

# LIGHT OF TRUTH



VOL. XXIX., No. 16.

COLUMBUS, O., OCTOBER 19, 1901.

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

WILLIAM M'KINLEY.

By Carrie E. S. Twing.

Thou art not dead  
Most honored chieftain of a  
Nation's love, thou couldst not die.  
A traitorous hand has pierced the  
Garment thou hast worn  
These many years; and it has  
Fallen from thee, but thou hast  
Not tasted death for it was  
"Swallowed up in victory."  
Ere now thy hands have  
Clasped thy mother's hands  
And seen glad welcome in her  
Loving eyes, and friends so fondly  
Loved hath bidden thee welcome  
To the "Land of Light."  
Thou hast loved this "land"  
So much, that all the anthems  
On the plains of Peace will  
Fall to keep thy head from  
Bending low, to listen to the  
Minor key of pain and woe  
That finds an echo on earth's  
Farthest shore.  
God's Heaven is so near, that thou  
Wilt touch with tender touch  
The sweet white blossom of thy  
Earthly love, and though no  
Word is spoken, it will turn  
The dim gray twilight of  
Her widowhood, to roseate hue.  
God's heaven is so near that thou  
Canst help to still the throbbing  
Heart of a great nation's pain,  
And plan side by side in life the  
Iron hand of Justice and  
Mercy's changing fingers.  
There is a power mightier  
Than pride or war, and  
Thou hast felt its touch,  
Its name is love and as one  
Martyred in the olden time  
Plead forgiveness for His  
Direst foes, so didst thou plead  
No harm should come to him  
Who robbed a nation of its kindest man,  
And ere the daylight quivered  
Into dawn and all was hushed,  
Saw whispering leaves and stifled  
Sobs of waiting ones, thy dear lips  
Whispered, "Nearer God," and  
Night was day.

## SPIRITUALISM IN ITALY.

Our valued friend and co-worker, Professor Falcomer, of Alessandria, sends us 11 numbers of *Il Secolo XIX.*, and two of the Caffaro, both of them daily papers published in Genoa, containing, in the aggregate, about 25 columns of reports of a series of ten sittings held in that city, with the famous medium, Eusapia Paladino, in the month of June last, together with two commentaries upon the same, by our correspondent, says the Harbinger of Light. The reports are especially interesting, because they are furnished by Professor Francesco Porro, who fills the chair of Physics at the University of Genoa, and is director of the Astronomical observatory in the same city. Hence he approaches the subject with a scientifically trained mind, scrutinizes the phenomena produced with the utmost vigilance and caution, and describes them with perfect fairness and impartiality; for, as he explains, he entered upon the investigation, in a spirit of mental independence, and entirely free from prejudices and prepossessions. And at the close of the investigation, which resulted in

manifestations of phenomena altogether inexplicable by any known laws of science, denoting the operation of an intelligence or intelligences, quite outside the mentality of the medium, Professor Porro frankly acknowledges that he finds himself in the presence of certain indubitable facts, in connection with mediumship, which demand earnest consideration and serious study on the part of men of science, and must not, cannot, be dismissed with a sneer, or disregarded as "diabolical;" far less, be treated, as bigoted religionists, on the one hand, and angry materialists, on the other, have actually proposed to do in Italy; namely to hand over mediums and Spiritualists to the custody of the police! "If," he remarks, "Cesare Lombroso, and Giovanni Schiaparelli are to be interdicted their scientific researches; in order to curry favor with a special and necessarily limited class of persons, for whom is to be reserved a monopoly of interrogating the Sphinx, this would be equivalent to a return, pure and simple, to the priests and magi of the earlier Eastern civilizations. But occultism, thrust out of doors, would re-enter the house, through the windows."

In a private letter to a friend in Melbourne, Professor Falcomer mentions that the sittings of Eusapia Paladino, and the lengthy reports of them written by a man of Professor Porro's position and attainments, have created a great sensation in Genoa. He adds that, having prevailed upon a friend and his wife to attend one of these sittings; both came away from it perfectly satisfied with the spiritual origin and nature of the phenomena. In fact, he says "those of materialization, together with the proofs they received of the identity of the persons that materialized, made converts of both; and they are now preparing a detailed account of what they witnessed, which is to be printed."

## LOVE IN CURRENT FICTION

A woman can say "him" in such a way as to betray unspeakable heights of adoration or abysses of loathing.—From "The Master-Knot of Human Fate."

A tactful lover is not born, but made by a long training in the arts of courtship.—From "A Serious Wooing."

Is there anything in all the world sweeter to a man than to hear even his failures lauded as if they were victories by the tender voice of the woman he loves.—From "A Daughter of New France."

Women love men for what they do or for what they are.—From "Another Woman's Territory."

Many a man's tongue shakes out its master's undoing.—Shakespeare.

## THE MODERN MINISTER.

A minister-editor who writes in the Worcester Spy says:

The ancient minister and the priest of the traditional church appeals to authority and custom to support his message and his mission. He does not speak as a man, but as the messenger of the Almighty. The modern minister, with no less faith in God, but with a different conception of the world and life, reports as a man may of God's work—"All's law, yet all's love."

From a superficial point of view the interval between the old and the new seems like an impassable abyss. But when we probe into the depths we discover that all that was ever true is still true; that though man and religion may change their outward forms, the deep and hidden sentiments and emotions remain unchanged and abiding.

There should be no attempt to force all men to think or to worship alike. There should be freedom for every phase of religious life and thought. In such an atmosphere and in such a society the modern minister will be as helpful and permanent a factor for the spiritual blessing of man as the older type of clergyman or the traditional priest. All are needed and all can do their special work. The modern minister has come to stay, and he must be solicitous that he is as zealous and faithful in his ministrations to men of modern views as was the ancient minister to the people he served.

"There are diversities of gifts, but the same spirit."

## DON'T BE DECEIVED.

The greatest mistake man can make is to believe himself independent of the Almighty. It is well to be independent within yourself, and we believe it is your duty. But cultivate your God within. Learn that is not ye that speaketh, but your Father within. Learn that every thought that comes to you is not yours, but that it belongs to the Great God who sent it. You will experience sad mistakes if you do not give the Universal Intelligence credit for your very life.

Don't say these are my thoughts, and believe you control them independent of any force. You deceive yourself if you do this.

Thoughts are things, and these things are not yours. Others can control them as well as you, be careful, or you may find to your sorrow that this is true. Therefore master your own thoughts.

When you learn to recognize the Almighty within your kingdom, you will have found peace.

Don't look for Him anywhere else, or you will never find Him. Turn your eyes within, for God dwells within the secret places.—Listen.

## SUBMISSION.

When it first dawns upon one who is earnestly investigating the modus operandi of finding and treading the "narrow way" to the City of Life and Love, the only way, that cruel thorns will spring up along the way, he cries out like Jesus did, "Father, if it were possible that such cup might pass from me." Then immediately recalling Jesus' words, says: "Not my will, but thine, be done."

Then again, the query arises: "Must Jesus bear the cross alone and I go free?" Nay, nay. Then is he given strength to pursue his journey, and progressing, he comes to the station, where he feels that he can prove his allegiance to God by scripture tests, "If he is reviled, he will not revile again." "If betrayed, he will not betray again," etc.

He would accept the severest test, that of being cast off by his dearest friend, whose heart had beaten in unison with his own.

He would at last rejoice that he were found worthy to suffer for the world's redemption. He would wear a martyr's crown.

Like the refiner of silver, who sits watching the process of purification in the crucible, until he can see his own image in the solution, when the process is complete, would he submit to the "refiner's fire," until all dross were consumed, and reflected in him was the image of Him, whose transcendent beauty is manifested all around us.

Thus, by a complete submission to "God's way," has he triumphed over self, and found "beauty for ashes, and the oil of joy for mourning."—Mrs. Thomas Cook.

## UTOPIANISM.

Men who consider themselves good practical men of business are very apt to dismiss as Utopian any proposals which are beyond their limited range of vision. On this subject Ruskin said: "Utopianism is another of the devil's pet words. I believe the quiet admission which we are all of us ready to make—that because things have long been wrong, it is impossible they should ever be right—is one of the most fatal sources of misery and crime from which the world suffers. Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is 'Utopian,' beware of that man. Cast the word out of your dictionary altogether. There is no need for it. Things are either possible or impossible—you can easily determine which, in any given state of human science. If the thing is impossible, you need not trouble yourself about it; if possible, try for it. It is very Utopian to hope for the entire doing away with sin and misery out of the world; but the Utopianism is not our business—the Work is."



GREAT BOSTON SEANCES WITH  
178 FROM ANOTHER WORLD.

"A NEW STAR IN THE EAST"

MISS M. I. CLIFTON.

Splendid Materializing Medium—Ac-  
count of the Marvelous Work.

By Geo. E. Lockrop, Jr.

In describing the truly wonderful spirit materializing seances of our young medium, Miss M. I. Clifton, of 120 West Brookline street, Boston, Mass., I must apologize to the Spirit World for the inability of the English language to do them for any other medium's justice. However, I would bring them all the wealth and richness of our literature to adorn, if possible, the devoted brow of their medium with such treasures as it is in our humble power to give.

The story of this young lady reads like a romance or fiction, and is such an object lesson for even the poorest and humblest person who will faithfully serve the residents of the next world, that I give a few details for the public benefit.

At four years of age her mother died, leaving her an orphan; as she says, "To work her way up to her present position." Her father, who was a shoemaker, had no special talents or accomplishments to bring her any distinction, but that when she learned about mediumship and Spiritualism she decided, if possible, to develop her mediumistic abilities, and has made herself a poor girl by spending money to do so.

My attention was first called to this young lady's seances by the spirit "Florence," speaking to me through the Boston artist, Mrs. Adelaide C. Littlefield, at her parlors, 218 Columbus avenue, which, it may interest readers to know, is right opposite the celebrated Pope Bicycle company's offices and also the great publishing house of the Youth's Companion, a paper of large circulation, showing how Spiritualism is reaching into the heart of busy city life.

This spirit asked me to attend some of these seances and to write them up for the press. I promised to do so, although other affairs pressed me for attention. In simple justice to Miss Clifton I may add that expert psychical researchers and old experienced Spiritualists endorsed her so highly that I looked forward to her seances with very pleasurable anticipations, and after seeing her work there, can personally endorse her.

When she was about 21 years old she secured a position to work for the well-known materializing medium, Mrs. Sadie Martin, of Boston. For five years and three months she worked for this lady, during the last three and one-half years of which she was the lady's manager of the seance room.

During this time the spirits had often told her that she had psychic or mediumistic gifts which would in time "develop out," but she scarcely realized the truth of her predictions as told by various spirits and mediums. She "sat for developments" with a number of people and spent a good deal of money for this purpose. With a Mr. Chase she had two sittings a week for about six months, paying one dollar each sitting; and with others similarly.

The first time she entered the cabinet for a semi-public seance she was able to have spirit forms produced by the spirit chemists. This remarkable feat occurred about two years ago, and since then she has been giving professional seances, making her present age about 25 years; while her chemist, "Abdella," says that three years from now they will be able to do even better work than they are now doing.

Miss Clifton is an attractive young lady with a slim, well-developed figure 5 feet 4 inches, weighing 120 pounds. She is somewhat of a brunette in type with dark hair, brownish eyes and full oval face. No one, unless they were mediums, could distinguish any occult powers about her personality, more than that of the average young lady in society; that is to say, no scientific standard known to Harvard or any other university, could predict or detect from her physical appearance or analyze the peculiar chemical composition of her body which makes these marvelous manifestations possible. This is a great, vast, unexplored field of research for the scientists, and I would call their attention to the facts, requesting them to discover some method by which materializing mediums can be distinguished from other people—a feat no scientist has ever accomplished.

Whether the Roentgen or X-ray photographs would show any difference between the mediums and other people's similar photos is an interesting question. There certainly is a chemical difference, but how can we detect it by material methods? There is a rich field for scientific examination which has only been partially investigated by Professor Alfred Russel Wallace, or England; Professor Crookes and Professor Paul Ehrlich; late of Pasteur's New York institute.

In Miss Clifton's seances for producing these visible materializations of spirits from the next world beyond the grave, the usual laws governing these peculiar manifestations are carefully complied with. As she very cleverly stated, "A medium who has materializations should be kept in a glass cage."

She, like other professional mediums, has her main seance room for the audience or sitters, who form a horse-shoe circle with the contained cabinet at or between the two points; while the room is dimly lighted by a red, paper-shaded light, which, in this case, consists of a glass of water with cotton seed oil burning on its surface. From the box holding this light a sliding wood shade or shutter has a string entering the cabinet, thus allowing the chemists to regulate the amount of light desired. For the benefit of investigators we would say that materialized spirits can move perfectly exposed under a very dim light, and while the phenomena has occurred under strong gas light, or even sun light, yet it is better for all concerned to have them appear just as they do. Strong light is said to break or dematerialize the forces under average conditions, making it very difficult for even the most powerful spirits to appear.

Miss Clifton receives her audience as they call, seats them in the circle, and has some one play the long, soft-toned music box during the entire seance, lasting in many cases from about 3 to 5:30 p. m. on Thursday afternoons, making nearly two and one-half hours continuous exhibition, in which about 25 spirits appear and speak to their relatives and friends. In the second seance, by actual tally made by two witnesses, 24 female and about 11 male spirits were seen.

One of the most brilliant feats I ever saw or heard of, was when the beautiful spirit of Lucille Weston asked a gentleman in the circle to suggest a subject about which she should compose and sing a poem. He said, "Eternity." In less than five minutes she stepped into the center of the room, sang, enacted and improvised a beautiful poem upon this difficult subject, which received the flattering comments of all, and notably that of Miss Martin, Y., or Michaela, a young trained musician who was present. The voice and tones were loud, clear, exquisite and professional; gestures

supple, in all respects totally different from mediums.

The late actress, Fanny Davenport, has come here to Mr. Y., as mentioned in a previous story published in the Light of Truth. He tells me that the spirit has materialized him and costume, a full bloomed June rose in the hair of August, which he kept a week until it fell to pieces; also a lovely pink which he has preserved for a keepsake. Once, while seated alone in the seance room with the medium, she had a spirit materialized on her lap, right before his eyes. There was no apparent weight, the medium said, except that of the materialized bones. Then this spirit jumped down on the floor and sat on the floor. This gentleman was one of the best experts I have met on the subject, and should write up his experiences for the press.

Another gentleman told me he knew when any of his own relatives were going to materialize because he could feel them drawing the atoms from his toes to make up their forms with before they came to him from the cabinet. Others have similarly testified to me. This gentleman said his mother's spirit came to him when two forms were already in the room talking to their friends, thus making three forms materialized at once. We have other mediums who have had similar phenomena. It is useless to deny them. My own mother materialized at my feet, took my hand, said "George, come up near the cabinet," etc. Spoke to me for about four minutes on private affairs.

The editor who told me these forms were made up by reflecting mirrors will be given \$100.00 to produce a similar form who can talk "E. E." I might add that my mother was unknown to the medium, but appeared the same size, height, figure, manner, etc., as in life. Medium is slim and girlish in figure. My mother was a short, fat lady, etc. She has now come to me three times at two different materializing mediums, besides sending me messages through a third medium—the artist previously mentioned.

A strange spectacle which I can never forget was the brilliantly illuminated spirit of "Florence Ware," who came to her mother and father in my first seance here. She died in infancy 20 years ago, but had progressed and developed so fast in the spirit world that she came back to them with the highest spiritual illumination, appearing as a fully developed young lady about 25 years old. From her shoulders hung a pendant ribbon, about one and one-half feet long, three inches wide, and upon it in letters of flaming white spirit light was written her name, which all could see. She shook hands with all of us, showed me her dress, ribbon, name, etc. I read the last name "Ware," she corrected me and straightened out the ribbon so that I could see the whole word "Ware."

The Indian spirit "Wanda" also had her name in illuminated letters. She was very playful, shaking our hands and telling my friend Michaela that she couldn't be afraid of her and that "it" had some "pretty things (ornaments)" in her "cup-board." This young lady knew Americans by the name of Wanda in a Western way and thought it singular this Indian had the same name. They also told her that her friend "Edna" was there. He was a Chinese missionary in the Thayer region, from whom she had not heard since the war until they told her he was in the spirit world.

The leading chemist of this cabinet is called "Abdella." He showed us a remarkable test to prove the genuine character of his manifestations.

Calling us to the cabinet shortly after the medium had entered, he allowed us to feel of his feet, which were about 30 degrees in temperature.

Even when he entered the room and spoke for five minutes, his hands were warmer than our own.

Three guests have visited people through these seances. At least, while, of course, many spirits come who will not disclose their earth identity. One very important feature of the most magnificent prophecies, rather, more strictly than the medium, with arms, hand and figure of the most artistic type, was said to be a queen who lived on the famous ancient continent (or islands) of Atlantis, which is claimed to have been sunk in the tropics beneath the Atlantic ocean from 10,000 to 25,000 years ago. She looked "more than queen" and we invited me to the beautiful Jura Atlantic play by that name. Her spirit dress was splendidly illuminated and with some of these startling facts their robes actually lighted up the room an extension of their high rank in the spheres I am told, since low, ignorant or earth bound spirits cannot secure these splendid illuminations until they have earned them by reaching how to utilize spirit forces, etc.

Some lovely, but to me unknown, spirits appeared, with rich copper colored hair, arms, well-toned dresses, ornamented with, bright point lace, strange, unique designs and sumptuous, rare embroidery, often covering the entire dress about front with a wealth of embellishment that would turn the head of New York's fashionists too. Our language is not able to describe their peerless magnificence, but society ladies may imagine their splendor when I say that young ladies who do not believe in Spiritualism have been amazed by their peculiar extravagance. After they allowed us to take the delicate fabrics in our hands, one lady said: "I so touched seemed to be woven and spoked with diamond lights, which sparkled in the darkness like twinkling stars in the heaven. If any mortal can imitate these robes his fortune is made. There was no phosphorus or other chemicals which could be detected by touch, taste or odor about them. As M. E. Ayer, one of the greatest experts in the world, has well said, "These spirit robes cannot be imitated."

Upon the bosoms of some spirits were striking designs in stars, crescents, etc. One notable case was a consultation of five stars called "Asopora," I understood, upon which the spirit chemist said they had been working for one whole year to produce. She had these five stars forming a letter "W" upon her dress, while her chapter or crown upon the head was also illuminated, and her floating hair yet seemed to be filled with stars or light. She spoke to one in the circle, and in fact most all the spirits were acquainted with some one.

"Lydia" was finely illuminated, and I think she was the one who took her gentleman friend to the sofa in the circle, sat down with him, kissed him affectionately and talked for several moments, after which she walked around the circle and spoke to some or us.

In one case the male spirit who came back was one who had severely promised the gentleman that he would do so two or three years before, when he had died. The medium did not know of this incident, besides the gentleman said that he had met many of his spirit friends at seances for years and that he had met many of them at different mediums under various circumstances, the mediums he named being Mrs. Martin, Miss Clifton, Athos and Mr. Lockrop. When he said, his spirit friends helped him in his work. This day he had lately removed five of his teeth, and the spirit materialized and told him all the details of the case, saying that a hand of them helped him in his trouble, since there was danger of heart failure when he took



ether or gas. He said spirits would obsess or possess people and cling to them like scales to a fish's back.

For seven years he had developed as a medium for removing or "casting out devils" as Christ did, when the evil spirits left the people and going into the swine made them drown themselves. He claimed to have 600 spirits in his hand who were using all their power to break the power of these evil and ignorant spirits.

Nine tenths of the insane are caused, he claims, by obsessing spirits, while a large number of drunkards, debauchers and spendthrifts are dominated by spirits who thus gratify their depraved appetites. When people understand these things they will cease to allow the desires of ignorant spirits to dominate them. The spirit "Midget" was said to materialize to a body here, the same as at two other places in Boston.

During my second seance a gentleman told me that he once came there with a bad cold and the cabinet spirits told him they would send him a little spirit who would cure him. Then a little Indian girl named, I think, "Bonny Briar," came out to him, cured him, and had been with him ever since. He said that he left the seance perfectly cured. I had a good look at this Indian girl, as did every one else in the room. She was shorter and smaller than the medium, dressed in Indian costume.

Another gentleman had two Indians come out and give him a treatment for rheumatism. They slapped and rubbed him very vigorously. He said that they had treated him several times and always helped him. Is this a new method for rheumatic treatment?

The spirit "Alice" came to me and said "she was always with me and was one of my guides." She was a plump, vivacious, talkative spirit, perhaps 35 years old, but would not give me her last name at present.

Spirit "Fessenden," of "Bostonian," sang a verse of "Nearer, My God, to Thee," and also sang "The Holy City."

It is reliably reported that during one of these seances, which occurred on the night of the day the late President McKinley was shot, an Indian spirit named "Lone Star" materialized and brought the message from the next world, saying that the president was fatally wounded by the assassin and would die from the effects of the wounds. The medium at this time did not herself know that the president was wounded. No one in the seance had mentioned the fact, even if it was known at the time by them. Later when the doctors sent out their numerous official bulletins, giving the public the impression that Mr. McKinley would recover, some of the people at the seances had a laugh on "Lone Star," for predicting the death of the nation's "chief" but when a few days' time proved the accuracy of his report, the laugh was on the other side, and the Buffalo doctors confess that certain phases of the case completely baffled their material judgment and skill. This same "Lone Star" prophesied shortly after the last election of President McKinley that he would not live out his term, since the probabilities were that he would die in office.

Some people think the assassin was merely used as a tool by some spirit forces. We know many evil anarchist spirits exist at this crime both in this world and the next.

The two Weston sisters' spirits, Lucille and Helen (I think), came to Miss Clifton's seance artistically draped in black with crepe on shoulders, American flag reversed, etc., and while thus arrayed sang together McKinley's two favorite hymns. A very remarkable feat, especially since the medium is not herself a singer or musician.

I understand that other medium's spirits similarly predicted the dangerous fatality of the late martyred president's wounds.

Mrs. A. C. Littlefield's controls (or at least two of them), said from the first that the president would surely die, even when the doctors claimed otherwise. I have known them to do so at other deaths.

Chemist "Abdellah" said that people would find that spirits could come from this cabinet and give intelligent messages form the next world. He regretted the lack of public education about these marvellous phenomenon and addressed elderly men as "My Children," thus implying that even the most advanced and highly educated people on this earth were but children compared with the ancient spirits who have progressed perhaps ages before any of us were born.

Boston, Mass.

We, the undersigned, testify to the facts of spirit materializations as seen and heard at Miss M. I. Clifton's seances: Geo. E. Lothrop, Jr., Wm. P. Ware, Jas. E. Curran, S. W. Tucker, James McCormack, Geo. H. Lake, John Whittaker, Mary A. Whittaker, Gilman J. Raymond, Mrs. W. P. Ware, K. M. Engley, Ernest A. Hayes, Charles Olren, of Boston, Mass., and Blanche A. Joaquin, of Alpena, Mich.

#### THE N. S. A. CREED.

Bro. Loveland seems to be very much exercised over some mild criticisms I lately offered in his fulminations against the Declaration of Principles adopted at the N. S. A. convention held in Chicago two years ago. He does not seem to kindly take any criticism of his statements, and yet is always free to criticize all others. No one knows it all, Bro. Loveland. A little argument is good for any of us. We may not always have just the same mental vibration or molecular assimilation—and our brain cells may not always be similarly agitated. There is a possibility that any one of us may realize truth differently tomorrow than we do today. It is possible one convention of the N. S. A. may see truth and comprehend necessity in a different manner than will other conventions. It is a fact that the delegates personnel of the conventions may yearly change. Yet, each convention has done the best to represent the great body politic of the Spiritualists. We are glad to say that our Spiritualism conserves and admires all this liberty and grants these possibilities. As a radical, probably I have some title—certainly I try to do my own thinking—but I find a conservative advocacy of Spiritualism wins attention. We need to get a hearing in order to reach minds that are prejudiced—but when we antagonize severely, we drive people away and make them more bitter. Hence, I have always been disposed to meet people on their plane instead of demanding that they shall come to mine.

The people want to know what good Spiritualism can do, and what great truths it teaches, or facts it demonstrates. Shall we always show our worst side and our most unworthy conditions, or present the best and the fairest?

I shall always be opposed to creating a binding creed for the Spiritualists—and do not consider that the N. S. A. adopted a creed. It did adopt a declaration of principles in 1899—but no resolution or suggestion was made to make it a test of allegiance, nor even asked that any person or society should endorse it in order to be a delegate or auxiliary. It carried no provisions whatever for personal or associate control. Indeed, it was not an authorized declaration that should be in force beyond that particular con-

vention. Not one word was said to make it other than a declaration of the opinion of that convention. It was not voted to incorporate the declaration in the N. S. A. articles of association.

How, then, can it bind any delegate this year and thus make it necessary to accept these articles of the 1899 meeting as a creed, or be a hypocrite? I fail to see wherein Brother Loveland is consistent in his criticisms.

The N. S. A. officers may use the declaration as an expression of opinion (as the only one so far adopted), but that would in no sense say we as individuals are bound and limited by its statements. The use would be political for purposes necessary in opposing an enemy socially or legally. Such would be permissible, and possibly would be slightly illogical or hypocritical.

It was the expression of the majority assembled at that time and stands the same as the declaration made by Kansas or Minnesota, or California, in convention, until the succeeding conventions may adopt something else; and will not necessitate that the former shall be annulled, for such have no force beyond the convention adopting the same. Had it been a creed, carrying an article saying the same shall be a part of the incorporated articles and be made binding upon the membership, the case would be far different. Hence, all talk about these articles being a creed is mere twaddle.

I sincerely object to any use of "we believe," for we should "affirm" what we have proof of; and I am not content with the term "Infinite Intelligence," but these do not bind me as a delegate any more than they do Brother Loveland as a deponent of the same. We do not thereby become "Atheistic Spiritists," because the N. S. A. makes no test of our belief or knowledge. There is nothing binding in the N. S. A. to make any one an "Atheist" by any amount of dissent—at least to endanger affiliation. If we dare make sport of the 1899 declarations, when attending subsequent conventions, and no charge of "heresy" is made, then Brother Loveland should accept the statement that the articles are not in force, or, that the Spiritualists of the N. S. A. are liberal people who will not despotically control any person's opinion.

I think the Spiritualists should announce their basic principles and proclaim what they are able to prove—not to force an obligation, nor in any sense have a creed. To be placed before the law as a religious body is all important; not only for clerical permits or to protect legacies, but to possess utilities and carry an influence as a people with a purpose, the employment of which will develop a true church of humanity and prove the continuity of life.

To scoff at the legal side of Spiritualism and deny its relationship thereto, is to proclaim a form of anarchy. Would Brother Loveland have the Spiritualists set aside law as related to their cause and develop a cause and a body of people in defiance of social system and order that can now be enforced only by legal measures? If we fail to conform to the laws of our land, we are then anarchists. If laws are wrong, we must organize to correct them. No correction will be made by defiance.

If our articles of declaration place us legally in shape for useful work (although indefinite and unsatisfying), then they conserve a utility worthy of their continuance until we can more accurately reform them. And this, too, without any binding influence upon conscience by an enforced obligation.

Surely we have nothing to cavil about. When we can make a more

positive and generally accepted statement, all will hail it with delight. But do not waste time doctoring by experiment—let wisdom guide us to competent treatment of the subject. We will welcome the earnest advice of Brother Loveland, or any person, as we will freely criticize all who may decry or abuse.

Brother Loveland speaks of "the one great purpose of the 'Circle of the Higher Harmonies' as Altruism." We do not know much as yet of that "circle" as being a distinctive organization entitled to be written with capitals as the proper name of an institution. We should like to know just where to find the "Circle of the Higher Harmonies." I confess that all Spiritualists might with much profit belong to such a "circle," and many would at once join it. But its members should not be faultfinders, and might commence their harmonious effort and display their Altruism by commending the N. S. A. to usefulness instead of incessantly prophesying its demise and declaring its failings. Instead of waiting to see whether it shall "align itself" in any certain work before giving allegiance, the true Altruist would heartily join hands with the struggling body of people and help them to the desired goals. Let us profess less and achieve more! In the strife for good, every person who loves his fellow man should join with other aspiring and earnest souls in the struggle for peace, good-will and progress. The N. S. A. is an open door to the domain of Altruism; and will surely advance that era if the Spiritualists one and all shall co-operate. But, if one shall hold back and fail to help, or unjustly assail, then the future is not fully assured, nor the goal yet in sight.

Come in and help; no longer stay out and complain. Fraternally,  
GEORGE W. KATES.

#### RELIGION OF A GENTLEMAN.

In the chapel of the Church of the Divine Paternity, Central Park West and Seventy-sixth street, New York City, the Rev. C. F. Patterson preached recently on "The Religion of a Gentleman."

He called for a broader definition of the word gentleman than where that title is allotted to men of distinguished ancestors, great mental capacity and of wealth. To quote from his sermon:

"A Swiss philosopher defines a gentleman as 'one having true nobility of character, personal merit, moral distinction, elevation of feeling and language, dignity of life and self-respect.'"

"A gentleman's religion flows out from, and is shaped by, the principles which determine his thought and direct his activities."

"His religion will be a religion of reason, hope and progress."

"I have no fellow-feeling for the reckless reformer whose only ambition is to destroy, who sneers at the past and looks upon the achievements of the men and women of our earlier day with nothing but contempt."

"Retaining the principles, we have varied and enlarged their scope and their details to meet the conditions of modern times. Why not in religion?"

"Heresy used to have an ugly sound, but we are coming to believe that in many instances it is to a man's interest that he be called a heretic."

The gentleman loves truth and is eager for it, and if he is he will be eager that others should have it, too.

"He will be gentle and will not apply offensive epithets to men and women who are as earnestly seeking God as he is."

"He will be careful not to misrepresent those who hold opposite beliefs. If he does not know their belief he will study it before denouncing it."





SPRINT MESSAGE  
DEPARTMENT

NEEDON



It will remain about 75° moving to 80°  
this week. Today the humidity is still  
going to bring temperatures in the 80's.



## LETTERS FROM THE PEOPLE

To the Editor:

I have only a moment at this time at my command, but have just read your leading article in last issue of Light of Truth on "Prayer." "Amen. Amen, my soul replies." Moses has written a long article for Progressive Thinker on "The Rational of Prayer." I wish it might be read by every subscriber. I shall write something if time permits. My house is full of company, but the stream of inspiration flows on just the same. I believe in the soul's outgoing—reaching upward and wishing good things for all men, and this is prayer.

In the faith, yours,

MATTIE E. HULL.

Buffalo, N. Y.

To the Editor:

I want to thank you for the very beautiful article on "Prayer," which appeared in the issue of Sept. 28th.

If more attention was given to the uplifting of the spirit to its great creator we would be a happier and a better race. I have been called a "Christian Spiritualist," half in derision, at times, but I rejoice in the name and no knowledge on the subject of spirit return (which I firmly believe in) could cause me to feel otherwise than I do on the subject of prayer. It is indeed "the soul in action." I never had the pleasure of hearing you speak before last spring at Lyric hall in this city, but the impression made then is being deepened by such articles as this on prayer. Wishing you to know how some of your readers feel in regard to this subject, I trespass on your time with this. Sincerely yours,

KATHERINE D. KNOX.

New York City.

To the Editor:

Your editorials are carefully read each week and an attempt made to follow their teachings as far as they apply to my own life and my teachings of what appears or appeals to me as pure Spiritualism. I only write this to thank you for the editorial headed "Prayer." There is not one word in it that has not the impress of truth—and should have its influence for lasting good. In my meetings there is not an audible invocation, but an invocation (silent) which everyone as they like best participates in. Sweet music, softly played, lead our invocations to the source of all Light and Truth. After this silent communion of soul with soul, I feel stronger, my audience more in sympathy with me and I with them, and if you could see as I do the white-robed angels bending over the silent audience, nearer and yet nearer, until it does seem as if all must feel the touch of loving hands, and feel the sweet influence of those who come only to bless and to guide the mortals into a higher and purer life! I shall read the "Prayer" article in my hall Sunday evening—for your articles are often read to my people and they enjoy the reading.

C. H. FIGUERS.

180 Pearl St., Cleveland, O.

Mr. Editor:

I have just finished reading the editorial in your issue of Sept. 28th, entitled "Prayer," and wish to say that your ideas coincide with my own. Every earnest desire, whether expressed in words or not, is a prayer, and those breathed in silence are often more potent than those spoken aloud, for they are usually more sincere. We as Spiritualists should recognize the efficacy of prayer, as we have the positive knowledge that we are surrounded by spirit friends who are anxious to lend their aid in the carrying out of our desires, and to help us in times of trial and temptation. If we har-

monize ourselves and get in accord with infinite law, we can best receive the assistance of those in the higher spheres.

The question is now being agitated by the editor of the Progressive Thinker as to whether the next N. S. A. convention should be opened with prayer. I have suggested that a few moments be set aside wherein each could silently ask that their loved ones be present to assist in the work, and that they be guided to do what is best for the good of the cause. I have also proposed that a woman be chosen for vice president of the N. S. A., and one representing the Pacific coast. This sentiment was voiced by me two years ago in the columns of your paper at the dictation of Spirit E. V. Wilson, and the woman he selected was Mrs. Addie L. Ballou of San Francisco, Cal. She is an earnest worker in the cause and represented the Spiritualists of America with great credit at the convention held at the Paris Exposition. I believe that women should share the honors and responsibilities and that all sections of the country should be represented in the offices of the N. S. A. Fraternally yours,

LIDA BRIGGS BROWNE.

Utica, N. Y.

To the Editor: Your article on Prayer in the last Light of Truth has my most heartfelt indorsement. Though born a "sensitive," in Maine, and my parents both mediums, yet they were members of the Universalist church, and the earliest thing my mother taught me was to pray.

It was so real, and such a power to me, I used it often when it was answered direct by invisibles, and I know its power. The poet Arnold, I think it is, who says: "More things are wrought by prayer than the world dreams of; therefore let your voice rise like a benediction rise for one night and day." As I read your good article, brother, these words framed themselves in my mind:

"After this manner pray ye."

—Jesus.

Pray, open the gates of the higher world.

Where the angels walk in white;  
Pray, use the lever the Master used,  
That led to the realms of light;  
Say ye, "That prayer is all in vain!"  
Too long have we heard that sad refrain;

It is not true—for prayer is might.  
It is not true—for prayer is sight;  
It is not true—for prayer is work—  
And no angel above will this duty shirk.

Pray; a golden thought sent sweet above  
Is caught and held by a spirit love.

Pray; the blossoms of heaven stoop to hear,  
When the child-angels of prayer draw near.  
Because your eyes are held to earth,  
And ye have not felt the "higher birth"

Ye spurn the "Key of Truth" once given  
By him who was the "Light of Heaven."

And in your earthbound chains declare  
"Behold! we have no need of prayer."

Pray—turn ye back to your cradle path,  
When ye felt no power of "sin and wrath."

From brother man, and selfish greed,  
Which of his neighbors gave no heed;  
When your baby lips at mother's knee  
Looked up in the eyes you loved to see:

"Our Father" were the words you said,  
"Now lay me," and you drooped your head,  
But the waiting angel listening there  
Caught your mother's thought and your childish prayer.

Pray—no matter what the words ye say,  
Lift up your heart from day to day,  
And an incense sweet as a lily's bloom  
Will sweep your soul above the gloom.

And tired hands and feet and heart,  
With power of greater impulse start.  
So would ye breathe in the higher air,  
Climb the "Ladder of Love" on the rounds of prayer.

ABBIE WALKER GOULD.

Moline, Ills.

## THE ETERNAL RENEWING.

In the Light of Truth of Oct. 5 is an article which quotes Andrew Jackson Davis, in some of his writings, as giving a suggestion of the germ of the idea of reincarnation. The eternal renewing of youth in eternity; the upward ascension of the soul through the spheres is marked by a succession of changes very similar to what we term death; that is, there is a shedding of the outer covering and an emergence therefrom of a still more refined and beautiful spirit-body. As the soul advances in inward beauty and refinement, so the outward body acquires a more refined aspect, and at various periods the outward form is changed somewhat. This is similar to a new birth, entering on a new state or sphere. It is becoming a child again, as it were, for all seems new; so much more to be learned; so many new occupations and interests; faculties still more enlarged; a wider view of Nature and God and of all things. We speak of so-called death on the mortal plane as a new birth for the spirit. So it is; for surely when introduced to that wider plane we shall feel as little children in knowledge. No doubt, these things were known to seers of ancient times, and from these truths, through loss of true spiritualistic knowledge, has descended the materialistic idea of earthly incarnations. Reincarnation, in the sense generally understood, is against the laws of nature, and calculated to hinder the advancement of the soul in spiritual acquisitions and spiritual experience.

I agree with the writer that the name reincarnation should be changed. Let us call it rejuvenation; for as the soul passes on its eternal progression it is entering into new experiences of youth, with still wider opportunities and more enlarged faculties; "with endless ebbs and flowings from the outer sphere to the inmost from the inmost back again through the new heavenly home of another construction of the universe forever and forever." Most assuredly this is an exact description of the soul in its progress through the spheres ever returning a little way to aid and instruct those in the spheres just below as those immediately above us return to us to aid and help us here in the mortal. Another reconstruction of the universe we know shall take place in the course of cycles of time; a new heavenly home shall be ours. We shall indeed develop an experience which "only infinity is large enough to entertain." Here though for a time cased in fleshly bodies, we are spirits, and our self-consciousness as human beings once established, henceforth our advancement must be on spiritual lines. There can be no retrogression; our destiny is not an earthly one, but a spiritual one. From a little book entitled "Illuminated Brahmanism" I take the following. This is an explanation of the original doctrine of Ranga Hilyod, called the Great Brahman:

"By the laws of spiritual evolution, the spirit once having had its formative stages in earthly or planetary life, has no more necessity for returning to that condition than the developed bird has to re-enter the shell of the embryonic period, for the earth experiences at best are but formative, and, as far as being of any great value except in the

necessities of the embryonic stages of life, may be said to be detrimental rather than to be desired. Planets are a necessity in the supreme economy to organize the elements into conscious entities known as spirits, but beyond that function they have no essential purpose of a spiritual character."

Ranga Hilyod tells us that the theories of transmigration and reincarnation were perversions by speculative philosophers and the priesthood, who seized upon these as a lever to control the multitude. He also tells us that the mischief and evil these ideals are working upon the world at the present day, and of the unhappy state of multitudes of spirits who are clinging to earth seeking a reincarnation as the only means to undo a bad Karma; and these are by psychic influence spreading these errors of thought. The subject of reincarnation has engaged my attention for some time past, being led to look into it because it has invaded Spiritualism, and I think it is calculated to lead the minds of many astray, and more or less does away with the assurance of our happiness on entering the world of spirits. Renewal of earth life in any form would do me with despair, and that for millions of times (as Theosophists teach) it would be a repetition of suffering, sorrow and pain seemingly forever. I have written a book on this subject, which now only awaits the final chapter, but as I am a poor woman I have no means to publish it, unless I could secure subscribers beforehand to aid me. It is not to make profit on it, but to do good I write it; just enough to meet expenses is all I would ask. I consider the subject a vital one, and as far as in me lies I shall ever raise a voice for truth.

M. J. HUMPHREYS.

65 West 134th St., New York.

Dr. Talkwell is one of the best known men in the city of Columbus and Central Ohio. His sermons, now in book form, by the Light of Truth Pub. Co. contain the ripe fruit of a ripe mind. They are helpful to the struggling and weary hearted.

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"I have gained twenty-five pounds since I left off coffee and began drinking Postum Food Coffee in its place.

I had become very thin in flesh and suffered tortures with heartburn, was a nervous wreck with headache practically all the time until one dreadful day when the good doctor told me I must quit drinking coffee, as he had nothing left to try, to relieve me.

I could not drink tea and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

Forced to it again, I determined to see if it could not be made palatable and found at once that when I followed directions and boiled it long enough, that I not only liked it, but gave it to my husband for several days without his finding it out. I have the name of making splendid coffee, and we always used the best, but of late I have given Postum to guests many times in place of coffee and have never been detected yet.

Our four children have not drunk coffee for three years, and all have gained health and flesh since using Postum. One son, who was always sick, has been greatly benefited by its use, and as above stated, I have gained twenty-five pounds since taking up Postum. I am healthier today than I have been for years and give Postum all the credit. Please do not use my name in public."

This lady lives in Burlington, Iowa, and the name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich., to those interested.



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Charles Brodie Patterson, B. O.  
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into the ARENA, and B. O. Flower,  
who founded and built up the ARENA,  
has returned to its editorial depart-  
ment, in which work he is associated  
with Mr. Charles Brodie Patterson,  
President of the Alliance School of Ap-  
plied Metaphysics, author of a num-  
ber of leading works devoted to New  
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vanced 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 assist-  
ed by the strongest and most authori-  
tative thinkers in the New World,  
who will from month to month con-  
tribute their best thoughts to the re-  
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pied 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 man-  
agement:

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Prof. James H. Hyslop, Ph. D.  
Prof. Frank Parsons.  
Justice Walter Clark, LL. D.  
Hamlin Garland.  
Prof. George D. Herron.  
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While all thoughtful men and wo-  
men will want to read these papers,  
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Rev. R. Heber Newton, the Hon. Boyd  
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Issues a Valuable Paper on Modern  
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Careful thinkers, who look beneath  
the surface for the roots and causes  
of events, are substantially agreed in  
the statement that delineated crimi-  
nality is a gigantic and threatening  
evil. Its subtle and unappreciated  
power to demoralize furnishes strong  
reasons for some attempt to hasten  
the formation of intelligent public  
opinion regarding it.

While it is known that an ounce of  
prevention is worth many pounds of  
cure, society concerns itself greatly  
with the punishment of crime, but  
very little with its prevention. To  
pluck up here and there a thistle with  
the expectation of diminishing the  
crop, while the air which blows across  
the boundless mellow and fertile soil  
is thick with their winged seeds,  
would be no more illogical.

Everything grows by what it feeds  
upon, and positively, even if by un-  
conscious degrees, takes on its qual-  
ity. The law of suggestion and the  
certain trend of familiarization are no  
less sure in their working than is any  
principle in physics or mathematics.  
If, as is well known, the sanest minds  
cannot immerse themselves in a per-  
verted environment without taking on  
a little of its slime and abnormality,  
what shall be said of unnumbered  
weak, immature, youthful and unsym-  
metrical natures who delve into a foul  
atmosphere which they inhale, absorb  
and become saturated with? What  
myriads of unbalanced minds dwell  
near the boundary line of some great  
temptation, crime, or disorder, who  
need but a little suggestive push to  
land them in the domain of overt ac-  
tion? What an abnormal gloating  
over horrors, and a morbid itching  
for notoriety is kindled! A thousand  
good deeds receive but little mention,  
but a crime is held aloft, magnified,  
spread out and turned about in the  
light, until it fills the mental horizon,  
and gradually becomes familiar, then  
natural, and finally almost inviting.

Youthful and pure consciousness is  
stealthily invaded, perverted, and  
poisoned. The criminal is unwittingly  
surrounded with a halo of romance,  
gilded with notoriety, and his likeness  
printed upon the memory of unnum-  
bered thousands. With impressible  
natures a morbid heroism often  
becomes a consuming passion. A pos-  
sible and uncertain future penalty has  
little or no weight as a deterrent. For  
the present it is as distant as the an-  
tipodes. It is well known that sui-  
cides come in epidemics in conse-  
quence of sensational examples.  
These statements include but a few  
psychological hints which might be  
enlarged upon indefinitely.

It is both useless and unwise to hold  
the purveyors of the press responsi-  
ble for present conditions. Even the  
lowest recent degradations of "yellow  
journalism" and the publishers of  
tragic dime and nickel novels, and  
penny dreadful issues are amenable  
to public opinion and demand. Under  
the stimulus of neighboring competi-  
tion, theoretical "enterprise," but  
more than all upon demand, the pres-  
ent system has grown up by imper-  
ceptible degrees. Doubtless many of  
the better class of journalists, who  
through the influence of prevailing  
conventions have gone beyond their  
judgment, would welcome a change in  
public sentiment which would lessen  
the demand for such mental pabulum.  
Psychological laws are exact and un-  
tiring in their operation. This fact  
needs to come into intelligent and  
general appreciation, and it is to be  
hoped that clergymen, teachers, au-  
thors, philanthropists and all leaders  
of thought will inaugurate such an ed-  
ucational campaign.

### OBITUARY.

Passed to Spirit Life. William C., in-  
fant son of Samuel and Susie Suffern, pass-  
ed to the higher life Sept. 22, aged 5  
months and 23 days.

It was only a tiny flower,

By love this bud was given,

To brighten up your pathway here,

And bloom again in Heaven.

Brother and Sister Suffern are members  
of the First Spiritual Mission church of  
Chicago. Services were held at the home  
of the parents, 10 a. m., Sept. 24, 1901,  
by C. Thos. H. Benton, minister, 3265  
Rhodes avenue, Chicago, Ill.

Died Sept. 26, 1901, at Morrison, Mo.,  
Darius M. Caughell, M. D., of cancer of  
the throat, aged 66 years. Dr. Caughell  
was a true and tried Spiritualist, a Mason  
of high degree and an earnest seeker after  
truth. He leaves a wife, two sons and one  
daughter to cherish his memory. He was  
a brother of Mrs. Dr. C. T. H. Benton,  
3265 Rhodes avenue, Chicago, Ill.

The soul is God manifest in finite  
form through the mediumship of man.  
When the soul speaks, its words are  
expressions of the thoughts of Infinity,  
and, therefore, are revelators of wis-  
dom unto the children of men. The  
mistakes of life are caused by follow-  
ing outward impulses rather than in-  
ner impressions, hence the soul-voice  
is unheard or ignored. Through pray-  
erful aspiration, man becomes recep-  
tive to this voice, and is led away from  
error into the pathways of love and  
peace.—Banner of Light.

## The Value of Charcoal

*Few People Know How Useful it  
is in Preserving Health  
and Beauty.*

Nearly everybody knows that char-  
coal is the safest and most efficient  
disinfectant and purifier in nature, but  
few realize its value when taken into  
the human system for the same cleans-  
ing purpose.

Charcoal is a remedy that the more  
you take of it the better, it is not a  
drug at all, but simply absorbs the  
gases and impurities always present  
in the stomach and intestines and car-  
ries them out of the system.

Charcoal sweetens the breath after  
smoking, drinking or after eating on-  
ions and other odorous vegetables.

Charcoal effectually clears and im-  
proves the complexion, it whitens the  
teeth and further acts as a natural and  
eminently safe cathartic.

It absorbs the injurious gases which  
collect in the stomach and bowels; it  
disinfects the mouth and throat from  
the poison of catarrh.

All druggists sell charcoal in one  
form or another, but probably the best  
charcoal and the most for the money  
is in Stuart's Absorbent Lozenges;  
they are composed of the finest pow-  
dered willow charcoal, and other  
harmless antiseptics in tablet form or  
rather in the form of large, pleasant  
tasting lozenges, the charcoal being  
mixed with honey.

The daily use of these lozenges will  
soon tell in a much improved condi-  
tion of the general health, better com-  
plexion, sweeter breath and purer  
blood, and the beauty of it is, that no  
possible harm can result from their  
continued use, but on the contrary  
great benefit.

A Buffalo physician in speaking of  
the benefits of charcoal, says: "I ad-  
vise Stuart's Absorbent Lozenges to  
all patients suffering from gas in stom-  
ach and bowels, and to clear the com-  
plexion and purify the breath, mouth  
and throat; I also believe the liver is  
greatly benefited by the daily use of  
them; they cost but 25 cents a box at  
drug stores, and although in some  
sense a patent preparation, yet I be-  
lieve I get more and better charcoal  
in Stuart's Absorbent Lozenges than  
in any of the ordinary charcoal tab-  
lets."







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305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - - EDITOR.

Vol. xxix., Oct. 19, 1901. No. 16.

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Three months ..... .35  
Single copies ..... .05  
England or Europe ..... 2.00  
India or Australia ..... 2.50

Obituary notices of five lines inserted free; 10 cts. per line over that number.

Advertising Department—H. G. Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

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

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

## 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.

## NO MILITANCY IN SPIRITUALISM.

The National Convention is in session at Washington this week. It is a most important gathering and is perhaps, in the main, representative of Spiritualism. The pity is that the myriads who know the truth, who have had hope verified and feel that there is no more uncertainty about the future life than there is about this life, should not be enrolled in the rank and file of the little army who do yeoman duty in advancing the cause.

Since the warnings sent forth last spring to the effect that Spiritualists were in danger of decimation as an organization, there has been some effort made to stem the tide. We are not at all jubilant as yet that the storm of destruction is weathered. As there is a serious dearth of Christ in Christianity, so there is a lack of his spirit in Spiritualism. When the Christ spirit becomes operative there will be no Christians and no Spiritualists, but there will be human fraternity, human brotherhood. It is a long way from William McKinley to the assassin who took his life, but the militancy, the social condition organized for war with a police government to sustain it, which the lamented McKinley represented, produced the crea-

ture who took his life. Through such dire tragedies are the people being educated concerning the eternal principle of economic opportunity and equality. It is the Christ tragedy renewed, except that Christ was not at the head of the militancy that destroyed his life.

We affirm that Spiritualists must bow to the will of this militancy and suffer with it. It is destiny, and whatever is done at Washington, unless the vital elements of brotherhood based on universal love and amity are magnified, will not save the organization.

The delegates who go there merely to transact "business," and listen to the glory of Spiritualism, will not accomplish anything. But if they apply Spiritualism to the affairs of this life and place themselves on record not only, but in thought and deed consecrate their lives to the sublimation of current rapacity and its militancy, they will accomplish something.

We can not be Spiritualists and be in accord with a social state that makes parsimony a virtue, writes the word uncertainty on the brows of toilers and imprisons the souls of men. We must, like the men of old, choose between God and Mammon.

## "HAS SPIRITUALISM HAD ITS DAY?"

The November number of Mind will contain a symposium from the pens of Dr. James M. Peebles, Harrison D. Barrett and Willard J. Hull, under the above caption. Rev. Dr. Lorimer, of Boston, in one of his Lowell lectures incautiously stated that Spiritualism is not a religion and has no message for the world. The editors of Mind and the Arena called upon the above named gentlemen to reply to Dr. Lorimer. Needless to say the task has been well performed, and the November Mind ought to have a wide reading among people of progressive ideas. The Light of Truth Publishing company will fill orders for it at the moderate price of 20 cents per copy, and all orders sent to the office of Mind, 569 Fifth avenue, New York city, will be promptly filled at the same figure.

The work of collecting funds for the new temple in New York City goes on. The society of which Helen Temple Brigham is the speaker is composed of earnest workers, but they are comparative few in number.

New York City ought to contain a building dedicated to Spiritualism.

It seems strange, indeed, that in the metropolis of America there is no well defined organization capable of coping with this problem. If every Spiritualist there would do his or her duty to the extent of a few dollars the thing would be done. The society in charge will accept donations from all quarters. Let every Spiritualist who reads this but send a quarter to Louisa Tuttle, Secretary, 25 W. 89th street, and thus help the good work along. These people are very much in earnest and should be encouraged.

"A marvelous and conclusive demonstration of the phenomena of Spiritualism, by 14 communications direct from the higher spheres of life, to Mr. Pusant Pakradooni, from his spirit control and guide, Farmakis and Marie Inez Eduardo; through the mediumship of S. C. Fenner," is the full title of a curious little book sent to us by the author. Fourteen messages are given in full with fac-similes of two remarkable communications in Greek and Armenian. The story told bears the mark of sincerity. It is published at 25 cents and is altogether a very valuable little work.

Children are not alone "to be seen not heard." Some grown up people would be more amiable if they were seen only.

## THE PATH.

All happiness springing from the senses ends finally in pain.

\* \* \*

Throughout the universe there can be nothing that can injure the soul or real man.

\* \* \*

Therefore a really spiritual man—a God-loving and prayerful man—goes through great periods of suffering calmly, patiently and cheerfully.

\* \* \*

The secret of a happy life is an intellect trained to understand that the soul is king, and can not be dethroned by fugitive joys or sorrows.

\* \* \*

Not one soul of all the earth but will sometime and somewhere be free and happy. This freedom of the soul is proportioned to the recognition of God.

\* \* \*

The Hindu seers say: "Nature has no light of its own. As long as the soul is present in it, it appears light, but the light is borrowed, just as the moon's light is reflected from the sun. All the manifestations of nature are caused by this nature itself, according to the seers; but nature has no purpose in view, except to free the soul."

## IN THE WORLD CELESTIAL.

This book is from the pen of Dr. T. A. Bland, and is in his best style, though it is entirely different from any of his other works. In this he gives the marvelous story, the love romance and the psychic experience of a literary friend, whose dead sweetheart appeared to him after many years. He sees her and talks with her from time to time for some years, then she has him put into a hypnotic trance by spirit scientists and spends ten days with her in the spirit world. He tells the story of his experience to his friend, who gives it to the world in this book, which will be eagerly read by Spiritualists, theosophists and agnostics not only, but all lovers of high grade romance will be charmed with the beautiful story of a love which budded on earth and flowered in heaven.

Rev. Dr. H. W. Thomas, the world's famous preacher, gives it his endorsement in a beautiful introduction which closes thus:

"The beautiful story given in this book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

President Diaz is said to be making an effort to suppress trusts in Mexico. For the credit of Diaz's perspicacity the report ought to be untrue. All far-seeing men now perceive the rapacity in the form of private capitalism is bringing ruin upon the civilization which has been reared on honest avarice. The difference between avarice and rapacity represents the rise and fall of civilization. President Diaz ought to leave the trusts alone, as has been done in this country. They are the heralds of the social order, the cocoon of the butterfly.

Quite likely the two hundred men who broke down a jail in Helena, Mont., last week and dragged a man to a tree and hanged him while he protested his innocence of an infamous crime, and had not had a lawful trial, were loud enough in their denunciation of anarchy at the time President McKinley was assassinated.

Let all known anarchists be transported to some barren, uninhabited island in the Pacific ocean, where there is no government, no law, no order, no associated effort, and left there to practice anarchy upon themselves.

All people ought at least to learn by observation.

## SIGNED EDITORIALS.

### THE SOCIAL THEORIES OF TOLSTOI.

A correspondent of the Paris Figaro recently paid a visit to Count Tolstoi, the celebrated Russian writer and reformer. We quote as follows from this interesting interview, in which Tolstoi expounded very freely his social theories:

"There are," he said, "two possible social systems: (1) the laws and violence; (2) the Christian principle of love and self-sacrifice. Humanity has passed through three stages; the savage state, the harsh Mosaic law, and Christian charity.

"The Christian ideal is equality among men. But this equality is impossible under the regimen of the law. It may be realized under the regimen of love. It is therefore necessary to teach men that they must love one another. To do this we must begin by suppressing violence. Unfortunately, the so-called conservators say: force is necessary to do away with Ravachols, and the Kropotkins and Reclus say also: we can ameliorate society only through violence. Now, no social transformation is possible except through individual change; exterior manipulations, laws, regulations will change nothing. To pretend the contrary is like taking cold cinders and arranging them in a certain way, hoping they will burn. It is folly. Change men first; light the coals!"

"What is, to your thinking," asked the interviewer, "the normal advance towards that individual change?"

"Abstaining from an act that is contrary to what I call the law of God, or the humanitarian principle. I have no wish to fight the Germans. You ask me for half of my earnings to pay for Krupp guns; I do not give it you, that's all. I have half a score of friends who are in prison at this moment for such refusal, and also for refusing to do military duty. My third son, Leon, will soon be called; I don't know what he will do, he is free. I believe he will submit, but he will suffer terribly."

"How can you suppose such opposition will multiply, in the present state of minds?"

"By speaking to men as I am doing now. By giving the example. Who knows what weight will make the balance sink? They asked me to do jury duty. I refused; I was condemned to pay a fine. Now I am writing to denounce these absurdities. 'When the branches soften, you may know spring is near.' These words Christ spoke eighteen hundred years ago are true to this day.

"If I were told that my efforts shall never end in helping the Kingdom of Heaven to come to the earth, I would go hang myself on the first tree. If I were told I have but to press a button to see my will fulfilled, I would hang myself also. For, what is necessary, what is good, what is fruitful above all, it is the struggle against one's self for the benefit of others, and in that is happiness! Happiness is the augmentation in us of the sentiment of altruism. What can we wish to do in life, if not to collaborate in these natural tendencies of the best among men towards goodness and love?"

"The comical notion of some people is that charge of mysticism they throw in my face as an insult. For who can be less of a mystic than I? I will not even say that I believe in God, for that would be mysticism. I will say: I believe, as did Christ, in the Father, that is to say, the well-spring of life. When I say: I wish to obey the will of God, it means, to obey natural law."

"But do you not think it will take centuries to ameliorate the human soul? Can words suffice to do this?"

"Ah! therein is the error! People think thought is something imponderable, impalpable, which takes flight and disappears. . . . When a thought has entered a man's brain, it is, on the



contrary, the most indestructible force there is in the world. In my time, to be an officer, a procurator, seemed enviable, superb! I am persuaded today that fewer and fewer men will be found apt to collect taxes and to command gun-drills, and fewer popes, also, to preach a religion which they do not believe.

"At the present hour of civilization it is Science they place at the head of the problem. Now the contrary is the truth. They should begin with morals; the rest will follow, quite naturally, without effort, with forces tenfold increased. But at the same time open schools, take from the people the thousands of genial brains which await only a little light and air to expand—and in a single generation your progress will have shown formidable results!"

As we read these ideas of the noble old man who has adopted a peasant's life to prove the sincerity of his motives, we can but admire the true altruist and sage in him whom his enemies denounce as a madman and an anarchist. Living under the rule of a time-confirmed absolutism, Leo Tolstol's ideas of reform naturally run to the other extreme of resistance to established authority—passive resistance or non-compliance, since he deprecates and condemns violence. At all risks he has the audacity (the sincerity, we would say) to plead the cause of humanity—a rare example of the courage of one's opinions to be found only in the martyrs of an ideal.

That we who live under free institutions, we who need not resist, but can change obnoxious laws by our votes, we whose rulers are not masters but servants of the people—that we should preach love and condone injustice, lacking the courage of a Tolstol even when free from the dangers that beset him, is a sorry comment on the earnestness of our convictions, on our understanding of the angels' invitation to serve, for love, God as represented in humanity.—Paul F. de Gournay.

#### HELPFUL PRAYER VS. PRAYER FOR HELP.

The subject is exceedingly difficult. The instinct, or impulse, to pray is universal with the human race; therefore, prayer must be recognized as a legitimate exercise of the soul. Prayer is a natural expression, the normal exercise of one of the laws of our being. It is not an artificial or acquired practice. It is born neither of fear nor superstition. It is a perfectly sane and necessary measure of soul development.

But it is, and has been, abused. Fanatics have brought it into contempt, and religious enthusiasts plunged it into hopeless disrepute, by telling us that the prayer of faith "would work wonders." As of old men need to say, "Lord, teach us how to pray." The prayer for rain, for recovery of those fatally wounded, as were McKinley or Garfield, or for any material alterations or changes in the processes of nature, are in vain. Neither does it avail for us to say, as certain foolish theologians do, that God answers prayer through the laws of nature. Not one of the processes of nature was ever retarded or accelerated an infinitesimal fraction by all the prayers of the righteous.

I shouldered a sack of wheat today. Had I kneeled and asked God to suspend the law of gravity so that I might "shoulder" it easily, what a fool men would call me. But there is not one solitary reason to believe that God will suspend, alter or accommodate any other law any more than the law of gravity.

A great oak stands in the forest, spreading its branches in the heavens. A vine springs up at its root, puts out its tendrils and taking hold of the oak lifts itself up into the light. The vine is not necessary to the oak but the oak

is necessary to the vine. The oak does not purposely and specifically support the vine, yet the vine does receive just the help and uplift it needs from the oak.

So God, or the eternal Good, or what Matthew Arnold called "Power which makes for righteousness," stands above us. He is near us. The Ideal One is close to every life. The oak does not take hold upon the vine and pull it up, neither does God lay hold on man and lift him up. But man can take hold of God, as the vine seizes the oak, and so elevate himself. Thinking of God, or Good, loving and serving Him, earnestly desiring to become like Him, is prayer. Prayer is simply the soul, with all its powers, taking hold of God and every ideal of truth and holiness and lifting itself up toward a purer life.

My title tells it all. Helpful Prayer, not Prayer for Help. The benefit of prayer is subjective altogether. Prayer does not change God's attitude toward me, but it changes my attitude toward God. Prayer is my reaching up, it does not get God to reach down. Prayer develops inward strength, uses means which are already provided, but does not secure any new or supernatural conditions.

As an active, praying minister of the gospel this is my view. When I say, "Let us pray," I only mean, Let us aspire toward God, strive to reach him, lay hold on his virtues, love and eternal truth. I have no idea of changing or influencing anything save my own life or that of my congregation.—Eld. H. W. B. Myrick.

#### OMNIPOTENT SERVICE.

I think it would be a great gain to the world if even a few of us understood that what may be called Christian principles are always dominant, and are not principles that should prevail, if only men would let them, or accept them.

Jesus taught the all-power of service. He said in effect that, he that would be greatest, let him be the servant of all. We see the truth of this in everyday life. Those who are greatest among us are not preachers and politicians, but servants, those who best supply our demands—especially those who supply wide-spread demands—serve all, and for the least return.

I believe this is one of the most valuable facts that can be understood; and but few understand it, apparently.

Let it once become known that through service alone, through supplying demands and not prescribing them, all power may be had, even by one man, at once we shall change many of our methods. We shall no longer engage the policeman's club to enforce virtue; we shall speak and write only for those who wish to entertain our thoughts; we shall understand that it is better to supply demands for loaves and fishes, clothing, shelter, coal, iron, oil, transportation, etc., etc., than to preach gospels or make laws or provide anything else for which there is not an active, expressed demand. And no thought of resistance shall enter our minds. It is not for me to judge of the character of any demand. It is for me to serve, or not serve, as I see fit. We shall not resist, by word or by deed. Our whole soul will be engaged in discovering and supplying demands, and in supplying them at right terms—cost. No competition for gain can stand up beside such service.

Let us understand that no man is great, or wealthy, or powerful, who has not gained wealth and power through serving, and many of the mysteries of life shall disappear. As Emerson has said, God makes no mistakes; power is never misplaced. Honor the king—and all in authority; because they supply a demand—a mistaken demand, perhaps.

Persecution of those who advocate a true cause always helps on to a final victory. Hence the persecution of mediums, seers and mental healers must be for a good purpose and will help on the ear of triumph at last.—The Philosophical Journal.

The influx of individualism and selfishness, too much of the formal and sensational, and too little of the spiritual and elevating character in connection with the services; and the lack of pabulum to feed the hungry spirit seeking for soul food. No spiritual association can live and prosper without this; it must have the corn, the husks will not satisfy. Churches held together by their creeds and articles of faith may remain stationary for a length of time, but a spiritual association has no such ties. It is on an upward plane, and if the attractive power is weakened, disintegration and retrogression follow.—Harbinger of Light.

The N. S. A. is a necessity. It has demonstrated its value over and over again during the past eight years. The prestige now enjoyed by Spiritualism in this country is largely due to its influence. It is worth many times its cost for the recognition it has gained for our movement in all business, scientific, literary and religious circles of the land. But it has not done one-half, nor one-tenth of what it could have accomplished had funds been at its command with which to carry on its work. Legislation, taxation, defense of mediums, the erection of temples, the establishment of societies, schools, sanitariums, lyceums, hospitals, psychic institutes, psychic magazines, etc., etc., are questions of vital importance and should be settled in the right way at the earliest possible moment. Every philosophy, every religion, every science, is judged by what it accomplishes for the good of mankind. Spiritualism will be judged by no other standard. Its charitable work has long been left undone; its educational efforts have always been sporadic. Permanency is wanted in both directions, and the present convention is expected to set the pace in that direction.—Banner of Light.

The shooting of President McKinley recalls to superstitious minds, says the Washington Evening Star, the shadows that have appeared in recent years on the large columns of the north or main porch of the White house. During the winter months these shadows are more distinct than in other months and appear near the top of the columns around the midday hours. It is recalled now that last fall a shadow appeared that had never been seen on the column before. It required no effort of the imagination to recognize it as a human forearm and hand, with bent finger upheld in the attitude of warning. It appeared and disappeared each day for a fortnight or more. Some time after this, when the sun's position had changed, a shadow of nondescript form appeared on the great

I know it is a very confusing statement. Gamblers and thieves sometimes gain wealth and power; but search closely, we find they have supplied a demand. Kings have power, and armies have power, great power to commit legal murder—because the multitude demand a supply of brute force—and every demand is supplied. But those who live by the sword shall die by the sword. Wars create bonds and interest, and bonds and interest cause social dry-rot.

We have rich and powerful citizens, some of them more powerful than states, so it is said. They have power to bribe and corrupt legislatures. But, whence came their power to bribe, and corrupt, and steal? Go to the very bottom, we find they have served (not taught) and served better than others.

In the omnipotence of service we have our sole warrant for the millennium. Some of us must cease to regard education and legislation (church and state) as omnipotent, and learn to supply ordinary demands at right terms. Then comes the millennium. Service is the Almighty Spirit.—Jas. T. R. Green.

We shall begin shortly the publication of an original religious romance by George E. Lothrop, Jr., dealing with psychical research. This narrative will be one of the most interesting bits of writing along the line of spirit return in fiction that has yet appeared.

pillar at the extreme northwest corner of the portico. It soon took on definite shape, and at 1 o'clock in the afternoon represented the face and shoulders of President McKinley in profile. The silhouette was so striking as to attract the attention of many people, who remarked that a more correct profile drawing could hardly be made by an artist. The likeness was not a correct one for more than a few minutes and then it changed with the altering position of the sun and ten minutes later had assumed a remarkable perfect likeness of the late Queen Victoria, even to an object on the head resembling a crown. Sometimes the shadows present the bent form of an old woman with one hand resting on an object resembling a spinning wheel.—The Progressive Thinker.

A short time ago we made it our business to pass judgment on Haeckel's "The Riddle of the Universe," and we arrived at the conclusion that, on the whole, the great master, entrenched in his materialism, seemed to be closing his life with shaking his fist at the new science whose drift he understands and fears. This view has impressed others, notably a clever American, Dr. W. H. Lyon, who, in the course of a clever notice of the book, in "The Christian Register," says:

"He complains, somewhat bitterly, that many of the most celebrated men of science and of philosophy, who agreed with him in their youth, have in riper years forsaken the gospel of materialism and returned to dualism. Wilhelm Wundt, for instance, who is considered to be the ablest living psychologist and who has the inestimable advantage over most other philosophers of a thorough zoological, anatomical and physiological education, in 1883, when he was 31 years old, agreed with Haeckel that the soul is but the product of material mechanism. Thirty years afterward, however, in a second edition of his great work, Wundt exchanged his monistic for a purely dualistic standing point, and had the unkindness to say in the preface that he 'learned many years ago to consider the work a sin of his youth.' To this pervert from the true gospel, Haeckel adds Kant, 'the most influential leader of German philosophy,' who, having at the age of 57, in his 'Critique of Pure Reason,' given up God, freedom, and immortality, at 64, in his 'Critique of Practical Reason,' found them indispensable; Rudolph Virchow, who from 34 to 56 passed through the same changes as Wundt; Emil du Bois-Reymond, who at 54 had likewise seen the error of his ways; Karl Ernst Baer, and others.

"This is a remarkable change and a remarkable list of the men who have passed through it. Haeckel naturally attributes the transformation to the fact that 'with old age there comes a gradual decay of the brain, just as happens in all other organs.' \* \* \* It shows that the highest psychic functions are subject to profound individual changes in the course of life, like all the other vital processes."—Light.

Of the 30,000 mill operatives in Fall River, nearly half are women. A boy may escape the fate, but among the poor a girl is born to the destiny of becoming a millhand. The Massachusetts labor law does not permit of the iniquity of child labor, but at 14 one ceases to be a child and becomes a minor, and at that age the girl makes her debut into the mill as naturally and inevitably as the girl of more fortunate circumstances does into society. After that the path to the grave is well outlined.

"Love in the abstract is immortal, love in the concrete is very transitory, and when, as in a few cases, the semblance of love endures through life it is because it has changed from love to friendship, which is in good earnest an eternal tie between two souls."

#### DR. BLAND'S NEW BOOK.

Dr. Bland writes that his book has been delayed by unavoidable circumstances, but will be out and all orders filled on or about Oct. 25.

This is an era of novels, the high tide of fiction, and added to it all are the official reports of the war being over in the Philippines and South Africa.

They tell us, these scientific fellows, that this is the last season of the mosquito. Well, it has been a busy one.





Address all Communications for this Department to its  
Editress, "Aunt Rose," Box 91, Seneca, Mich.

#### MUMPS.

Once I took the mumps, and, my!  
Didn't I look funny! I  
Made the people laugh and roar  
When they pecked in through the door.  
But ma didn't laugh, and she  
Was jes' awful nice to me—  
Even though I had the "grumps,"  
For that always goes with mumps.

And I couldn't swaller good;  
So she fed me all she could  
With a spoon, on soupy stuff;  
Jindy! I got enough  
Of that sort of thing, you bet!—  
Soup's too watery and wet,  
And pa had to do the chores,  
'Cause I dassent go outdoors.

I was down in bed three days!  
Sick in lots and lots of ways;  
And they promised me some figs,  
And new books and guinea pigs,  
And some more that I forget—  
But I haven't got 'em yet!  
And I foun'—jest think of it—  
Two whole loads of wood to split!

—Puck.



LEON HENRY

Is one of our bright western boys  
whose pleasant face as well as inter-  
esting letters we are most happy to  
welcome to our columns.

Osseo, Minn., Sept. 29, 1901.

Dear Aunt Rose:

I have not written to you for a long  
time, so I thought I would write and  
send a picture of myself. Grandma  
wanted me to write and send you a  
picture. Our school begins two weeks  
from next Monday. I am very glad. I  
like to go to school. My father is a  
mail carrier. Autumn is my favorite  
season, because it is so pretty. Papa  
has to start to carry mail about nine  
o'clock. He comes home at half past  
four or five o'clock. I have forgotten  
most all about school. I think I will  
remember after I have gone about two  
weeks. Well, good bye,

LEON HENRY.

We were very much pleased with  
the picture, Leon. Many thanks for  
so kindly remembering us.

Oh, yes! We are sure you will soon  
be able to take up your studies where

the vacation interrupted them, with  
renewed interest.

It is so pleasant to love school and  
books. And where does your papa car-  
ry the mail to and from? His work  
must be quite disagreeable during the  
wintry storms.

Osseo, Minn., Sept. 29, 1901.

Dear Aunt Rose:

It has been so long since I wrote to  
you that I am almost ashamed to  
write.

I have started to write to you many  
times, but have been interrupted so  
did not finish the letters.

Leon Henry and myself are cousins.  
We live in the same yard, but not in  
the same house.

Our houses are about five or six  
rods apart. Alma Helmke's father  
and mother's Home Bakery looks  
very neat and nice.

I think I can see a cake, bread and  
a row of buns.

I would be very happy if we could  
have a lyceum near here, but people  
cannot raise money enough to start  
one, so we will have to wait awhile.

The woods are beautiful.

Enclosed are some autumn leaves.

I guess I will have to say good bye  
for this time. Your loving nephew,

HARRY J. SETZLER, R. R. NO. 4.

What nice times you and Leon must  
have together, living so near!

The leaves were very pretty, Harry.  
many thanks for them, and Aunt Rose  
is very glad to have her boys appre-  
ciate the beautiful. Yes, indeed, the  
woods are lovely now.

What is the little sister busying  
herself about these bright days?

Come often, Harry, please.

Portland, Ore., Sept. 19, 1901.

Dear Aunt Rose:

You please excuse me for not an-  
swering for so long. I have so many  
things to think of. But today it is so  
quiet while our president is going to  
be buried. Our store is closed, so I  
thought it would be best to write to  
you.

Our school commenced last Monday.  
I have a nice teacher, her name is  
Miss Gray. I have so much to learn  
now; arithmetic, reading, grammar,  
history and spelling, and my music. I  
have to practice tonight as tomorrow  
I take my lesson.

Dear Aunt, we were very much sur-  
prised to see the picture of our store  
in the Light of Truth.

But before I close I must thank you  
ever so much for the prize book.

With love from us all.

ALMA HELMCKE.

We were very glad to hear from  
you, Alma, and to know that you were  
pleased with the little book.

Yes, the whole world paused in its  
maddening haste in remembrance of  
and respect for our nation's sorrow.

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

#### HOW TEN DOLLS WENT TO BETH- LEHEM.

"No, Dorothy," said Mrs. Prindle, "I  
cannot make room in our trunks for  
your ten dolls; I will try to take two,  
and the others you will have to leave  
at home."

"Only but just two," sighed Dorothy.  
"I have been telling every one of them  
what nice times they would have up  
in the mountains, and how I would  
take them all to ride and everything,  
and I heard you say yourself that it is  
not right to disappoint children—O  
Mamma Prindle!" Dorothy ended with  
a wail.

"Come, don't cry, girlie!" said mam-  
ma, cheerily. "I don't believe that one  
of your children will know the differ-  
ence if she stays at home all summer,  
so you need not mind on that account.  
And I think you can be very happy  
with two; I will take any two you may  
choose, so run and make up your mind  
which it shall be."

Dorothy ran away to her play-room,  
where her ten dolls were quietly pass-  
ing the warm June day.

But it was so hard for Dorothy to  
decide.

There was pretty Maud Elise, the  
little lady from France, who could  
walk about the floor or stand quite  
still without falling.

There was the odd little Indian boy,  
that Uncle Ralph sent from Oregon.

There were the beautiful twin ba-  
bies, with the long white dresses and  
cunning little caps, and black Dinah,  
their nurse, who could dance the fun-  
niest jig you ever saw.

There was the dear little china doll  
that belonged to mamma when she was  
a girl, and the bisque dolly with the  
sweetest face in the world—at least  
so Dorothy thought.

There was Old Nan, poor Old Nan,  
who had lost her hair, part of her nose,  
two fingers and a toe—how could Dor-  
othy leave Old Nan at home! She felt  
that it would be too cruel.

Then there was Anna Louise, the big  
doll that Dorothy always slept with,  
and treated with as much tenderness  
and consideration as if she had been  
a real little girl; and, last of all, there  
was the darling, curly-haired treasure  
that came to live with Dorothy last  
Christmas, and who had such beautiful  
gowns and hats, besides a real fur  
cloak and a tiny watch and chain.

What could Dorothy do? What could  
any little mother do, under such trying  
circumstances?

It was a sorrowful hour for kind-  
hearted, loving little Dorothy.

But think as hard as she could, rea-  
son as long as she might, she could not  
make up her mind to take any two of  
her dear children away into such pleas-  
ure and leave the others in loneliness  
at home.

At last she sat the ten in a row on  
one side of the room, and danc-  
ing across from the other side with tight-  
shut eyes she grabbed two dolls, and  
held them resolutely behind her till  
she reached her mother's room; then  
she tossed them on the bed and ran  
away.

Mrs. Prindle looked in surprise, and  
not without a smile, at the two that  
Dorothy had brought,—they were the  
Indian Boy and Old Nan.

A few days after a merry party set  
off for the White Mountains.

Besides Dorothy herself, there were  
Papa and Mamma Prindle, Dorothy's  
big brother Frank and her grown-up  
sister Alice, Uncle Charlie and Aunt  
Olive, Grandma, Nurse Dora and Baba  
Max.

They arrived at the great hotel in  
Bethlehem late at night, and Dorothy  
was so very tired and sleepy that she  
did not miss her usual bedfellow, Anna  
Louise.

The next morning, as Mamma Prin-  
dle was unpacking her trunks, there  
was a knock at the door, and in walked

Uncle Charlie, Aunt Olive, Grandma,  
Nurse, Frank and Alice, each carrying  
one or two dolls.

"Oh, I forgot my children!" cried  
Dorothy, jumping up.

"What does this mean," asked Mrs.  
Prindle, in astonishment.

"It means," answered Uncle Charlie,  
with a laugh, and a pinch at Dorothy's  
cheek, "that your small daughter be-  
gulled every one of us into taking one  
of her numerous family in his trunk,  
because her mamma could take but  
two, and Jane Maria or Lucy Anna or  
Betsey or Polly would feel so doleful  
if she were to be left at home. So, as  
we unpacked our trunks at the same  
time, we happened to meet in the hall  
with our babies—"

"Why, Uncle Charlie," said Dorothy,  
interrupting, with a puzzled look, "I  
haven't any Jane Maria or Lucy or  
Polly; I only gave you the twins, and  
their names are Rose Evelyn and Vio-  
let Blanche, and," she added, "I think  
it was a very nice way to get them all  
here, don't you, mamma, when you  
could not take only but just two?"

"A capital way!" said mamma,  
laughing, though Dorothy could not  
see anything very funny about it.

"But you did not bring your French  
dolly, after all, did you?" said mam-  
ma, running her eyes over the array  
at Dorothy's feet.

"Oh, yes," replied Dorothy, quietly,  
"she is in papa's trunk!"

Then they laughed more than ever,  
and the story of how the ten dolls  
reached Bethlehem was told more than  
once that summer.

EMMA C. DOWD.

#### THE QUICKEST THING.

It is not that wicked flea, that jumps  
and is never there when your swift  
clutch pinches the spot.

Nor is it the house fly, that dodges  
your liveliest slap. He lifts anchor  
and is away with marvelous fleetness.

Nor is it a lightning flash. It takes  
an appreciable, measurable space of  
time for it to lay its magic, nervous  
golden embroidery on the black sky.

Nay, it is not even light, that fleet-  
est undulating courier, swifter far than  
the god Mercury, with wings at heels  
and cap.

The quickest thing is thought. You  
are back in China, or Japan, or Ma-  
nila, or wherever you have once been,  
or you are back in childhood, across a  
gulf of 50, 80, 90 years, quicker than  
you can formally think about it; you  
clear such bars as mountains, oceans,  
climates, years, degrees of latitude  
and longitude, at a pace that cannot be  
measured by the most delicate time  
meters.

And yet we sometimes "do things  
before we think." Such "things" must  
then be quicker still.—Washington  
(Iowa) Press.

"Why, what is the matter with the  
baby, Edith?" asked a visitor of a lit-  
tle girl who was trying to quiet the  
crying infant.

"I don't know," replied Edith, "but  
I expect he needs tuning."

Mamma—"Look here, Tommy, here  
is a nice pudding. Will you promise  
to be a good boy today if I give you  
some of it?"

Tommy (cautiously)—"What kind of  
pudding is it, mamma?"

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## THE GROWTH OF ECONOMIC EQUALITY IN THE NAME OF SOCIALISM IN THE UNITED STATES.

Discontent has been characterized as the mother of progress. The definition may seem apt, but it is not complete. It does not take into account the ideal, of which discontent may be called the night-side. Discontent considered singly does not make for progress; it makes for rebellion, sometimes revolution; and revolutions have set the world backward as well as forward. It is the ideal which makes for progress, and discontent is the negative background upon which it may be imaged.

Historical observation indicates that the great masses of the people are content with the best that has been objectively shown them. Hence discontent is discovered only where progress has been arrested, which always means retrogression, life being an unfoldment. The ideal, however, being of subjective origin, yearns to express itself in the objective world even in the face of general contentment. Hence come crucifixions. The nailing of the Nazarene to the cross was an expression of the philosophy commonly contained in the counsel, "Let well enough alone." The people did not want the kingdom of heaven on earth. They did not want the rules of the game changed so long as any considerable number might win at it. To-day it is much the same. Mr. William Dean Howells declares that if he had private information that the kingdom of heaven on earth were to come tomorrow he would pray the Lord to defer it for a week so as not to scare the good people to death who are praying for it all the time. It is quite evident when we pause to think about it that Mr. Howells's position is well taken; the kingdom of heaven on earth is at present neither expected nor desired.

### SOCIALISM NOT NEGATIVE.

It is during periods of social discontent engendered by a lapse from favorable conditions previously objectified in the life-time of a considerable number that the ideal enters in, and sometimes moves the world forward beyond the goal aimed at by the masses. The masses in their discontent clamor for the return of good times; the few who have ideals wish for the return of nothing; they would press on to a future better and nobler than all the past has known. It is undoubtedly true that on the part of contented ignorance in the United States the socialist movement is regarded as an expression of discontent; it is referred to in a deprecatory spirit as a foreign importation, easier, perhaps, to condemn, than to understand. Its idealistic character and its very considerable dynamic force have not, however, escaped the observation of the discerning. Neither can it long be concealed that conditions in the United States are more favorable to its rapid growth than those ever presented by another country. However persistently arguments regarding present prosperity may be put forward, it is undeniably true that there is today in the hearts of the American people a vague sense of disappointment. The expectations indulged by our fathers at the birth of the republic have somehow failed of realization. The blessings of liberty bestowed upon us by those men who went barefoot in the snow at Valley Forge are in danger of being lost by a process of evolution not readily understood. In fact, the American people are beginning to realize that in assuming political liberty to be the last victory to be won they somehow committed a grievous error. Political liberty has not brought

to the great masses of the people either remission from overwork or freedom from economic fear and worry; and as the years go on, these evils are intensified by the gradual withdrawal of all economic opportunity. In a country the richest in resources in the world men and women are asking what to do with their sons. It is quite clear to any one that the opportunities for an independent career are to-day very rare, and to go on educating children while denying them an outlet for their personal activities is to invite discontent of the most menacing character.

### EQUALITY OF OPPORTUNITY THE GOAL.

Thus American economic conditions, although they are the logical outcome of special privileges granted private persons under political liberty, furnish the sombre background of discontent upon which the socialists are flashing their ideal. It is in no wise remarkable that the intellectually indolent should attribute this discontent to socialistic agitation. A parasitical society has never been a discerning society. It is doubtful if the contention of the socialists that all liberty is rooted in economic liberty, and that to own a man's bread is to own his soul, would be quite comprehended by one who has been fed and clothed all his life on interest or ground rents. It is a law of life that we gain our bread either at the expense of work or at the expense of faculty; if we cease trying to understand, we do not long retain the ability to understand.

The socialist's plea for absolute equality of opportunity has up to a few years ago fallen upon deaf ears in America owing to the prevailing belief that opportunities were already equal. We had fallen into the habit of attributing economic failure to economic inefficiency. Now, however, in the face of dearth of opportunity our logic forces us to conclude that we cannot at least fail before we attempt, and that there must in consequence be something wrong in our social polity. We are at last able to see that we cannot engage in the coal business when the coal supply is owned by a few; likewise iron, likewise oil, and so on. The spectacle of immense private fortunes amassed through forestalling is not without its educational value. If the material resources upon which all men depend are to be privately owned, the same hardships will be wrought by a thousand owners as by one; but the lessening of the number of owners objectifies the effect of the system and better discloses the principle involved.

### THE SOCIALISTIC PRESS.

It may be readily seen that the American common people, nurtured upon ideals of liberty and enjoying public educational advantages superior to those of the nations of the old world, will become easy converts to any scheme of social organization which promises to multiply their opportunities to live complete, joyous, unfearing lives. Thus the rapid growth of socialism in the United States may be directly credited to a soil well-prepared for socialist propaganda. It is natural that the socialist movement in America should differ in many of its characteristics from the movement in Germany and France, in both of which countries it has assumed considerable proportions. There is no personal bitterness in the socialist movement in this country, if one excepts a small coterie of socialists called the "Socialist Labor Party," or "The De Leonites," after their lead-

er. This faction publishes a daily paper in New York City called *The People*, which should not be accepted as representing the socialists of the socialist party, the main organization. Of publications in the cause of socialism there is no lack, nearly every city of importance outside of the southern states having its weekly paper. *The Appeal to Reason*, published at Girard, Kan., has a subscription list of 150,000. *The Worker*, of New York City; *The Advance*, of San Francisco; *The Missouri Socialist*, of St. Louis; *The Haverhill Social Democrat*, of Haverhill, Mass., and *The Workers' Call*, of Chicago, are all well-edited chronicles of local interest. About the first of the current year, H. Gaylord Wilshire issued the first number of *The Challenge*, at Los Angeles, Cal. This is a weekly editorial paper of very attractive typographical appearance which has grown rapidly in socialist favor. The editor is also a speaker actively engaged in propaganda work.

The most able socialist publication issued in America is the *International Socialist Review*. A. M. Simons is the editor. It is published monthly by Chas. H. Kerr & Co., of Chicago, who publish most of the literature for the socialist movement.

### THE STRENGTH OF THE MOVEMENT.

Cannot be calculated by its political expression. The hundred thousand votes cast for Eugene V. Debs for president in 1900 do not include the vast numbers of unattached socialists who, hoping that Mr. Bryan's election might arrest foreign conquest and concentrate attention on economic conditions at home, and not being thoroughly schooled in socialist philosophy, voted the Democratic ticket. Indeed that the radical faction of the Democratic party has socialistic leanings has already been pointed out by a no less discerning person than Mr. Marcus A. Hanna.

It has also been hinted that the Democratic party failed of success in the last presidential election, not because it was too radical, but because it was not radical enough. It was a case of the sheep being somewhat in advance of the shepherds. However radical an attitude may be assumed by the Democratic party in the future, it is certain that the organized socialists will not unite with it until it is prepared to adopt the whole socialist program. Already the party socialists are winning minor victories, evidenced by the mayoralties of Haverhill and Brockton, Mass., and the presence of two socialists, Carey and McCartney, in the Massachusetts legislature; and now that the various local factions have been pacified and united by the Indianapolis Unity convention which adjourned August 1, additional local successes may be looked for, which will further strengthen the national organization.

### LEADING LIGHTS OF SOCIALISM.

Aside from the political possibilities of the movement it commands a lively interest because of the personalities of its leading spirits. All are men of character to be influenced and appealed to by an idealistic philosophy. The candidacy of Eugene V. Debs was more the result of his leadership of the Pullman strike and his personal integrity disclosed by it, than of his socialistic philosophy, which at the time of the campaign thorough-going Marxians admitted was not complete. However the movement is now too large for the discussion of points not involving a vital principle, and mere questions of definition will arise less and less as progress is made. Job Harriman, who shared the ticket with Mr. Debs, is a master of dialectics, and has many of the characteristics of a natural leader. He burns with inward fire, and his personal sacrifices for the cause have endeared him to all workers in the socialist movement. His in-

tensity of spirit and his electrifying effect upon an audience recall tales of influence which was exerted over the revolutionary Frenchmen by Robespierre.

If one may be allowed an additional comparison, George D. Herron might be called the Wycliffe of the socialist movement. It is certain that he has done much to overcome prejudice against its professedly materialist philosophy and to disclose the fundamentally religious character of its pre-Marxian sources. His deep spiritual insight, his keen intellectuality, and his fine culture, all laid enthusiastically upon the altar of the socialist cause, have served to markedly increase the respect for the movement even in the ranks of those already devoted to it. Another man of academic training, who gave up a pulpit to work for socialism, is Charles H. Vall of New Jersey, an able, convincing speaker, who is now acting as national organizer, traveling about the country and, at present, addressing large audiences on the Pacific coast, where socialistic development is exceptionally rapid. It is not without significance that all who are prominent in the movement are young men. The men who are most active in the New York propaganda are the editor of *The Worker*, Algernon Lee, and his assistant, William Mailly; Morris Hillquit, a young lawyer, and Leonard D. Abbott. Mr. Lee is a graduate of the University of Minnesota and is able and forceful, as is also William Mailly, who, although not of academic training, is one of the best speakers in the movement. Mr. Hillquit is a forceful debater and is a leader in all the councils of the party, having clear insight and mature judgment, although yet in his thirties. A conspicuous figure among the New York Jewish socialists is Morris Winchevsky, a cloak maker of the East Side, who is one of the most interesting personalities in the movement. Youngest of them all, brimful of enthusiasm and an indefatigable worker, is Leonard D. Abbott, who is mentioned as editor of the new illustrated weekly soon to be issued, *The Free Comrade*. Mr. Abbott is a delightful lecturer, who is certain to be pushed into the front rank of the movement as it develops.

### HIGH IDEALS.

And that it will develop is inevitable. The singleness of purpose, willing sacrifice, and personal devotion of the men now enlisted in the socialist movement must have their effect upon American political and American economic development. The socialist movement may be recognized and reckoned with; it can not by any means be crushed. It may be said with confidence that its political expression can no longer suffer willful misrepresentation either as a party of organized violence or as one of standing menace to the stability and prosperity of the country. It is already a party that people who love law and order may adhere to, a party that will more and more attract persons of high ideals, a party that is raising new hopes for a complete individual liberty and the ultimate triumph of the principles never more tersely or more clearly stated than in the preamble of the Declaration of American Independence. — The Pillgrim.



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## CORRESPONDENCE

### THE FIELD AT A GLANCE

George H. Brooks is engaged by the Newport, Ky., society for October and November. Address 120 East Third street.

F. Cordon White has located at 74 West Thirty-fifth street, New York city, where he can be addressed in the future.

Mrs. Georgia Gladys Cooley is engaged for the Unity society, of Milwaukee, Wis., for October and November, and will answer calls for funerals and week night meetings within reasonable distance for same. Her address is 526 Milwaukee street, Milwaukee, Wis.

Frank T. Ripley is serving the West Side Spiritualist church at Columbus, O., and has open dates for November, December and January, and can be engaged on reasonable terms for the Sundays of those months. Address, care of 130 West Rich street, Columbus, O.

Mrs. Carrie M. Sawyer has been giving seances, public and private, in Haverhill, Mass., recently. A movement is on foot for her to give a materialization seance once a month in that city if a sufficient number of persons can take the matter up and form a regular circle.

Mrs. May S. Pepper has had the two first Sundays of the season at Britain hall, having crowded audiences each day.

### MASS MEETING AT WHEATON, ILLS.

Wheaton is one of the most conservative places in the country, and it is almost impossible to get up a liberal meeting of any kind, and it was with much anxiety I looked forward to our meeting, Sept. 28 and 29. Dr. G. B. Warne and his wife of Chicago assisted in the services. At the first session I gave the address of welcome, response by Dr. Warne. Mrs. Warne followed, then gave some readings. At the Sunday meetings Mr. and Mrs. Warne and myself gave addresses. The meeting was most thoroughly enjoyed and good was done. Our Unity Society decided at its board meeting on the following Wednesday to take out a charter from the state and do what we could in our way to further the cause. Our society is small, but it is the intention to hold parlor meetings among themselves and once or twice a year to hold public sessions, and in this way do a work quietly, but we hope effectually.—G. H. Brooks.

### NEW CHURCH AT NEWPORT, KY.

The Temple is situated on Overton between 8th and 9th streets, on one of the fine residence streets, removed from the noise and bustle of the city, yet handy to the cars. The building is a frame structure, seating 550 people, all beautifully arranged, and I venture to state there is no finer Temple in the city than this. Mr. Edwin Cromley, Sr., gave the lot and two thousand dollars, and when I say the society consisted of only eleven members, we can realize something of the work done. There is a ladies' aid in good working order, who have done royal service in furnishing the kitchen and dining room complete. Sunday, Sept. 22 was the day set for the dedication, this being Mr. Cromley's 75th birthday. The speakers for the occasion were J. C. Wright, Dr. Hilligoss, of Anderson, Ind., and G. H. Brooks. Services were held afternoon and evening. Dr. Hilligoss gave the opening address. I followed, then J. C. Wright. The music was furnished by the Kentucky Academy of Music

Choral Society of 35 voices, and it was of a high order. After the afternoon exercises the ladies' aid served a banquet free to all. The evening session was opened by your humble scribe, followed by J. C. Wright with his able discourse. Then closed in an impressive manner by Dr. Hilligoss. The attendance was immense, many were turned away at the evening session. It is to be hoped that Mr. Cromley's example will be followed by others and that our wealthy Spiritualists will do something for the cause while they are alive; do the good now, not wait until they have entered the spirit life then regret it. Let us all do our work day by day, and have no regrets in the by and by.—G. H. Brooks.

(From the Cincinnati Lancet-Clinic, Oct. 5, 1901.)

### COPY OF A LETTER ADDRESSED TO THE UNIVERSITY OF PENNSYLVANIA.

By H. V. Sweringen, A. M., M. D., Ft. Wayne, Ind.

Fort Wayne, Ind., Sept. 29, 1901.  
To the President and Officers of the University of Pennsylvania:

Gentlemen: To the University of Pennsylvania was bequeathed by the late Henry Seybert the sum of sixty thousand dollars for the purpose of investigating—

"All systems of morals, religion or philosophy which assume to represent the truth, and particularly of modern Spiritualism."

You accordingly appointed a commission composed of the following gentlemen, well known to the medical profession: Dr. William Pepper, Dr. Joseph Leidy, Dr. George A. Koenig, Professor R. E. Thompson, Professor George S. Fullerton and Dr. Howard Furness; later there were added to it the names of Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin B. Kerr and Dr. S. Weir Mitchell.

Your commission made a report, now about fourteen years ago, a copy of which is now before me. In it is printed: "The commission is composed of men whose days are already filled with duties which can not be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations."

The general tenor of this report (?) is most emphatically in accord with this acknowledgement of insufficient time to make a proper investigation of modern Spiritualism, being for the most part devoted to the ridicule thereof and to the positive or implied denial of the truth of its phenomena.

Since this report (?) was given to the public the scientific investigation of modern Spiritualism has been going on with results directly opposed to it (the report). Professors Hodgson, Hyslop, James, Coles, Gihler, Flammarton, Crookes, Wallace and many others have satisfied themselves of the truth of modern Spiritualism. Even Scientists opposed to modern Spiritualism acknowledge the truth of its phenomena, as may be seen on page 206 of Prof. Thomas Jay Hudson's book on "The Law of Psychic Phenomena," recently published. Mr. Hudson writes as follows:

"But I do undertake to say, and will attempt to prove, that the phenomena of Spiritualism, so called, do not constitute valid evidence of the ability of spirits of the dead to hold intercourse with the living. In doing so no attempt will be made to deny the phenomena of Spiritualism. On the contrary, I shall not only admit the possibility of every phenomenon alleged by any respectable number of reputable witnesses to have occurred, but I shall also assume the substantial accuracy of the general statements made by

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## MRS. M. E. WILLIAMS ON PRAYER.

Editor Light of Truth: Your article on prayer, which appeared in a recent issue of the Light of Truth, has created much comment among the ladies and gentlemen who attend my seances, and I rejoice to say that, without a dissenting voice, the sentiments contained in that article have met with their and my approval. This may be due to the fact that rarely does a seance of mine close without a prayer being offered by some one of my guides, and that prayer is almost invariably addressed to the Deity and His ministering angels for more light, more wisdom and a clearer recognition of those spiritual truths which it seems are needed by spirits as well as by mortals. Surely if those out of the body recognize the efficacy of prayer it must be of great benefit to us of the mortal side of life, and that it is will not be gainsaid by any thinking man or woman who has given the subject due reflection.

Prayer is of many kinds, and though it is customary to call all labor prayer, it must be borne in mind that when we ask for something or do something that is not in harmony with the divine purpose our prayers and work are almost certain to go unheeded. Down in his heart nearly every man conceals the wish that his prayer may be answered, no matter how sinful and nefarious that wish may be, and though God hears all things and reads all thoughts, it is part of His grand scheme to listen and say naught until the time arrives for punishment or reward. If all our conflicting prayers were granted what an inextricable confusion would be the result, and what inharmonious conditions would prevail throughout the universe. The Supreme Intelligence goes serenely on, and though seemingly deaf to our entreaties, He listens, weighs and adjusts, and if through our necessities it becomes needful to give us aid, we receive it, not perhaps in reply to any special prayer, but in reply to the general average of our conduct and the way in which we have received the trials put upon us during our pilgrimage on earth. Observation and experience have taught me that the majority of people pray for money and all that the possession of money implies. Now, money is a most useful commodity on our plane of existence, and the most gifted medium or the most ravishing poet is at a terrible disadvantage without it, but why ask God for what we should get for ourselves? He has placed the money in the bowels of the earth and through our mediumship or poetry we should be able to procure all that is essential for our needs. When we ask for spiritual gifts it is entirely a different matter. The grace of Spiritualism can be had for the asking; that is if we place ourselves in the proper condition to receive it. But here again the worldly nature will assert itself. As a rule people want spirits to advise them on their temporal affairs, when, in fact, they are desirous to advise them on spiritual matters alone. Not that they refuse to counsel people on their business affairs, but it must seem rather strange to a visitor from heaven to be asked what course is to be pursued in this or that worldly venture which may not be within the knowledge of the spirit at all.

"We, ignorant of ourselves,

Beg often our own harms, which the  
wise powers

Deny for our good. So find we profit  
By losing of our prayers."

So wrote the great medium, Wil-  
liam Shakespeare, and careful reflec-  
tion will show how correct the poet is.  
To our limited vision the gratification  
of every wish as embodied in a prayer  
seems essential to our well being and  
happiness. Whereas, the wise powers  
looking into the future see that to

thwart our purposes and to deny our  
prayers is the surest way to guide us  
to strength and manliness. Our wishes  
gratified without a struggle, we be-  
come fibreless beings, unable to con-  
tend with the difficulties of this life  
and undeveloped for the work we will  
have to do in the next; and be as-  
sured that in the life to come there  
will be plenty of employment, and  
there, as here, the skilled laborer will  
have the advantage over his unskilled  
brother. Justice, justice will be yield-  
ed to us, and though charity may be ex-  
tended for a time, justice must finally  
triumph and we receive no more and  
no less than what we have honestly  
earned.

Prayer undoubtedly has a soothing  
and tranquillizing effect on those who  
sincerely and habitually indulge in it.  
It helps to spiritualize our natures  
and in a measure prepares our souls  
for the reception of spirit influences;  
it places us en rapport with the dear  
ones who are around us, but like  
everything else, it can be abused and  
carried to excess. Man is part of the  
universal soul, and as such he is called  
upon to do his share of work in the  
world. He may call on others for  
assistance, but if he shirks his work  
and substitutes prayer for exertion, I  
think he is in a parlous way. There  
is nothing at rest in the universe;  
every atom is in motion; every atom  
is instinct with life; without motion  
there would be no life; motion implies  
action, action means work, work prayer,  
when properly directed. When im-  
properly directed it becomes a curse,  
and in that curse there is a lesson,  
which is, we must be in harmony with  
the laws of the universe, for we are  
of them and they of us. Cultivate the  
spirit and don't neglect the body.  
Everything in nature, both visible and  
invisible, is ours and for our enjoy-  
ment as long as we do not harm our-  
selves or anybody else. There is  
nothing greater in the universe than  
man; there is nothing great in man  
but mind. Mind is the architect of  
things visible; itself an entity, but un-  
perceivable by us; it is the world-  
maker, the star-builder and the mas-  
ter as well as the creator of all. It  
was before the matter of which  
worlds are made; it permeated the  
chaotic condition of things and from  
chaos it evolved order, and in the  
course of time it will bring to us a  
knowledge of other worlds, other  
spheres and other systems that will  
make our present knowledge seem  
like that of a sleeping babe. All this  
can mind do; mine, yours and that of  
every man and woman who has the  
energy to assail the secrets which na-  
ture has hidden in her breast, and  
which will be yielded more readily to  
him who strikes boldly on her crest  
than to him who murmurs a petition  
for alms that speak him more of a  
beggar than a knight.

In uttering these sentiments it must  
not be thought I am in any way op-  
posed to prayer. How could I be? No-  
body knows better than I the wonder-  
ful psychological influence it exerts  
on our lives and how potent it is in  
the development of our souls. Any-  
thing that tends to cultivate the ideal  
within us is most helpful, and brings  
us nearer to that ideal state of exist-  
ence we all long to enjoy. A love of  
poetry, a love of art, a love of the  
beautiful, either animate or inani-  
mate, is a prayer; prayer need not  
necessarily be a petition; everything  
is mine according to my capacity to  
use and enjoy it. The glory of the  
sky and the waves that come swiftly  
from the bosom of the sea are mine  
if I can enjoy their beauty. The  
thoughts of every poet from Homer to  
John Greenleaf Whittier are mine ac-  
cording to my appreciation and under-  
standing of them. Youth and old age  
are mine; time and eternity are mine;  
all that is and all that can be and will  
be is mine; for I am one with the un-

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beginning, the unending; the Soul of the Universe and I are one, and it is but a question of development when you and I and all that wear the garb of God will steal into the sanctuary of His bosom and rifle it of its most precious thoughts, for to give is more blissful than to receive, and without His creatures to share His knowledge it is doubtful if He would be as happy as He must be in their society.

I must admit that what I have written has little direct bearing on your article, still it may be of interest to some of your readers. I know that what you write every week is read with avidity by the ladies and gentlemen who attend my seances, and the compliments showered on the Light of Truth and its editor would easily fill a page of the paper. I must confess to a weakness for the L. o. T. also. I like its straightforward manliness, its virility, its seizure of suitable topics for editorials, and above all I like its attitude toward mediums. You, sir, do not want to be a pope. I never heard that from the platform you attacked the phenomenon of materialization, and that under the guise of assailing fraudulent mediums you intimated that all phenomena—unless indorsed by you, are more or less childish. This attitude has endeared both you and your paper to me and my friends, and if prayers can assist you, rest assured you have ours for your noble defense of mediums and your able expositions of the truth and divine source of Spiritualism. Yours sincerely,

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## NEWS OF THE WEEK

Anarchist Johann Most is free again, there being no evidence on which to hold him.

Electric light is being installed in Buckingham palace, which is being refitted throughout.

A special grand jury in New York city this autumn had 35 cases of homicide to investigate.

An American syndicate has agreed to furnish \$5,000,000 for the exploitation of mines in Brazil.

Glasgow's municipal telephone system was put in operation a few weeks ago with 5,382 subscribers.

Mayor Harrison, of Chicago, has forbidden Emma Goldman to speak in public during her stay in Chicago.

A balloon trip is shortly to be undertaken by Captain Spelterini, who proposes to cross the Alps, starting from Saint-Moritz-les-Bains.

The Turkish brigands who have captured an American missionary are, according to dispatches from that country, "devout church members."

The new system of aerial telegraphy from automobiles, designed by Marconi, is said to have been quite successful during the last military maneuvers in England.

An ordinance passed by the city council of Grinnell, Ia., makes it unlawful for two or more persons to congregate within the city limits for the purpose of drinking beer.

Nearly half of the money required to ransom Miss Ellen M. Stone, the missionary, from the Bulgarian brigands has been raised. The amount now stands \$45,543.40 cash and \$7,500 in pledges.

Mrs. Lucretia Rudolph Garfield spent but a few months in the White house. After the assassination of her husband she went to Cleveland, and in one of the suburbs of that city she now resides.

After a week's hearing before the assistant attorney general at Washington, a fraud order was issued Oct. 5 by Postmaster General Smita denying the use of the mails to Helen Wilmans-Post, of Seabreeze, Fla.

Millions of francs' worth of damage has been done in Central Spain this summer by grasshoppers. They eat up every green plant in the fields, and all the efforts to fight them with fire and other means have failed.

Marie Corelli has written a letter to the London Daily Chronicle in which she protests against the insults of the pulpit and the press. She claims that she wants to be let alone, and that seclusion is what is most yearned for.

Eight hundred Japanese will be taken to Dawson to work in placer diggings this coming winter. It is believed that the employment of Japanese at low wages will enable the mines to be worked much more economically.

A London society paper reports as a fact that Mr. Richard Croker, chief of New York, will shortly take up his residence in England as a citizen of that country. The paper does not state what will become of the United States in that event.

An Indianapolis dentist has given up the use of forceps for pulling teeth and has adopted the primitive method of the Chinese, using nothing but his thumb and index finger. He considers that the sight of the forceps themselves is responsible for much of the harrowing part of tooth-pulling and that many nervous persons are greatly shocked by the sight of these instruments. The pain is also said to be less. He can take out the most firmly rooted double tooth in a few seconds. He learned this art from a Chinese practitioner.

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