,
And I frolic so madly
All day.

And the waves whisper lightly
Of all that delights me,
And I rest.

And floating, still floating,
Is better than boating,
And softly I sink—

Then rise and ride swiftly,
As my playmates uplift me
And bear me along.

And on storm waves ride gaily
So strongly and bravely
We dash among.

Oh, the life of the seamen,
The queen and her women,
Is gloriously pure.

With laughter and singing
The waves still are ringing
From the rocks to the shore.

Then we catch at the seaside,
And rush with the ebb tide
Aback from the shore.

Then we dash with the breakers
And we, the tide-makers,
Toss them high o'er the sands.

Still back and forth rocking,
We are constantly talking,
And they call it sea-roar.

When the captains displease us
We dash ships to pieces
On the rocks they abhor.

But the winds get the credit
As they to the rocks sped it,
And we laugh in our glee.

With mischief we're sated,
And we never are rated—
'Tis all the wild sea.

Our life is so careless
We never are careless—
We always are free.

'Tis freedom and glory
To know that my story
Means only: "I'm free."

HEART TO HEART TALKS WITH MY GIRLS AND BOYS.

"Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful fire light
Dance upon the parlor wall.

"Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit us once more."

And the long winter evenings are al-
most here again, with their unlimited
possibilities for improvement and
pleasure.

I hope all of us will set aside at
least one evening each week for the

home circle, and thus give the arisen
loved ones an opportunity to teach and
help us. And then we would be so in-
terested in all that you might tell us
about them, and the ways in which
they are able to manifest their pres-
ence.

As Aunt Rose was looking over
some old manuscript a few days since
she came upon "The Sea Sprite's
Song," such a strange, weird produc-
tion from the spirit world.

In the years ago, when Aunt Rose
was a little girl the messages received
in the home circle and this one with
many others, was repeated so rapidly
by one of their number while in a
trance state that three could scarcely
take it down, each writing the lines
alternately. I am sure no one would
question its originality at least. But
here comes one of our southern girls
to whom we are glad to listen.

Garfield, Texas, Sept. 21, 1901.

Dear Aunt Rose:

After so long a time I thought I
would write again. I suppose you have
forgotten me, but I always read with
interest in the Children's Hour.

I have noticed a number of good
stories about birds, written by differ-
ent children, and I think they write
well. Some time soon I will send one,
but I haven't time to write it now.
Next time I will tell you more about
my home and its surroundings.

With much love to all, I will stop.

Your loving nephew,

BEULAH HOUSTON.

No, indeed, you were not forgotten,
Beulah, and very much pleased are we
to again hear from you. We shall look
for the promised story and letter, so
do not disappoint us, please.

And now Dewitt also comes with
promises of future interest:

Garfield, Texas, Sept. 21, 1901.

Dear Aunt Rose:

It has been some time since I wrote
but to keep you from entirely forget-
ting me, will write again. I am glad
to see so many nice and interesting
letters and stories in the Children's
Hour. I will write a story for the cor-
ner sometime, but I have not time
now. Why don't Effie and Lulu Smith
write oftener? I am always glad to see
their letters. I shall, in the future, try
to write oftener myself, and in my next
letter I will give a description of our
country. Will close now, with best
wishes to all.

Your loving nephew,

DEWITT T. HOUSTON.

The story will be welcome at any
time, DeWitt. Perhaps your letter will
remind those cousins that it has been
a long time since we last heard from
them. We would surely appreciate it
much if all would write oftener, for I
am sure the letters form the most in-
teresting part of our columns. It is
not often we are favored with more
letters from nephews than nieces, but
we are glad to welcome them.

Another southern boy:

Dawfuskie Isle, S. C., Sept. 22 1901.

Dear Aunt Rose:

It has been a long time since I have
written to you, so as I have nothing
else to do I will write. I still read the
pieces in the Children's Hour every
chance I get.

I have been busy fishing this um-
mer. The favorite fish that we catch
here are the whiting, trout, sheephead
and flounder. Besides, we catch other
fish too numerous to mention.

I am going to join the navy some
time this month and will write you
how I like the change. I would be
more than pleased to have one of your
pictures and will send you one of mine
if you would like to have it. We are
having quite a change in the weather
as it is near time for the September
storm, but I hope it will not reach
here, as it does so much damage to us
living on the sea coast and to those
on the river. The death of our presi-
dent is quite a sad blow to the coun-

try, and I think the assassin should
be punished to the full extent of the
law. As my letter is getting long, I
will stop for this time.

Your loving nephew,

J. PETO CHAPLIN.

We will be much pleased with your
photo, Peto, and shall look for it ere
long. We are always glad to see the
faces of the cousins, so please do not
wait for a personal invitation, but rest
assured, photos are always acceptable.
That the storm did not visit you with
damage, we, too, will hope. Yes, indeed,
our president's death was a common
sorrow, but let us not arouse in our-
selves any revengeful thoughts toward
the ignorant, unbalanced brain who
planned and executed such a direful
deed, for wrong doing, be it great or
small, ever carries with it its own pun-
ishment, which none can alter nor es-
cape. Czolgosz must answer for his
incalculable mistake at a higher trib-
unal of justice than any we can in-
stitute.

Remember your promise to write
again, Peto.

WHAT GRANDMA SAW.

Grandma had been out riding with
papa late one afternoon.

"What did you see, grandma?" ask-
ed Lulu, after she came home.

"What do you s'pose she saw?"
asked Carl, pettishly. "She only rode
up to the farm; there's nothing there
to see."

"But I'm sure she did see something
worth telling of," persisted Lulu,
stoutly, "for she always does, wher-
ever she goes."

"Well, I did see something very fun-
ny," said grandma. "I laughed all to
myself over it."

"I sat in the carriage a long time,
while your father went into the field
to see Mr. Smith."

"There was a whole family of tur-
keys, young and old, going to bed for
the night on the pasture fence, and
in the pasture was a little colt, as full
of fun as he could hold."

"When the turkeys were finally set-
tled, after a great deal of fuss and flut-
ter, he went up to the fence, and, rub-
bing his nose along it, sent every one
of them off on the ground."

"Then he ran off, kicking up his
heels as though he thought he had
done something funny."

"Then the turkeys had another sea-
son of going to bed, and they acted
so sleepy and stupid about it, while
the colt nibbled grass and paid no at-
tention."

"But after they were settled, he
came up and wiped them off again,
then ran off kicking up his heels as
before."

"I laughed aloud, and just then your
father came, and we drove home."

M. C. W. B.

Various savages have different
methods of kindling fire. In New
Holland a pointed stick is twirled be-
tween the palms of the hand until the
wood on which it stands begins to
smoke, and at last breaks into flame.
Other savages obtain a spark by stick-
ing one bit of wood upright in the
earth, cutting a slit in it lengthwise,
in which they rub another bit of wood
with a protruding piece until it flames.

The most ingenious method is, how-
ever, that followed by the inhabitants
of Western Madagascar. These use a
string of animal hide, by which they
twirl the upright stick rapidly and
hasten the fire lighting. To us who
have merely to strike a match under
the mantelpiece the value of fire is lit-
tle appreciated, but suppose that we
were caught in the wilderness without
a match, how would we go about light-
ing the fire to warm ourselves or cook
our food? Perhaps the savage will
point a way, especially as every boy
of any account has a piece of twine in
his pocket.

THE STRIKERS.

ter to starve than live on
ou give us. Our lives, the
wives and children, we
your gains."

my's "Equality," sent post-
paid for \$1.25.)

ving extract is taken from
Equality." The time of the
00 and between an Ameri-
date and the narrator, a
in the nineteenth century
d to life in the year 2000
sleep:

as we were crossing Bos-
on, absorbed in conversa-
low fell athwart the way,
up, I saw towering above
ired group of heroic size.
these?" I exclaimed.
ght to know if any one,"
doctor, "they are cotempo-
ours, who were making a
f disturbance in your day."
ed, it had not only been as
tary expression of surprise
questioned what the figures

all you, readers of the twen-
ry, what I saw up there on
al, and you will recognize
famous group. Shoulder to
s if rallied to resist assault,
figures of men in the garb
ring class of my time. They
eaded, and their coarse-text-
ts, rolled above the elbow
at the breast, showed the
ns and chest. Before them,
ound, lay a pair of shovels
kaxe. The central figure
right hand extended, palm
as pointing to the discarded
arms of the other two were
their breasts. The faces were
d hard in outline and bris-
unkempt beards. Their ex-
was one of dogged defiance
gaze was fixed with such
intensity upon the void
ore them, that I involuntar-
ed behind me to see what
looking at. There were two
lso in the group, as coarse
and features as the men. One
ling before the figure on the
ding up to him with one arm
ated, half-clad infant, while
other she indicated the imple-
his feet with an imploring
The second of the women was
by the sleeve the man on the
to draw him back; while with
r hand she covered her eyes.
e men heeded the women not
seemed, in their bitter wrath,
that they were there.

"I exclaimed, these are strik-

"said the doctor, "this is the
Huntington's masterpiece,
ed the greatest group of stat-
the city, and one of the great-
the country."

"se people are alive!" I said.

"It is expert testimony," replied
ctor. "It is a pity Huntington
so soon to hear it. He would
een pleased."

I, in common with the wealthy
lured class generally of my day,
ways held strikers in contempt
shorence, as blundering, danger-
arplots, as ignorant of their own
nterests as they were reckless
er people's and generally as pes-
fellows, whose demonstrations,
g as they were not violent, could
nfortunately, be repressed by
but ought always to be con-
ed, and promptly put down with
n hand the moment there was an
e for police interference. There
ore or less tolerance among the
o-do, for social reformers, who,
ok or voice, advocated even very
al economic changes so long as

they observed the conventionalities of
speech, but for the striker there were
few apologists. Of course the capital-
ists emptied on him the vials of their
wrath and contempt, and even people
who thought they sympathized with
the working class shook their heads at
the mention of strikes, regarding them
as calculated rather to hinder than
help the emancipation of labor. Bred
as I was in these prejudices, it may
not seem strange that I was taken
aback at finding such unpromising
subjects selected for the highest place
in the city.

"There is no doubt as to the excel-
lence of the artist's work," I said, "but
what was there about the strikers
that has made you pick them out of
our generation as objects of veneration?"

"We see in them," replied the doc-
tor, "the pioneers in the revolt against
private capitalism which brought in
the present civilization. We honor
them as those who, like Winkelried,
'made way for liberty and died.' We
revere in them the protomartyrs of
co-operative industry and economic
equality."

"But I can assure you, doctor, that
these fellows, at least in my day, had
not the slightest idea of revolting
against private capitalism as a sys-
tem. They were very ignorant and
quite incapable of grasping so large
a conception. They had no notion of
getting along without capitalists; all
they imagined as possible or desirable
was a little better treatment by their
employers, a few cents more an hour,
a few minutes less working time a
day, or maybe merely the discharge
of an unpopular foreman. The most
they aimed at was some petty im-
provement in their conditions, to at-
tain which they did not hesitate to
throw the whole industrial machine
into disorder."

"All which we moderns know quite
well," replied the doctor. "Look at
those faces. Has the sculptor ideal-
ized them? Are they the faces of phi-
losophers? Do they not bear out your
statement that the strikers like the
workingmen generally were as a rule
ignorant, narrow-minded men, with
no grasp of large questions, and inca-
pable of so great an idea as the over-
throw of an immemorial economic or-
der? It is quite true that until some
years after you fell asleep they did
not realize their quarrel was with pri-
vate capitalism and not with individ-
ual capitalists. In this slowness of
awakening to the full meaning of
their revolt, they were precisely on a
par with the pioneers of all the great
liberty revolutions. The minutemen
at Concord and Lexington, in 1775, did
not realize that they were pointing
their guns at the monarchical idea. As
little did the taird estate of France,
when it entered the convention in
1789, realize that its road lay over the
ruins of the throne. As little did the
pioneers of English freedom, when
they began to resist the will of
Charles the First, foresee that they
would be compelled, before they got
through, to take his head. In some
of these instances, however, has pos-
terity considered that the limited fore-
sight of the pioneers as to the full
consequences of their action lessened
the world's debt to the crude initia-
tive without which the fuller triumph
would never have come. The logic of
the strike meant the overthrow of the
irresponsible conduct of industry,
whether the strikers knew it or not,
and we can not rejoice in the conse-
quences of that overthrow without
honoring them in a way which, very
likely, as you intimate, would surprise
them, could they know of it, as much
as it does you. Let me try to give you

the modern point of view as to the
part played by their originals." We
sat down upon one of the benches be-
fore the statue, and the doctor went
on:

"My dear Julian, who was it, pray,
who first roused the world of your
day to the fact that there was an in-
dustrial question, and by their pathet-
ic demonstrations of passive resist-
ance to wrong for fifty years kept the
public attention fixed on that question
till it was settled? Was it your states-
men, perchance your economists,
your scholars or any other of your
so-called wise men. No, it was just
those despised, ridiculed, cursed and
hooted fellows up there on that ped-
estal who with their perpetual strikes
would not let the world rest till their
wrong, which was also the whole
world's wrong, was righted. Once
more had God chosen the foolish
things of this world to confound the
wise, the weak things to confound the
mighty."

"In order to realize how powerfully
these strikers operated to impress up-
on the people the intolerable wicked-
ness and folly of private capitalism,
you must remember that events are
what teach men that deeds have a far
more potent educating influence than
any amount of doctrine, and especial-
ly so in an age like yours, when the
masses had almost no culture or abil-
ity to reason. There were not lack-
ing in the revolutionary period many
cultured men and women, who with
voice and pen espoused the workers'
cause and showed them the way out;
but their words might well have avail-
ed little, but for the tremendous em-
phasis with which they were confirm-
ed by the men up there, who starved
to prove them true. Those rough-
looking fellows, who probably could
not have constructed a grammatical
sentence by their combined efforts,
were demonstrating the necessity of a
radically new industrial system by a
more convincing argument than any
rhetorican's skill could frame. When
men take their lives in their hands to
resist oppression, as those men did,
other men are compelled to give heed
to them. We have inscribed on the
pedestal yonder where you see the let-
tering the words, which the action of
the group above seems to voice:

"We can bear no more. It is bet-
ter to starve than live on the terms
you give us. Our lives, the lives of
our wives and of our children, we set
against your gains. If you put your
foot upon our neck, we will bite your
heel."

"That was the cry," pursued the
doctor, "of men made desperate by
oppression, to whom existence through
suffering had become unbearable. It
was the same cry that in a new form
but in one sense has been the watch-
word of every revolution that has
marked the advance of the race—
'Give us liberty, or give us death!'
and never did it ring out with a cause
so adequate or wake the world to an
issue, so mighty, as in the mouths of
these first rebels against the folly and
the tyranny of private capital."

"In your age, I know, Julian," the
doctor went on in a gentler tone, "it
was customary to associate valor with
the clash of arms and the pomp and
circumstance of war. But the echo
of the life and drum comes very faint-
ly up to us and moves us not at all.
The soldier has had his day, and
passed away forever with the ideal of
manhood which he illustrated. But
that group yonder stands for a type
of self-devotion that appeals to us pro-
foundly."

"Those men risked their lives when
they flung down the tools of their
trade, as truly as any soldier going
into battle, and took odds as desper-
ate, and not only for themselves, but
for their families, which no grateful
country would care for in case of
casualty to them. The soldier went

forth cheered with music, and sup-
ported by the enthusiasm of the coun-
try, but these orders were covered
with ignominy and public contempt,
and their failures and defeats were
hailed with general acclamation. And
yet they sought not the lives of oth-
ers, but only that they might barely
live; and though they had first
thought of the welfare of themselves
and those nearest them, yet not the
less were they fighting the fight of hu-
manity and posterity in striking in the
only way they could, and while yet
no one else dared strike at all, against
the economic system that had the
world by the throat, and would never
relax its grip by dint of soft words, or
anything less than disabling blows.
The clergy, the economists and the
pedagogues, having left these ignor-
ant men to seek as they might the
solution of the social problem, while
they themselves sat at ease and de-
nied that there was any problem,
were very voluble in their criticisms
of the mistakes of the workingmen,
as if it were possible to make any
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There is no end of growing in the
Christian life, but its beginning is in
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lations to God and to men. The bus-
iest have time enough for it. The most
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the wisest can only then be truly wise
when they have returned to that sim-
plicity.—Henry Wilder Foote.

Danger In Soda.

Serious Results Sometimes Follow its
Excessive Use.

Common soda is all right in its
place and indispensable in the kitchen
for cooking and washing purposes, but
it was never intended for a medicine,
and people who use it as such will
some day regret it.

We refer to the common use of soda
to relieve heartburn or sour stomach,
a habit which thousands of people
practice almost daily, and one which
is fraught with danger; moreover the
soda only gives temporary relief and in
the end the stomach trouble gets
worse and worse.

The soda acts as a mechanical irri-
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THE STRIKERS.

"It is better to starve than live on the terms you give us. Our lives, the lives of our wives and children, we set against your gains."

(From Bellamy's "Equality," sent post-paid for \$1.25.)

The following extract is taken from Bellamy's "Equality." The time of the year 2000 and between an American of that date and the narrator, a man born in the nineteenth century and restored to life in the year 2000 after a long sleep:

Presently, as we were crossing Boston common, absorbed in conversation, a shadow fell athwart the way, and looking up, I saw towering above us a sculptured group of heroic size.

"Who are these?" I exclaimed.

"You ought to know if any one," said the doctor, "they are contemporaries of yours, who were making a good deal of disturbance in your day."

But, indeed, it had not only been as an involuntary expression of surprise that I had questioned what the figures stood for.

Let me tell you, readers of the twentieth century, what I saw up there on the pedestal, and you will recognize the world-famous group. Shoulder to shoulder, as if rallied to resist assault, were three figures of men in the garb of the laboring class of my time. They were bareheaded, and their coarse-textured shirts, rolled above the elbow and open at the breast, showed the sinewy arms and chest. Before them, on the ground, lay a pair of shovels and a pickaxe. The central figure with the right hand extended, palm outward, was pointing to the discarded tools. The arms of the other two were folded on their breasts. The faces were coarse and hard in outline and bristled with unkempt beards. Their expression was one of dogged defiance and their gaze was fixed with such scowling intensity upon the void space before them, that I involuntarily glanced behind me to see what they were looking at. There were two women also in the group, as coarse of dress, and features as the men. One was kneeling before the figure on the right, holding up to him with one arm an emaciated, half-clad infant, while with the other she indicated the implement at his feet with an imploring gesture. The second of the women was plucking by the sleeve the man on the left as if to draw him back; while with the other hand she covered her eyes.

But the men heeded the women not at all, or seemed, in their bitter wrath, to know that they were there.

"Why!" I exclaimed, these are strikers!"

"Yes," said the doctor, "this is the strikers. Huntington's masterpiece, considered the greatest group of statuary in the city, and one of the greatest in the country."

"Those people are alive!" I said.

"That is expert testimony," replied the doctor. "It is a pity Huntington died too soon to hear it. He would have been pleased."

Now I, in common with the wealthy and cultured class generally of my day, had always held strikers in contempt and abhorrence, as blundering, dangerous marplots, as ignorant of their own best interests as they were reckless of other people's and generally as pestilent fellows, whose demonstrations, so long as they were not violent, could not, unfortunately, be repressed by force, but ought always to be condemned, and promptly put down with an iron hand the moment there was an excuse for police interference. There was more or less tolerance among the well-to-do, for social reformers, who, by book or voice, advocated even very radical economic changes so long as

they observed the conventionalities of speech, but for the striker there were few apologists. Of course the capitalists emptied on him the vials of their wrath and contempt, and even people who thought they sympathized with the working class shook their heads at the mention of strikes, regarding them as calculated rather to hinder than help the emancipation of labor. Bred as I was in these prejudices, it may not seem strange that I was taken aback at finding such unpromising subjects selected for the highest place in the city.

"There is no doubt as to the excellence of the artist's work," I said, "but what was there about the strikers that has made you pick them out of our generation as objects of veneration?"

"We see in them," replied the doctor, "the pioneers in the revolt against private capitalism which brought in the present civilization. We honor them as those who, like Winkelried, 'made way for liberty and died.' We revere in them the protomartyrs of co-operative industry and economic equality."

"But I can assure you, doctor, that these fellows, at least in my day, had not the slightest idea of revolting against private capitalism as a system. They were very ignorant and quite incapable of grasping so large a conception. They had no notion of getting along without capitalists; all they imagined as possible or desirable was a little better treatment by their employers, a few cents more an hour, a few minutes less working time a day, or maybe merely the discharge of an unpopular foreman. The most they aimed at was some petty improvement in their conditions, to attain which they did not hesitate to throw the whole industrial machine into disorder."

"All which we moderns know quite well," replied the doctor. "Look at those faces. Has the sculptor idealized them? Are they the faces of philosophers? Do they not bear out your statement that the strikers like the workmen generally were as a rule ignorant, narrow-minded men, with no grasp of large questions, and incapable of so great an idea as the overthrow of an immemorial economic order? It is quite true that until some years after you fell asleep they did not realize their quarrel was with private capitalism and not with individual capitalists. In this slowness of awakening to the full meaning of their revolt, they were precisely on a par with the pioneers of all the great liberty revolutions. The minutemen at Concord and Lexington, in 1775, did not realize that they were pointing their guns at the monarchical idea. As little did the third estate of France, when it entered the convention in 1789, realize that its road lay over the ruins of the throne. As little did the pioneers of English freedom, when they began to resist the will of Charles the First, foresee that they would be compelled, before they got through, to take his head. In some of these instances, however, has posterity considered that the limited foresight of the pioneers as to the full consequences of their action lessened the world's debt to the crude initiative without which the fuller triumph would never have come. The logic of the strike meant the overthrow of the irresponsible conduct of industry, whether the strikers knew it or not, and we can not rejoice in the consequences of that overthrow without honoring them in a way which, very likely, as you intimate, would surprise them, could they know of it, as much as it does you. Let me try to give you

the modern point of view as to the part played by their originals." We sat down upon one of the benches before the statue, and the doctor went on:

"My dear Julian, who was it, pray, who first roused the world of your day to the fact that there was an industrial question, and by their pathetic demonstrations of passive resistance to wrong for fifty years kept the public attention fixed on that question till it was settled? Was it your statesmen, perchance your economists, your scholars or any other of your so-called wise men? No, it was just those despised, ridiculed, cursed and hooted fellows up there on that pedestal who with their perpetual strikes would not let the world rest till their wrong, which was also the whole world's wrong, was righted. Once more had God chosen the foolish things of this world to confound the wise, the weak things to confound the mighty."

"In order to realize how powerfully these strikers operated to impress upon the people the intolerable wickedness and folly of private capitalism, you must remember that events are what teach men that deeds have a far more potent educating influence than any amount of doctrine, and especially so in an age like yours, when the masses had almost no culture or ability to reason. There were not lacking in the revolutionary period many cultured men and women, who with voice and pen espoused the workers' cause and showed them the way out; but their words might well have availed little, but for the tremendous emphasis with which they were confirmed by the men up there, who starved to prove them true. Those rough-looking fellows, who probably could not have constructed a grammatical sentence by their combined efforts, were demonstrating the necessity of a radically new industrial system by a more convincing argument than any rhetorician's skill could frame. When men take their lives in their hands to resist oppression, as those men did, other men are compelled to give heed to them. We have inscribed on the pedestal yonder where you see the lettering the words, which the action of the group above seems to voice:

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"That was the cry," pursued the doctor, "of men made desperate by oppression, to whom existence through suffering had become unbearable. It was the same cry that in a new form but in one sense has been the watchword of every revolution that has marked the advance of the race—'Give us liberty, or give us death!' and never did it ring out with a cause so adequate or wake the world to an issue, so mighty, as in the mouths of these first rebels against the folly and the tyranny of private capital."

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"Those men risked their lives when they flung down the tools of their trade, as truly as any soldier going into battle, and took odds as desperate, and not only for themselves, but for their families, which no grateful country would care for in case of casualty to them. The soldier went

forth cheered with music, and supported by the enthusiasm of the country, but these orders were covered with ignominy and public contempt, and their failures and defeats were hailed with general acclamation. And yet they sought not the lives of others, but only that they might barely live; and though they had first thought of the welfare of themselves and those nearest them, yet not the less were they fighting the fight of humanity and posterity in striking in the only way they could, and while yet no one else dared strike at all, against the economic system that had the world by the throat, and would never relax its grip by dint of soft words, or anything less than disabling blows. The clergy, the economists and the pedagogues, having left these ignorant men to seek as they might the solution of the social problem, while they themselves sat at ease and denied that there was any problem, were very voluble in their criticisms of the mistakes of the workmen, as if it were possible to make any mistake in seeking a way out of the social chaos, which could be so fatuous or so criminal as the mistake of not trying to seek any."

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The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

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SPECIAL NOTICE.

After January 1, 1902, the Mystic Order of the Sacred Twelve will hold free meetings every week, i. e., Monday, 8 p. m., public seance with demonstrations; Wednesday afternoon and evening, free developing and healing services; Friday, 8 p. m., lodge meeting and seance for members only. Special announcement will be sent all members at large the first of the coming year.—Your devoted brother, C. H. H. Benton, M. O. S. T., 3265 Rhodes avenue, Chicago, Ill.

C. H. Mathews writes: I was much impressed by an article in your paper Oct. 5 by John P. Cooke, entitled, "Christian Spiritualism," as gathered from a book printed in 1870, entitled, "The Historical Life of Jesus of Nazareth." The author of the book was Mrs. Olive G. Pettis, an humble lady of Providence, R. I.

I have never been a "test hunter," but when I see an opportunity of corroborating a statement, I feel like doing so. We are told the medium transcribed the sentences she saw clairvoyantly. The rendering into English was apted on the unseen side by George Lippard, who translated from the foreign language in which the testimonies were given."

Perhaps there are few people now living who ever heard of George Lippard. He was a literary genius, who

came to Canton, O., about 40 or 50 years ago. I knew of him through mutual friends. He was the author of a sketch entitled, "Jesus, the Democrat." The article was published by me in The Ohio Democrat, and, of course, it shocked the nerves of orthodox people, whose "salvation" must come through this same Jesus of Nazareth, if there was such a man, and if they are ever to be "saved."

I shall hunt up the story now that I am assured that the author "still lives," and can communicate to his friends who still linger on this side of life.

SPIRITUAL HEALING VS. DRUG QUACKERY.

To the great mass of liberal, thinking men the fact is becoming apparent that the M. D.s, who, becoming fearful of the competition of mental, magnetic and spiritual healers, are enacting more stringent laws to drive our most worthy practitioners from the field, that they may compel the sick to resort to them (the M. D.s) for treatment. In proof of this assertion I need only refer to those of our healers who are from time to time arrested and fined or imprisoned or both. As American citizens, have not we the right to exercise our powers for the alleviation of pain and the banishment of disease and suffering from our brothers and sisters, aye from the face of our land? The M. D.s are drawing closer and closer together and are forming one of the strongest trusts that has ever been organized. Their sole purpose is to deprive each man or woman of their privilege to choose whom they shall for their advisers. Friends, is there no means whereby we can unite and demand and obtain our heaven-born rights to exercise this glorious power for the alleviation of disease and the betterment of mankind? I have in mind such plan, but as yet will make no announcement, but will say that I shall do all in my power to diminish the abominable practice of drug medication; therefore will give absolutely free one month's spiritual treatment. Having made a five years' study of healing, I feel prepared to offer my services as a public benefactor. All I ask is that each patient must faithfully follow my healing instructions and send a 2 cent stamp for reply. If sick or in need of treatment don't spend money on M. D.s, but send today for my treatment. I absolutely make no charges. No attention to postals. Address Ed D. Jones, Ph. D., Exeter, Neb

OLD JOKE REMODELED.

A German who brought a Berlin joke ashore last week without custom house interference has been exploding it industriously around town since. The joke was whispered to him in Berlin on his pledge to export it promptly. Here it is: A man was overheard in a Berlin restaurant saying: "The Emperor! why he is nothing but a gibbering talker," and he was promptly arrested.

"Why do you arrest me?" he asked the officer of the guard.

"For saying that the Emperor is a gibbering talker."

"But I did not mean the Emperor of Germany," he protested. "I was talking of the Emperor of Russia."

"Ach, so!" said the officer with a puzzled expression. "Is then the Emperor of Russia a gibbering talker, also?"

We have a limited number of the Dr. Talkwell sketches, bound in elegant cloth covers, with suitable engraving. These are appropriate for presents. Price, 50 cents each. Postage, 10 cents.

CURED BY A MIGHTY POWER!

All Chronic Diseases Cured By a System of Treatment Originated by Dr. J. M. PEEBLES, the Grand Old Man of Battle Creek.



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

Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Oreg., says, for years I bore about my body the piteous spectacle of disease and death stared me in the face. I now thank Heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants. Mrs. Bell B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble, and female weakness in a very few months writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives, in fact, to all suffering humanity.

DESPAIR NOT, THERE STILL IS HOPE FOR YOU.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there still is hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after they had been told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions. Indigestion, stomach and bowel troubles, catarrh liver trouble, rheumatism, kidney trouble, heart trouble, lung and bronchial troubles, dropsy, in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for literature giving full information concerning this grand treatment. It costs nothing whatever, and the information gained will be worth much to you even though you do not take treatment. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. If suffering, write today.

Address, DR. PEEBLES Institute of Health BATTLE CREEK, MICH.

DR. J. M. PEEBLES' BOOKS

Address Light of Truth Publishing Company

DEATH DEFEATED, OR THE PSYCHIC IMMORTALITY — OUR EMPLOYMENT HEREFTER.—What the spirits say of the other life. Cloth, \$1; postage, 10c; paper, 50c.

THREE JOURNEYS AROUND THE WORLD.—What he reports of Spiritualism in various countries; \$1.50; postage, 25c.

JESUS, MAN, MEDIUM, MARTYR; OR THE GREAT SYMPOSIUM (The Christ Question Settled).—Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country. It is verily a Symposium by J. S. Loveland, J. R. Buchanan, Hudson Tuttle, B. B. Hill, Moses Hull, Rabbi L. M. Wise, Colonel E. G. Ingersoll, W. E. Coleman and others, upon religious subjects; \$1.25; postage, 12c.

WHO ARE THESE SPIRITUALISTS?—A pamphlet of testimonials relative to Spiritualism; 15c.

A Study In Materialization

COMPILED FROM THE WRITTEN STATEMENTS OF EYE-WITNESSES, BY H. W. BOOZER

Of Grand Rapids, Mich. Price 10 Cents. LIGHT OF TRUTH PUBLISHING CO., COLUMBUS, O.

The Marriage Supper of the Lamb By B. F. French Cloth, 35 Cts. Postpaid.

A CONCISE, commonsense exposition of the Book of Revelations and parts of Daniel and Matthew. Giving some startling but truthful aspects to Spiritualism. Light of Truth Publishing Co.

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Mr. and Mrs. E. Carpenter of Detroit will do missionary work for the M. S. S. A. during the month of November, and wish to hear from every Spiritualist throughout the state. Write at once, so they may arrange their circuit to reach as many as possible, as it is their earnest desire to organize new societies and stimulate the old. Address them at 58 Columbia St., W. Detroit, Mich.

SPECIAL NOTICE.

After January 1, 1902, the Mystic Order of the Sacred Twelve will hold three meetings every week, i. e., Monday, 8 p. m., public seance with demonstrations; Wednesday afternoon and evening, free developing and healing services; Friday, 8 p. m., lodge meeting and seance for members only. Special announcement will be sent all members at large the first of the coming year.—Your devoted brother, C. Thos. H. Benton, M. O. S. T., 3265 Rhodes avenue, Chicago, Ill.

C. H. Mathews writes: I was much impressed with an article in your paper Oct. 5 by John P. Cooke, entitled, "Christian Spiritualism," as gathered from a book printed in 1870, entitled, "The Historical Life of Jesus of Nazareth." The author of the book was Mrs. Olive G. Pettis, an humble lady of Providence, R. I.

I have never been a "test hunter," but when I see an opportunity of corroborating a statement, I feel like doing so. We are told the medium "transcribed the sentences she saw clairvoyantly. The rendering into English was dictated on the unseen side by George Lippard, who translated from the foreign language in which the testimonies were given."

Perhaps there are few people now living who ever heard of George Lippard. He was a literary genius, who

came to Canton, O., about 40 or 50 years ago. I knew of him through mutual friends. He was the author of a sketch entitled, "Jesus, the Democrat." The article was published by me in The Ohio Democrat, and, of course, it shocked the nerves of orthodox people, whose "salvation" must come through this same Jesus of Nazareth, if there was such a man, and if they are ever to be "saved."

I shall hunt up the story now that I am assured that the author "still lives," and can communicate to his friends who still linger on this side of life.

SPIRITUAL HEALING VS. DRUG QUACKERY.

To the great mass of liberal, thinking men the fact is becoming apparent that the M. D.s, who, becoming fearful of the competition of mental, magnetic and spiritual healers, are enacting more stringent laws to drive our most worthy practitioners from the field, that they may compel the sick to resort to them (the M. D.s) for treatment. In proof of this assertion I need only refer to those of our healers who are from time to time arrested and fined or imprisoned or both. As American citizens, have not we the right to exercise our powers for the alleviation of pain and the banishment of disease and suffering from our brothers and sisters, aye from the face of our land? The M. D.s are drawing closer and closer together and are forming one of the strongest trusts that has ever been organized. Their sole purpose is to deprive each man or woman of their privilege to choose whom they shall for their advisers. Friends, is there no means whereby we can unite and demand and obtain our heaven-born rights to exercise this glorious power for the alleviation of disease and the betterment of mankind? I have in mind such plan, but as yet will make no announcement, but will say that I shall do all in my power to diminish the abominable practice of drug medication; therefore will give absolutely free one month's spiritual treatment. Having made a five years' study of healing, I feel prepared to offer my services as a public benefactor. All I ask is that each patient must faithfully follow my healing instructions and send a 2 cent stamp for reply. If sick or in need of treatment don't spend money on M. D.s, but send today for my treatment. I absolutely make no charges. No attention to postals. Address Ed D. Jones, Ph. D., Exeter, Neb.

OLD JOKE REMODELED.

A German who brought a Berlin joke ashore last week without custom house interference has been exploding it industriously around town since. The joke was whispered to him in Berlin on his pledge to export it promptly. Here it is: A man was overheard in a Berlin restaurant saying: "The Emperor! why he is nothing but a gibbering talker," and he was promptly arrested.

"Why do you arrest me?" he asked the officer of the guard.

"For saying that the Emperor is a gibbering talker."

"But I did not mean the Emperor of Germany," he protested. "I was talking of the Emperor of Russia."

"Ach, so!" said the officer with a puzzled expression. "Is then the Emperor of Russia a gibbering talker, also?"

We have a limited number of the Dr. Talkwell sketches, bound in elegant cloth covers, with suitable engraving. These are appropriate for presents. Price, 50 cents each. Postage, 10 cents.

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Dr. J. M. PEEBLES, M. D., PH. D. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Oreg., says, for years I bore about my body the piteous spectacle of disease and death stared me in the face. I now thank Heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants. Mrs. Bell B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble, and female weakness in a very few months writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives, in fact, to all suffering humanity.

DESPAIR NOT, THERE STILL IS HOPE FOR YOU.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there still is hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after they had been told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions. Indigestion, stomach and bowel troubles, catarrh, liver trouble, rheumatism, kidney trouble, heart trouble, lung and bronchial troubles, dropsy, in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for literature giving full information concerning this grand treatment. It costs nothing whatever, and the information gained will be worth much to you even though you do not take treatment. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. If suffering, write today.

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If you are truly perfecting mind, the body, a perfect condition of the eyes is not far from the vision. They indicate a natural action of the nervous system, and the vision and the eyes are the eyes of the soul.
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PRESENTATION

To the Editor: The evening during the early part of last winter, I was present at a séance with a lady gifted with rare trance mediumship. While in the trance state she cried out, "I see the people standing in the streets weeping. Buildings throughout the land are draped in mourning, a great mist is about to pass away, and over all the world there is grieving." I remarked that his place probably would be filled. "No, no," she answered, "Not until his place cannot be filled. It is a great work."

No name was mentioned, but I feel justified in believing it was William McKelvie, to whom the medium referred. To me, therefore, this seems to be a clear case of prevision, and is not prevision the consummate mystery? Who is there on earth able to explain the thoroughly established fact that coming events are intimated out their shadows before them?

During a séance held with the same lady a few evenings after the departure of our beloved president, a vision of a cross was presented to her. A nebulous light of violet hue radiated from it, and as she gazed she seemed to fall into a state of great exaltation. Then the cross was intimated in shining letters. "The body is slain, but the spirit is free." She remarked, "I do not see the crucified one, but I feel the spirit of the Christ."

This vision was followed by the apparition of a man whom she describes enormously tall and extraordinarily slender. He wore a black frock coat. His hair was sandy, his eyes clear, his hair jet black and wavy, with a lock falling over the forehead. The identity of this spirit was not disclosed. There was something majestic in his presence, but seemed to deeply impress the medium. Immediately after she described him, he controlled her. With dignified deliberation she rose to her feet, stretched forth her arms and uttered, "Children of earth, mourn not. Look up, saints. For only through the glory of God our humanity be uplifted!"

E. F. POWELL, KIDLER.

New York, Sept. 25, 1901.

Give me that man, that is not passion's slave, and I will wear him. In my hours one eye, in my hour of hours. —Shakespeare.

OUTLINE NOTICE OF MISS SHEPHERD'S GRAND LINGER, MOIR.

Now my privilege to know the man that twenty-five years ago. She was passing to the higher life September 23rd. She was one of the most women with spiritual qualities which her two passions, she and her husband, who passed out twenty years ago. She was one of the most women with spiritual qualities which her two passions, she and her husband, who passed out twenty years ago.

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PRAY WITHOUT CEASING.

F. J. Ripley.

I was most favorably impressed by the editorial on "Prayer" in The Light of Truth of Sept. 29, and would be glad if allowed to go a little further into the matter along the editor's own lines. I am, however, not able to discuss a question satisfactory to myself unless allowed to begin with the bottom principle on which the thing rests and then build up. And if I do that, perhaps I do not discuss the question satisfactory to any one else, at least, not satisfactory to those who are content with superficial and incomplete views.

Unless we understand the relation of individuality or the universe to a first cause in which all things are identified we are not en rapport intellectually with that first cause, and therefore not in position to pray effectually. And it is doubtless owing to a lack of this understanding that so many regard prayer in the usual sense as utter foolishness.

Perhaps it will be concluded that we are cranky in our insistence that ether or the ethereal substance, which elsewhere we have called ethia, is the first cause, and that of it the entire universe is the self-development. Yet that is the position of science, and if there are any cranks round they are those who think that by calling this ethereal substance "God," matter and the like they enable us to comprehend an incomprehensible or unknowable something. All that we are able to "know" of this first cause; call it God, spirit, matter, ethia or what you may, is its relation to us and ours to it.

To understand this relation suppose the universe remanded to original conditions. We would then have an ocean, not of water in finite space, but of, say, "divinity" infinite, omnipresent and we may suppose eternal. When then the universe comes into existence, as science says it has done first as nebula, and then by evolution on up to what it is today, evidently it is altogether divine on one side, since there is nothing else of which it can be. But at the same time the things which make up the universe are demarked from "divinity" by their limitations of space and time, and by their physical properties and spiritual attributes. Indeed these limitations and properties are what makes the universe, as contra distinguished from the divinity of which it altogether is. On that side we are altogether human. The universe may therefore be regarded as what science would call "fixed" ether or divinity as contra-distinguished from that "free" ether or divinity which biblical writers say is in all things, all things in it and in which all things move and have their being. And which science says must be in all space to account for heat and light coming to us from sun and stars, on the wave theory.

Now we may "pray" to other men for what we want, and we put these prayers in audible, visible or tangible form. And there is no reason why those who believe in a personal God like unto man should not put their prayers in audible form. If their prayers are not answered perchance their God sleeps, is off on a journey or is out of humor about something else, and not at the time on the giving hand. Again we may pray to spirits, and there is no more reason to suppose they would refuse to answer than that a friend in the flesh would refuse if we approach them aright and are able to get up an understanding or place ourselves en rapport. We would hardly address the spirit in audible form; and if we did, he would not be impressed, having no physical auditory apparatus to be put en rapport with our speaking apparatus.

In these two kinds of petition we address "fixed" divinity and are suc-

cessful in proportion as we are able to place ourselves en rapport both intellectually and emotionally. But, finally, we may pray to "free" divinity or that ethereal substance which was in no wise exhausted in the "creation" of the universe, which is the usual meaning of prayer. Of course we can not conceive of a finite thing, as an egg, self-developing into something else without consuming itself. But that idea does not apply to an infinite ethia or ethereal substance which is the same after, that it was before, the universe and omnipresent in both cases.

Now, if this "free" ethereal substance of its own volition self-developed into the universe, why not in answer to our prayers effect any repairs or improvement in ourselves or others that we ask for if we succeed in placing ourselves en rapport both intellectually and emotionally. To be en rapport we must have the necessary concept and emotional attitude. We take it that the ethereal concept is the correct one, and that our petitions must be for the good, otherwise we are not en rapport. The man who makes a machine can repair it, and is always ready to make improvements, and he repairs and improves on the same principles that he made it—it would not be worth while to ask the inventor to do violence to his invention. Our petitions to the "free" ethia, ethereal substance or "God" are of the intellectual and emotional, or silent kind. It would be nonsense to bellow our prayers at ethia who is omnipresent and who never sleeps or goes on a journey.

I read an article in the Progressive Thinker, reproduced from The Light of Truth, which had the form of a general address to Spiritualists and which I was abundantly able to appreciate, especially as I already had the honor, all to myself perhaps, of thinking along similar lines. Whatever there is in Christian Science and absent treatment is due to "prayer." I am something of a praying man myself and could fully appreciate the positions and attitude, physical, intellectual and emotional, which were recommended in this address. My prayers, however, are usually addressed to the ethia or "free" ethereal substance which is present in every location needing repairs or improvements, and with an inexhaustible supply reaching out to the "ends" of infinity to draw on. I have hardly experimented enough to convince even myself that there is anything in my prayers. But a few of the cases of sickness in myself and others have been "stunners" to the physician, who said the patient could not possibly get well, and he got well all the same. The disease did not run the course expected of it and the doctor confessed he did not understand it. I only winked to myself and "felt" to be encouraged to experiment further when I had the leisure. Of course it may have all been mere accident or coincidence. It takes a great many experiments to establish a fact scientifically.

THE OCTOBER "MIND."

A new feature that marks the inception of Mind's fifth year, which begins with the October number, is a series of frontispiece portraits of New Thought leaders, with biographic sketches. The initial subject is the Rev. R. Heber Newton, D. D., who contributes the opening article. His topic is "The New Theology," in which the religious progress of the twentieth century is briefly outlined. Elizabeth Cady Stanton has a vigorous paper on "The First Step," which she considers to be a wider recognition of "woman's rights," political and otherwise. "Abolish Capital Punishment" is the title of a timely article by Frank Albert Davis, M. D., in which some new arguments against the death penalty

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NEWS OF THE WEEK

President McKinley left an estate
valued at \$225,000 and upwards.

Gem of the ocean, "Columbia," won
the three straight races of cup series
at Sandy Hook.

A woman in Chicago, Mrs. Ormsby,
gave birth to four babes. All alive
and doing nicely.

The annexation sentiment in Cuba
was very strong at a demonstration of
Havana bankers.

The proposed lecture by Emma
Goldman in Chicago is to be stopped
by order of Mayor Harrison.

Prof. George D. Herron has left his
home in Metuchen with his wife, for-
merly Miss Carrie Rand, and sailed
for Europe.

Severe losses inflicted on the Brit-
ish garrison in a night attack by
Boers. Heavy loss of Boers at Itala
and Prospect is confirmed.

Admiral Schley was self-possessed
under the hot fire during the battle of
Santiago according to testimony of-
fered by Lieutenant Doyle.

John W. Van Sant and wife, parents
of Governor Samuel R. Van Sant of
Minnesota, celebrated their seventieth
wedding anniversary at LeClaire, Ia.

The French government has con-
cluded the purchase of the sanitarium
at Macao, China, after consultation
with the authorities at Lisbon. The
price paid was \$75,000 Mexican.

Mr. Oliver Morris, engineer and con-
tractor, who bored the preliminary
heading of the Severn tunnel beneath
the Severn river, seven miles in
length, died in England recently. He
could neither read nor write owing to
lack of education.

An exhibition for accident, sanitary
and life-saving service is to be held at
Frankfort, Oct. 5 to 21. It is to be ex-
clusively scientific. Visits of work-
ingmen will be arranged, as the chief
aim will be to benefit those engaged
in industrial pursuits.

Mrs. L. A. Seeley, known as Lillian
Le Fay, an aeronaut who has been one
of the attractions at the Illinois state
fair, made a balloon ascension from
that place and has not been seen
since. It is thought she fell into the
Illinois river and was drowned.

Peter Nissen of Chicago, who made
a trip through the whirlpool of Naga-
ra in a boat of his own construction,
has rebuilt the boat and christened it
"Foolkiller II." In this new craft he
proposes to take soundings close to the
falls and also in the whirlpool.

An Oklahoma boomer reports the
banks there full of money and no bor-
rowers. As sure as water runs down
hill there are a hundred that would
like to borrow to one that has money
on deposit, but they have no gold to
put up as security for the silver cer-
tificates that the banks would deal
out.

Freak kittens are attracting the at-
tention of physicians at Tiffin, O. The
mother of the freak kittens belongs to
Benjamin Greeg of that city. The kit-
tens are four in number and joined
together in such a way that but two
can take nourishment at a time, and
during which process the other two
are compelled to lie on their backs.

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