



Light of Truth.

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Philosophy and Facts.

SPIRITISM AND SPIRITUALISM. THE TERMS QUALIFIEDLY DEFINED. ITS MORALE.

Spiritism and Spiritualism bear something of the same relation to each other that astrology bears to astronomy and that alchemy bears to chemistry. The two words are never used synonymously by a critical and logical writer. *Spiritualism* means almost infinitely more than *spiritism*. This latter word has in it no moral or philosophical quality. It relates to facts as does necromancy, or as did necromancy in the old Babylonian age of national grandeur.

Spiritists and *Spiritualists* have come into this new dispensation from the ranks of Universalists, Unitarianism, Presbyterianism, Catholicism, Athelism, and Materialism. And each has brought with him a little wine from the old bottle—a few shreds from the old garment. These threads and shreds they are anxious to weave into and patch onto the bright and shining garment of *Spiritualism*. This, in a great measure, accounts for the idiosyncrasies, and the lack of unity of purpose and harmony of action manifest throughout our ranks.

Materialistic Spiritualists are everlastingly beleaguering mediums to discover gold and silver mines, to locate oil wells, and trace thieves to their dens of stolen goods. They count spiritual truths as if they were metallic currency. Will it "pay?" is their catchword. In their greediness for gain they would split Lebanon's cedars into kindling wood; would Jerusalem's olive trees into wooden nutmeats, melt and transmute Washington's sword into Yankee jackknives, and make of Jesus' Syrian-faded linen that covered his beating bosom bank stock and loan upon it hourly.

Imbibing Spiritualists. These remind us of the California mistletoes, that flourish by clinging to and feeding upon the vital forces of living trees, exacting of sympathy and anxious to clutch and hold on to what in spirit does not belong to them, life in their sphere soon becomes intolerable. Often these pitiable parasites awake by intrigue the sympathies of the benevolent, and then feast upon what they extract by so doing. Whining, sniffling shufflers, and shirk from honest labor, evading life's stern duties and responsibilities, they constantly hunt for new fountains of life to selfishly appropriate.

Credulous Spiritualists. tickled with straws of flattery, they accept—if tending to the gratification of approbation—everything labeled "spirit communication." Crazed with great historic names, ignoring their reason, and blind to cool reflection and a well-balanced judgment, they swallow all proffered spirit dishes with as much avidity as do young birds motherly crumbs. These credulous and magnetic imbibers would twist all the angelic truths of earth and heaven into a supernal sponge, and then sit in a cushioned rocking chair and resignedly suck it in indolent absorption.

Domineering Spiritualists. This class, often burdened with some masterly mission, and swollen with self-importance, must lead or do nothing. The ego precedes and succeeds them. They must run the meetings or they will not run at all. They must have "first-class engagements"—if speakers—and, though never having looked inside of an academy or university, will, with their own hands, parade professor, doctor, honorable, etc., in connection with their names. They must occupy the uppermost seats at conventions; must speak when the largest audiences would naturally attend, or not at all; and without proving themselves faithful over a few things, are desirous of being made lord over many. These balloon-winged, bulge-headed skyscraping specimens of the brotherhood desire great attention; fish for praise; become inflated from approval; dash out in showy decorations, and toss up their heads demanding present visible crowns.

Faint-hearted Spiritualists. These sail in shallow water. Negative, impulsive, and receptive to spirit influx and angel ministrations, they are comparable to buds that unfold rapidly under the dripping showers of April, to be as quickly blasted by the lingering frosts of May. The philosophy, the divine principles of *Spiritualism*, have hardly penetrated the epidermis. Zealous by fits; given to self-justification intent upon breeding suspicions; terribly sensitive to that gigantic tyrant, "public opinion," and fearful of fashionable society, which is only painted hypocrisy, they prove themselves but frank wanderers in the moral vineyards angels commissioned them to cultivate. Often discouraged, and waiting for spirits to encourage, they will huddle together in heterogeneous cliques and conclaves like motherless broods of chickens in a thunder shower. Such need a mingling of grit and granite with their grace—a divine effusion of energy, firmness, decision, and fixedness of purpose. We take pleasure in introducing them to the shortest, pithiest letter ever written—Charles Sumner to Edwin M. Stanton: "Stick."

Shillings Spiritualists. These are legions, and their favorite text is, "Wait on the Lord." Oh for a pen of scorpion stings to write the hate we bear to laziness. These sluggish souls—easy, adipose natures, more nearly allied correspondentially to lymph than spirit—would, if Christians, expect to sail into heaven on sacrificial seas of Jesus' blood, but being *Spiritualists*, they will only ask the angel, Gabriel to gently roll them over now and then, while slumbering upon their peaceful pillows in paradise. They cling to old dusty habits, as to old moons, for the good they have done—live about half alive, dare not sweep down cobwebs least the roof fall in, and if they come out to Sunday lectures it is because somebody rakes them out something, as they do oysters. True, when the excitement is up, ball crowded, and the tide coming in, lodged by some friend, they will sail in on the popular current all panting and winged for work, but finding that every voyage, every step in the heavenly race demands labor, struggle, sacrifice, devotion to principle, humiliation perhaps, certainly moral heroism, and absolute fearlessness, they soon fall out by the way, or hide themselves under the old sectarian skins of conservative sectarianism.

Genuine Spiritualists. There are many, many such; yea, vast multitudes. God bless them. The angels have written upon their broad foreheads, "Faithful unto the end." These love the truth for the blessings it confers upon humanity, for its facts demonstrating immortality, for its proofs of future identity and fellowship of soul with soul, and for the beautiful love messages it sends down from spirit homes. Conscious that time is but a segment of eternity; that divine methods move slowly yet sure, and possessed of indomitable will, they are never driven from their posts by the derelictions of others, never appalled by radical utterances, never disheartened by others' indifference, nor overcome by fearful difficulties. But grounded in principle, they row hardest when breakers are nearest.

Loathing-chaps, shirkings, and hastily manufactured subtleties, these genuine *Spiritualists* love sincerity, love conviction, love consecration, love a whole-souled earnestness, and a determination of purpose that is as constant as the perpetual roll of oceans or the mighty tread of the millions of stars. Making their deposits in the exchequer of the skies, angels delight to honor their drafts. Fine textured in organization, high in the top-brain region, their soul parlors tower above common eminences, their sky-domes catch auroral beams of love and wisdom. Their unfolded natures joy in the march of immortal truths, and sending aspirational thoughts above to be translated into the books of angels, though on earth they live and breathe the atmosphere of heaven. They are God's elect.

Aware of the taint and tendencies of hereditary descent, antenatal influences, outward circumstances and psychological factors, they are sparing in judgment, and find infinitely more pleasure in saving than condemning others. Their hearts alive to the dissemination of truth, their minds expanded by inspiration and culture, and their genial souls aglow with fraternal loves and sympathies, they extend toward the most erring and angular advice and counsel, mingled with the sweetest charities, and patiently bear with them, too, as do noble, loving mothers, with irritable and epileptic children. Precept and practice in accord, their philosophy is religious, and their religion scientific and philosophical.

Readers, are you genuine *Spiritualists*, accepting all the phenomena that are real and spiritual, and all the philosophy that is legitimate and logical? Recording angels are present. Are you genuine *Spiritualists*, or among the more nominal ones above described? Class yourselves and then listen to the angels that say, "Come up higher—higher."

OCCULTISM.

An Occultist can tell the contents of a book and read its author by its title as quickly, and by the same power as the squirrel detects the difference between the empty shell or the sound nut, and as quickly does he drop the book that would be fruitless labor to read; for he no longer reads to gratify the senses. Some authors write massive volumes with so little truth, i. e., soul, in them, that the whole mass is lifeless, except to the very ignorant, who have but little discernment for the truth, and read only to stimulate the passions. The Occultist reads books as the bee gathers honey; where there is no honey the bee does not linger, neither does an Occultist linger over a book in which there is no spirit. An argument to an Occultist is but as poison; for in the "Book of Nature" there is no argument, no debate, no controversy, no contention. The truth is a living power. Many of the forms of truth now stated in this book were burned by the founders of the Church, and sometimes their authors with them; but the truth once given birth, though the paper on which it is written is destroyed, will forever be found in the Astral, and he who has the power to gain access to the Astral, in any age, and forever can read the truth inscribed therein, though centuries intervene. *Mystical World.*

THE DECAY OF RELIGION! The N. S. A. Making an Impression. SOME STATISTICS.

LYMAN C. HOWE.

We are a pious people, and therefore religious news is of first importance; and if we were all infidels it would not be less so, since religion is one of the leading motors in the world's progress. It does not change facts to deny the authenticity of the record, or the historic Christ, or to proclaim religion a superstition, born of ignorance, and propagated by fraud. The emotional qualities to which religion appeals are a factor of human nature, and persist in all climates, under all variations, from primitive savage to the most cultured races, under all forms of government, and exert a controlling influence in the direction of events. To call it by some other name does not change the facts, or the law of life by which they are developed. That religious emotions are susceptible to education is apparent, and the character of faith and worship changes from year to year and from age to age, under the influence of advancing civilization; but it continues to be religion through all variations.

Many deny that *Spiritualism* is a religion; but if the most vital qualities of religion be eliminated from it, it is powerless to move the world. The affectional, emotional, and moral impulses, stir men's souls—and women's too—far more effectively than all the science and philosophy of the schools; and these are the life of all religions; with these left out of the count what would *Spiritualism* be more than any other series of phenomena in nature? What is the value of all the facts that have accumulated for the past forty-six years if they do not minister to these constituents of human life and destiny? What is a rap, a tip, the twanging of a banjo, or startling apparitions in the air, if these emotions, no tender thrill, no glow of the world from the brooding silence, no sweet breathings from immortal edens to nourish the heart and exalt the pure affections, no illumining flame to warm the moral instincts and inspire incentives to higher effort and noble deeds? And these results flowing from phenomenal experience, and reciprocations across the death line, constitute the sustaining life of the religion of *Spiritualism*. Wonderful as has been the transforming influence of this power, great as are the works already performed, it is yet in the infancy of its development.

We have conquered a good deal of territory; but there is a much greater reserve to be conquered, and yet the greatest work is scarcely begun—that of cultivating, fertilizing, and directing to permanent usefulness and wise ends, the area already within our reach. We see a good deal of boasting of our numbers, gains, and influence, and often hear derisive references to the decaying theology, as if the old faith and the effectiveness of Christianity were well nigh dead. Such buoyant extravagance may be useful stimulant to the spiritual apathetic; but facts and figures are stubborn against such assumptions. The radical outspoken *Spiritualist*, and open workers for the cause are as a handful compared to the great body of Church-goers, whose faith is far from being dead, though it may be changing to a broader recognition and more modern standard. The National *Spiritualists' Association* is making an impression, and we may hope for important results as it matures; but there is a large work to be done before it can hold with the well organized and disciplined Churches which relax nothing of their energy and effort to make themselves the permanent directors of public sentiment. As yet we can give but a feeble showing in statistics; but the Church boldly confronts us with figures, and these do not show such a decadence as we are often told exists.

Statistics of Methodism recently compiled show for the Methodist Episcopal denomination a "Total number of itinerant and local preachers 31,671; a gain during the past year of 731. Total lay membership 2,359,975 received in full connection, and 221,621 probationers; a gain of 157,798 during 1894; scholars and teachers increased 108,170; the total being 3,809,910; number of churches, 24,914; total value of parsonages, 9,578; total cost value of churches and parsonages, \$125,132,541. A survey of all the reports of the work will show that the year 1894 has been the most successful one in the history of the Methodist Episcopal Church."—*New York Recorder*, December 29, 1894.

Of course, success is not to be estimated alone by the array of numbers, and the cost of church edifices. These may be a drag upon the spiritual nature of the followers, but they show a working basis, and a support, that indicates the interest they are able to create, and hold, and the influence wielded over the lives of intelligent people, that is far from indifference. The report does not say if it is limited to the United States, but presumably it is. It is

of the Temple the command would have been interesting at this point. When Solomon was king, he so far forgot the Jehovah of the Jews, that he built a high place for Moloch, a King of the Valley of Hinnom, and it became a favorite spot with the later Jewish kings for the celebration of idolatrous rites. It was here that Ahas and Manasseh made their children pass through the fire to Moloch. The pious practice of infant sacrifices to the fire gods was not unknown to Jeremiah, for he says in chapter 7:30, 31. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, said the Lord. When King Josiah, 630 B. C., came forward, he restored the old faith, and turned the valley of Hinnom, which was then sacred to Moloch, into a crematory to burn the dead animals of the city, and it took the name of Gehenna, and in the days of Jesus, Gehenna was a symbol of hell and torment, and terrible disgrace, and to be burnt in Gehenna to a Jew, was a damnation he abhorred. As Jesus expressed it in his talks: "To be cast into Gehenna, where their worms die not, and the fire is not quenched." Josiah was the reformer who made it a crime to burn children, and there was a law that even the stranger among the Israelites, who should devote his offering to this idol, was to be put to death by stoning him. It will be seen then that the story of Abraham was a lesson against the human sacrifice of children, and as he was the head of the Jewish race in thought and in practice, his example must be followed. Kill only animals, clean animals as a sacrifice to Jehovah, the Jewish God.

AN ALLEGORY. Abraham and Isaac.—The Sacrifice.

HISTORY STRAIGHTENED OUT. B. M. OELME.

Reading the story of Abraham and Isaac, it is borne in mind that the book of Genesis was written at least five hundred years after the death of Moses, if not later. That the Jewish writers were writing so-called Jewish history, and that their government was a pure theocracy, and the Jewish Jehovah was on very friendly terms with the Egyptian gods, and these took an especial interest in him. His conditions were very natural and life-like, and what he wanted, or desired, or did not want, or was repugnant to him, is impressed with Jewish thoughts and characteristics in a remarkable degree.

The story of Abraham and Isaac, written in the purer days of Jewish religious thought, was to teach that human sacrifices were displeasing and an abomination to Jehovah. Such is the exoteric meaning in a few words. We will now follow the story as told of Abraham and see the esoteric meaning. Abraham was living at the time among the Philistines at Beersheba, which was in the southern part of what afterward became the land of Judea, of what Jerusalem became the capital. But in the days of Abraham was in possession of the Jebusites and Hittites; a people whose god was Moloch, whose worship consisted chiefly of human sacrifices, purifications and ordeals by fire. Moloch was their supreme god of all gods. Abraham was called a Hebrew, which in plain English means a foreigner. Isaac was a Canaanite by birth.

In Genesis, chapter 22, the story is told. The custom of the people among whom Abraham lived, was to offer up as a sacrifice their first born son. That was the law and the custom. The Jews to strike down that law gives the command of God to Abraham. He is told to "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him as a burnt offering upon one of the mountains which I will tell thee of." The trip was a three days' journey, and Mt. Moriah was where the Temple was built by Solomon in his day, about 917 years after Abraham. Abraham does as he is bid, and upon the Mt. Moriah, a name not known to the Jews until Jerusalem was taken by David, he offers up Isaac. But in the act he is arrested by an angel of the Lord, and told not to slay his son. Angels were not known to the Jews until they returned from the Babylonian captivity, for there is where the Jews got their ideas of angels, devils, and a Paradise.

Abraham had to sacrifice something: "And behold, behind him a ram caught in a thicket by his horns and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." Rather strange a ram should be caught that way. There was then a lesson to the Jews that God, their Jehovah, did not demand human sacrifices, but that of rams, goats, oxen, sheep, etc., as prescribed in their pure laws. That is why we have the story of Abraham going to offer up Isaac, and at a place that would be to the Jews the most sacred place to them on earth, the site of their Temple.

Why Abraham should go on a three days' journey is seen at once. Had Beersheba been the site

of the Temple the command would have been interesting at this point. When Solomon was king, he so far forgot the Jehovah of the Jews, that he built a high place for Moloch, a King of the Valley of Hinnom, and it became a favorite spot with the later Jewish kings for the celebration of idolatrous rites. It was here that Ahas and Manasseh made their children pass through the fire to Moloch. The pious practice of infant sacrifices to the fire gods was not unknown to Jeremiah, for he says in chapter 7:30, 31. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, said the Lord. When King Josiah, 630 B. C., came forward, he restored the old faith, and turned the valley of Hinnom, which was then sacred to Moloch, into a crematory to burn the dead animals of the city, and it took the name of Gehenna, and in the days of Jesus, Gehenna was a symbol of hell and torment, and terrible disgrace, and to be burnt in Gehenna to a Jew, was a damnation he abhorred. As Jesus expressed it in his talks: "To be cast into Gehenna, where their worms die not, and the fire is not quenched." Josiah was the reformer who made it a crime to burn children, and there was a law that even the stranger among the Israelites, who should devote his offering to this idol, was to be put to death by stoning him. It will be seen then that the story of Abraham was a lesson against the human sacrifice of children, and as he was the head of the Jewish race in thought and in practice, his example must be followed. Kill only animals, clean animals as a sacrifice to Jehovah, the Jewish God.

As to the title of circumcision, as a sacred Jewish rite, Abraham learnt that while in Egypt; for it was a common custom among the Egyptians, and no doubt hygienic in its intentions and operations. It impressed Abraham as a wise preventative against a certain disease, no doubt very common in his day. The Israelites born in the wilderness were not circumcised, but were in the days of Joshua when in Canaan, Moses did not circumcise his son, but his wife did. Circumcision was a custom among many nations, and was not new in the days of Abraham. Simply a medical prescription to prevent disease, that and nothing more.

"IS LIFE WORTH LIVING?" A Question Unsettled on Answers Affirmatively.

REV. A. J. WEAVER.

There are times in the life of nearly every one when life seems hardly worth living. There are days in which the present is so dark and the future so hopeless that one is tempted to give up in despair and declare life a failure. There are some whose natures are dependent or who are unfitted to their environment; there are others who live for unworthy objects or simply unworthy means to reach their ends; there are others who become enslaved to debasing habits from which they fail to free themselves. All these, and even many besides, are in doubt whether they ought to have been born. If earth existence is the whole of life, is it not a serious question, with vast numbers, whether life has been worth living? If the question was put to the end of man's harvest, they would like to go back and live your life over, following step by step in the old tracks. "Undoubtedly vast numbers would answer 'No.'"

And perhaps it was not their fault either that life has yielded them so mean a harvest. They were made and launched upon the sea of life without being consulted. They were conceived without love. During the premeditated period they were enveloped in evil influences. They were born and reared in unhealthy alliances. Consequently they entered the arena of life poorly equipped to fight its battles and win victories. What wonder that, at the end of three score years, they are unable to see the good in living?

In answering this question life must have a broader significance than earth can give it. Life on earth is but a mere segment of existence. It is but a span between two eternities. It is but the beginning of a manifestation of life which may change in quality but not in endurance.

And life must be taken as a whole to answer the question truly. A stunted pine tree, struggling for growth in a sandbank, gives one no true conception of nature as a whole. The first inch of a carpet upon its edge is not sufficient to judge fairly of its beauty when laid upon the floor. From the narrow bit of life which earth gives us, we are utterly unable to form in the mind a true picture of life when taken together. To know whether life is worth all its costs and results in human welfare, it must be seen in its entirety; hence no true answer can be given from the standpoint of earth.

BOSTON NOTES. End of a Persecution.—Other Annoyances. What is Religion? ORDINATION.

Much excitement has been caused in various quarters of Boston this season by the progress and activity of *Spiritualism*. As the readers of the *Light of Truth* are aware, the Boston police made a raid some months ago upon a materializing circle held under the management of Geo. T. Albro, at which several parties were arrested. The end of that case has been reached, as will be seen by the following from the *Boston Post* of February 27th:

END OF "TRANCE MEDIUM" CASE.—The so-called "trance medium" case was disposed of yesterday by Judge Lilley, who quashed the indictment against Dr. George T. Albro, Captain Reuben E. Hill and Mrs. Abby S. Ripley. The indictment was for conspiracy. The court does not pass upon the psychological questions of the case, but upon legal grounds holds that no legal offense is charged.

No harm has come to *Spiritualism* through this affair, and I trust that no injury has been done to any of our good mediums in consequence of it. Mr. F. L. O. A. Keeler has recently also been subjected to an annoyance at the hands of the police. Mr. Keeler is having a most successful season of work in Boston. His public manifestations of spirit hands, slate-writing, and other phenomenal work at Mr. Ayer's temple have attracted wide private attention.

Mr. Keeler holds private seances at his rooms when occasion permits. He recently held one of a Sunday evening. At that time an officer of the law was present, who paid his fee and expressed himself as satisfied that no fraud was being practiced. But it is affirmed that an ordinance of the city was violated by Mr. Keeler, as he held a show on Sunday without a license. He was summoned to answer to a charge of law-breaking, but it is believed that the case will not proceed to trial.

The *Boston Post* recently published a column of matter relating to the mediums and work of Mr. Keeler, an article fair, sincere, and well-tempered in its attitude toward *Spiritualism*. At his temple on Sunday, March 3d, M. S. Ayer publicly stated that there seems to be a conspiracy in Boston to break down its mediums, but that he proposes to stand by them to the end; and if any of our mediums are suppressed, he shall bring others forward just as fast as that work is done.

While in some quarters the attempt is being made to restrict the religious liberty of our people, the medicals are making diligent efforts to restrain the people from exercising their rights to choose their own physicians. A new bill is before the legislature, broad enough in its construction—or narrow enough if you like the term better—to bar out from recognition and practice all physicians not duly registered, which will include magnetic healers, clairvoyants, mental healers, and specialists, if the bill becomes a law.

While that is pending, the liberalists have offered a bill proposing to amend the present law restricting medical practice, to the effect that all who can show themselves successful practitioners of medicine and healing, whether they are college graduates or not, and whether they have practiced three consecutive years or not, shall be entitled to the prefix *Dr.* These petitioners concede that college graduates should alone use the affix *M. D.*, but they contend that common usage, common fairness, and common sense determine that a person who makes the art of healing his calling has a right to be called just what he is—*Dr.* A hearing was given at the State-house on this bill recently. Mr. F. Peabody, President of the Constitutional Liberty League, J. Morton, of the Second Nationalist Club, F. D. Edwards, of the Veteran *Spiritualist* Union; and Dr. Mary T. Longley, of the Massachusetts State *Spiritualists' Association*, appeared in behalf of their respective societies, requesting that a new committee be appointed to pass upon this bill, the present body being composed largely of old school doctors, from whom no leniency is to be expected.

The Massachusetts State *Spiritualists' Association* has petitioned the legislature for an act of incorporation, authorizing it to ordain ministers who can legally solemnize marriages; also to authorize it to hold property. A hearing was given to the bill on Wednesday, March 6th. Lawyer J. B. Goodrich appeared in behalf of the Association, and defined the objects of the bill. He then introduced the Rev. M. T. Longley, M. D., who stated that she was ordained in San Francisco in 1893, and that she is a registered practicing physician of Boston. Continuing, she described the needs of such an act as has been prayed for. The society wanted the express right to confer upon their teachers the degrees of ordination, because the society felt the right to be recognized among the other religious societies. The society, if incorporated, would see that its ordained teachers would be persons of the highest character—men and women who would stand before the world as types of the highest moral and religious classes.

Mr. Moses T. Dale said that *Spiritualists* had been exercising the rights of ordination for some time, but that since the question of whether or not *Spiritualism* is a religion had been best, in order to avoid ambiguity and, for the purpose of having the question settled once for all, to apply for the special act of incorporation.

Reported for the LIGHT OF TRUTH.

PSYCHO-PHYSIOLOGICAL SCIENCE.

SPIRITUAL GIFTS—HOW EXERCISED.

A LECTURE

Delivered at Seattle, Washington, BY DR. DEAN CLARKE.

Doubtless thousands of the readers of the LIGHT OF TRUTH are investigators of spirit phenomena, and are anxious to know how these things can be, so to aid them in getting at the rationale of the matter, rather than with the expectation of teaching old Spiritualists, I will give just an epitome of my manner of explaining these occult manifestations—that is, just a few of them as given in a recent lecture.

Fundamental to all psychic science must be a knowledge of the laws and functions of the human mind and body. Man, as we know, is essentially a spirit with a physical covering or body. The "inner man," or spirit, is the real man. Psychic science confirms St. Paul's teaching of our triune constitution of "body, soul, and spirit." He said: "There is a natural 'psychical' body, and there is a spiritual body." Both coexist, for the verb "is," is in the present tense, and psycho-physiological science teaches that the spiritual body, or at least its elements, or what physiologists term the vital force, or nerve aura, or magnetism, as the Mesmerists call it, is the life and moving force that controls the physical body, every portion of which it permeates.

The spiritual body, then, is the connecting link, so to speak, between the mind or spirit and the physical body, and the physical organism. The brain is the "head quarters" of the spirit. From the brain runs to every portion of the body, even to every minute cell, the nervous system—a complex arrangement of telegraphic wires, which are charged with magnetism or the vital force, just as common telegraphic wires are with electricity. The back brain and its prolongation in the spinal cord, and the great sympathetic nerve plexus in front of it, is to all intents and purposes a dynamo or battery that "charges" the nerves of sensation and motion with the electro-magnetism or psychic force which dynamically operates all the motions and functions of the body, just as from an electrical "power-house" comes the motive power that now runs our cars and lights our streets. When these wires are all in order and sufficiently charged with the vital force in a pure state, the body is healthy; but when there is any interruption of its circulation, or it is deficient in quantity, or vitiated in quality, there is immediate derangement of functions and disease begins.

This nerve aura, like all the nutritive elements that make up the body and keep it in repair, is secreted by the brain cells from the blood, and is but a transmutation of the physical forces contained in the food, air, and water we consume. This force is the vehicle or medium through which the mind or spirit acts upon the physical body, and controls it telegraphically. In other words, the impulses or motions of will vibrate through it in waves, as motion is conveyed by electric currents in telegraphing.

The organic machinery of the body is propelled by the brain-dynamo, or more immediately by its co-operative dynamo the "Solar Plexus," through which the spirit acts mainly independent of the will and mental consciousness, in producing the ordinary functions of animal life.

IN ALL VOLUNTARY ACTION, will-power is the *primus mobile*, or the telegraphic agent of the spirit whose self-acting impulses vibrate through the nerve-aura and stimulate the muscles to contract and relax, and thus primal spirit power is transmitted into mechanical motion, and the entire mechanism of the body is thus telegraphically controlled.

But this is not the limit of mental telegraphy. Through the nerve-aura which the Orientals termed "the astral spirit," our minds or spirits contact either the "universal ether," or a more sublimated force we may term psychic ether, and thought waves of our minds, under favorable conditions, may then vibrate to "worlds unseen" through the throbbing ethereal ocean which loves the shores of eternity!

MEMNERIC AND HYPNOTIC POWER. For ages a few profound students of occult powers and forces, have known that mind could act on mind to the extent of the one controlling the other, but it required the developments of modern research to give us the science of the art.

As mind requires a subtle psychic fluid through which to convey its wave impulses to all the bodily organs, so it must have the same to form a telegraphic connection with other minds. Two persons may naturally have such an affinity of personal magnetism or psychic force, that its aura surrounding their bodies may coalesce by mere contact, and thus not only bring their bodies into perfect telepathic sympathy, but their minds also into such telegraphic unity, that thought-transference will take place spontaneously. The one does not read the other's mind, as a book is read, but the mental motions or thoughts of both are transferred from each to the other by vibrations or waves of their blended magnetism.

But where this perfect magnetic affinity does not exist, so as literally to have "two minds with but a single thought"—two hearts that beat as one—if the magnetism of two persons will at all assimilate, by use of will power, fixed attention of gaze, and more or less manipulation, the one saying the strongest will and most magnetism, the positive one, may charge the brain of the negative one with sufficient magnetism of his own to thus take partial or complete possession of it. If the magnetism of the mesmerizer readily blends with that of the subject, the former may control the latter easily without taking complete magnetic possession, but if not, he may have first to demagnetize the subject's brain, then so thoroughly infuse it with his own

magnetism as to entrance or render the subject unconscious. The claim of hypnotists that mere "suggestion" alone is sufficient without magnetism or psychic force, to produce trance and all the other phenomena produced by mesmerists is "not proven," as the Scotch verdict puts it. That there is a distinction between the two states, and methods of producing them may be admitted however.

MAGNETIC HEALING. Healing "by lying on of hands" as it is termed in the Bible, is done by both mental and magnetic forces combined in action. The magnetic healer must possess this life-force in abundance, or be a good mediumistic conductor of it from higher powers, and success is greatest when both are combined. This "gift of healing" like other "spiritual gifts" exercised by Jesus and his apostles and promised to all "believers" without limit of time (see Mark xvii, 18, Acts ii, 39, is revived to-day, and has been exercised by hundreds during the last half century. Some of these, like Drs J. R. Newton, Bryant, Haywood, and a score more in the United States, "St. Teresa Urea" in Mexico, and Zouave Jacob in France, have wrought marvels which fulfill the promise and prophecy of Jesus that "greater things than these (which he had done) shall ye do," etc.

Some of the wisecracks in the medical profession, who have just awakened from a Rip Van Winkle sleep to investigate what Mesmer taught in 1775, and Puysegur improved upon in 1781, what Magendie, Fanoquis, and several other members of the French Academy of Medicine reported on in 1831, admitting the most important phenomena, as also did Cuvier, Gall, Spurzheim, Hahnemann, Sir William Hamilton, Dr. Ashburner, and many other celebrated men of their day, now scout the idea of what Mesmer called magnetism, and claim all the power now used is what Dr. Braid christened as "Hypnotic Suggestion," which is simply "mind cure!" But with due deference to these eleven hundred converts to occult science, we know that mind can not act on mind without a magnetic current to convey its "suggestions" as heretofore shown, and we have good evidence to believe that in some of these cases of healing, etherized medicines are also imparted by spirits through the magnetism of the healer.

"Laying on of hands" is by no means always necessary to convey healing magnetism and "mind-cure" force to the patient, for where there is a proper rapport or affinity both mental and magnetic, between healer and patient, it may be conveyed and imparted at long distances just as we have already explained mental telegraphy, by junction with the intervening psychic ether.

It must be understood that such a rapport does not exist between all persons, for the quality of the magnetism of people differs as much as their temperaments. A coarse quality will not vibrate as rapidly as a fine one any more than the base string of an instrument will vibrate as rapidly as the E string. It is well known that when one of two strings of the same size and tension, not too far apart to be called by waves, is struck, the other will vibrate in unison with it in a similar manner a rapport of feeling and condition is established between persons possessing qualities of psychic force that affinitize.

PHYSICAL MEDIUMSHIP. Having now explained how our spirits control our bodies while we are "in the flesh," and also how we affect one another physically and mentally, it will become easy to show, as well as to understand, how decarnated spirits control persons called mediums, after we clearly understand what a decarnated spirit is, and what mediumship consists in.

Let it first be understood that we are spirits now as much as we ever shall be. Our physical bodies are but the outward clothing of an inward spiritual body composed of ethereal matter. This ethereal body is the counterpart in size and appearance of the physical body. In fact it pervades and fills every atom of it and is its real animating force, connecting its organic machinery with the innermost spirit, ego, or self-conscious mind—the *real man*. When "born again" out of the grosser physical form, we are a dual being, a spirit or mind with only a spiritual body, but these possess all the powers they previously manifested through the mortal form, and they not only use these powers as before, but have the command of such other forces as belong to the spirit world, that is, after, there as here, they have learned how to use them. But being deprived of physical organs, they can not directly act upon our physical senses, and are therefore invisible, intangible, and inaudible, except to our inner spiritual senses, which normally are seldom opened. Hence to communicate with mortals, they must reach us through intermediary forces which contact both us and them. Observation and experience prove that they can and do affect and often control certain peculiarly organized persons called "mediums," and either use their persons, or their emanating psychic forces, to produce phenomena, by which we become aware of their presence, and are furnished the means of communicating with them.

WHAT MEDIUMSHIP IS. For convenience of consideration we may divide mediumship into two general classes, though each of these may be subdivided into several varieties, viz., physical and mental mediumship. Taking the latter first, we divide into trance, and inspirational or impressionist mediumship, according to whether the medium is made unconscious or not. Close observation and study of occult science proves that mediums are persons who have a quantity or quality (or both) of magnetism which will blend with that of spirits to form a telegraphic and telegraphic connection, as in thought-transference, and mesmeric control between two or more persons in the flesh, already explained. The law of relation, and method of control is precisely the same in both instances. Spirits magnetize or, if you prefer, hypnotize mediums, then telegraph their thoughts through the medium as the earthly mesmerizer does through his subject. In the trance state the mind of the medium is insulated from the

nerve of special sense by having his own magnetism displaced by that of the controlling spirit, and is thus made unconscious, while the spirit is using the body of the medium as though it were its own.

Inspirational or impressionist mediumship is those whose psychic force is of so high a quality as to readily unite and vibrate with that of spirits, so it is not necessary for the latter to take complete control as in trance. In the "spirit" state the brain of the medium is psychologically quickened by being "charged" with the psychic force of one or more spirits, while the medium retains consciousness, and controls him or her. In this state it will be readily understood the thought of the medium is like a mixture, more or less, with that of the spirits, and thus many mistakes occur in the communication, where both spirit and medium are honest. Even this mixture of thought occurs to some extent when the medium is apparently unconscious. So there is no perfect mediumship, for it is rare that spirits can find a medium whose psychic force will perfectly blend and vibrate synchronously with theirs. Furthermore, this very incompatibility of their psychic forces is the reason spirits can not use all mediums alike, and hence investigators often have to try various mediums before they find one that their spirit friends can assimilate with. It is by no means follows, as ignorant and haughty people often assert, that the medium is "a fraud" because they get either no communication at all, or a very mixed one through them.

In most cases mediums have one or more "familiar spirits," or "guardian spirits," that control them and give the message, as the earthly telegrapher does, for the one who wants to send it. And through this "familiar" may get a better control of the medium than a stranger could, it is, as we have seen, never perfect; and moreover, he or she may not get the thought from the other spirit wishing to send it, exactly, for spirits, like mortals, are on different mental planes, and as they have to communicate with each other by mental telegraphy, or telepathy, they may not always understand each other correctly. So the imperfection of all the means of spiritual communication must be taken into consideration, before we say "fraud," or "humbug!" As we know here that mental telegraphy is far more subtle and far more difficult than our most imperfect mechanical means of communication, and as we find it very difficult to find another person to convey our thoughts for us verbally to another without any mistake, need we wonder that decarnated spirits, who must control both their minds and physical organs, fall often to give perfectly their thoughts through imperfect instruments?

To one versed in spiritual science, the greater wonder is that they do as well as they do!

Under this classification we may mention all mechanical control of the body of mediums, automatic writing, independent writing, phying of musical instruments, rapping, table-tipping, spirit lights, materialization, etc., phenomena produced by forces drawn in part from the medium.

The *modus operandi* of some of these manifestations can not be fully understood till we know what forces pertaining to spirit realm are used, and whether they are correlated to those belonging to matter in this world. Whatever the nature of spirit energy, it evidently blends with the psychic force or magnetism of mediums, and uses it, instead of the person of the medium, as its vehicle to convey it to whatever object is moved or otherwise acted upon.

In some of these manifestations the spirits either etheralize their forms or, in some cases, fully materialize portions of them, their hands especially, so as to play instruments and move material objects as mortals do. In other cases, apparently the power of the spirits vibrates through the magnetism of the medium which connects them with whatever material object they affect, and they control it while it is charged with the magnetism of the circle and of the medium, just as we now control our material bodies as heretofore explained.

MATTER PASSING THROUGH MATTER. It is well known that in the presence of several noted mediums like D. D. Home, Dr. Slade, Mrs. Simson, and a score more, that solid iron, steel, wood, and other material substances are passed, by spirits, through the same or similar objects, without making, or leaving, any perceptible rent. This marvel is accomplished, the spirits say, by partially, or sometimes wholly, dematerializing, or rather disintegrating one or both of the objects which they do by transmitting a force through the magnetism of the medium, which, for the time being (the shortest conceivable), overcomes the attraction of cohesion, or chemical affinity of the molecules. In other words, the spirits transmit a force which depolarizes the atoms so they fall apart for an instant, and then their polarity is restored, and they reunite just as before. It requires a peculiar quality of magnetism from the medium to work this seeming "miracle" with, consequently this phase of mediumship is rather rare.

MATERIALIZATION. This phase of spirit manifestation is the crowning achievement of mind power over matter. To recreate "the human form divine," even though it be but transient, is, to human view at least, the very acme of marvelous accomplishments, and it reveals the Godlike capabilities of the human spirit to an extent never before known. It is the culmination of magical arts, and the grandest of the phenomena which demonstrate that "man, though dead, is living still." In full possession of a personality not intrinsically changed by "shuffling off the mortal coil." Scientifically understood, it proves the fact that "there is a spiritual body" still clothing the human spirit after it departs from its earthly casing, for it is that which is re clothed and made tangible by that wonderful spirit chemistry, which reunites the spiritual and material worlds.

There are three kinds of "form-manifestation" classed under the general head of materialization. What has been properly termed etheralization is but a partial clothing of the

spirit body with vaporized matter, rendering a spirit visible, but scarcely tangible. Another phenomenon may be termed spirit statuary, or the presentation of a dummy form made to resemble the earthly body of the manifesting spirit, which may be rendered like an automaton in action, by spirit energy externally applied. A statue of this sort may be easily and quickly remodeled by spirit artists, and be used many times at one seance to represent various spirits. Strictly speaking, however, such a form is not spirit materialization.

The third form, or materialization proper, is a veritable re-creating of the spiritual body by a condensation of vaporized matter obtained from the atmosphere of the seance room, and drawn, in part, from the body of the medium, and from those of the sitters by spirit chemists who manipulate it. The writer has been informed by his spirit teachers, that this wonderful process is somewhat analogous to that of electro plating. The atmosphere of the cabinet, in which, or near which, the medium sits, is the "chemical bath" which the magnetism of the medium polarizes, so that it is instantly attracted to the ethereal form of the spirit, which is thereby covered, and in many instances, is thus made to appear in the exact semblance of its former mortal body. Thus thousands of intelligent people, mourning for decarnated loved ones, and in anguish sighing "for the touch of a vanished hand, and the sound of a voice that is still," have been brought face to face, and hand to hand with them again, and thus the victory over death and the grave has been won, and the glorious truth of immortality demonstrated, not by an impossible "resurrection of the dead," but by a descent of glorified spirits, who Phœnix-like, take upon themselves an evanescent form as Jesus did, to reveal to dull human senses the joyful fact that "he that was 'dead' is alive" forevermore!

CLAIRVOYANCE AND CLAIRAUDIENCE. These words are from the French, and mean clair-seeing and clair-hearing, or strictly speaking, seeing and hearing with the interior spiritual organs. Both of them in one person, give us one of the best forms of test-mediumship. Clairvoyance enables its possessors to discern equally well, both spiritual and material objects, and to see the latter at any distance, through solid opaque substances, in darkness as well as in light.

If it is by vibrations of material ether that the physical eye is impressed with an image of material objects, as science teaches, it may be that its higher vibrations, which are too rapid for the cognizance of the physical organ, are the means of spiritual, or clairvoyant perception. If not, then by purity of reasoning, it is so proper to predicate the existence of a still more sublimated psychic or spiritual ether, which has the same relation to the spirit eye as the former has to the physical organ. This method of seeing is what may be termed *direct*, or independent clairvoyance, and it is much less common than *subjective*, or psychometric perception, and mesmeric, or hypnotic seeing. The latter is used by either a mortal or spirit magnetizer, and by will power photographs any image he pleases upon the sensorium of the so-called clairvoyant. It is well-known that the hypnotizer causes any "hallucination" in the mind of his subject that he pleases. It is not, however, properly an hallucination, but a real perception by thought-transference of an image in the mind of the operator which is vibrated to the sensorium of the percipient as before explained.

The great majority of "seeing mediums" who perceive spirits and describe them for recognition get the image of them, not as they now look, or seldom thus, but as they looked while mortals, and this "vision" is a subjective impression, not an objective clairvoyant perception, as many think.

It is, however, a better proof of spirit presence, for it requires a spirit to impart the image described, in the way and mode above described. Independent clairvoyance is a recognized scientific fact by many great thinkers who do not yet openly recognize its revelations of spiritual facts, but accept its perceptions of material realities as reliable. As the exercise of a spiritual faculty independent of the physical organ of ordinary vision, it is a positive proof of a spiritual organism within the mortal body, which Materialism can not gainsay, and short of extraneous phenomena from decarnated spirits, it is the best proof of a future existence known to mankind.

Clairaudience has the same relation to the organs of hearing that clairvoyance has to those of sight, it is the opening or quickening of the spiritual ear by the same process. By it "the still small voice" of "ministering spirits" becomes audible. "Angel whispers" become something more than a poetic fancy, or a rhetorical figure.

"The sound of a voice that is still" to ordinary mortals, becomes to the inner ear of the clairaudient, as audible as "the voice of many waters," or as sonorous as that of a mortal organ in his most emphatic utterance. Combined with clairvoyance, as it usually is, it enables us to perceive and talk with our loved ones in spirit life, as clearly as Saul of old "perceived" and conversed with Samuel. It enables them to telephone to us across "the mystic river," and brings them so near that now we know that

"That world of supernatural powers, Impinges on this world of ours" "Twixt us and them there is no fence, They're near as matter is to sense."

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Reported for the LIGHT OF TRUTH.

A SPIRIT TYPEWRITER.

A Machine Operated on by Invisible Hands.

THE CAMPBELL BROTHERS. Manifestations That Are Beyond Marvel.

Those who have never attended a seance where a writing machine is operated upon by invisible fingers with no possible means of accounting for the phenomenon under any known laws of science, by deception or collusion, can form no idea of the deep-rooted effect such a manifestation has on the witness. We marvel, but it remains a silent emotion. Expression can only be given to that which is in accord with our normal comprehension. A genuine spiritual causality is not to be compared. We can only look on in silence, and feel grateful that it is so. Neither doubt will eradicate it, nor praise enhance it. It simply exists, and as an existing fact we must view it; digest it; and utilize it.

Those who know Messrs. A. and C. Campbell personally do not stop to analyze their character or trouble themselves with unbeliefs concerning their mediumship; although this by no means excludes investigation at their seances. Probitly fortified by truth fears neither suspicion nor inquiry. Their preparations are very simple and free from all ostentation or pretended secrecy. They do not impress with the sensation of amusing or trying to please, but rather with one of dead earnestness in pleading with the assembly for witness. They do not claim anything as individuals—only that they are passive instruments in the hands of a higher or invisible power, which operates as much in conjunction with the circle as it does with them, and that the results depend almost entirely on the mental attitude of the combination of forces arising from the circle.

In that sphere of being we found the Campbell Brothers at the private residence of Mr. Lee Keck, 638 Eastern avenue, this city, on a recent evening, with a circle of about fifty representative ladies and gentlemen present. One of the large and elegant parlors were utilized as the seance-room, in one corner of which was a small cabinet suspended—the same not being over four feet high. Behind the fore curtain was another, loosely hanging against the wall, which, however, was there to intensify the darkness in that particular corner, not to shield any panels or trapdoors, as the corner was open to investigation before the opening and after close of the seance, and of which opportunity a number availed themselves—especially the reporter.

As a preliminary to the main phenomenon, however, a number of musical instruments and several bells were placed on a small table in the cabinet. Three chairs were placed before the cabinet, one of which Mr. C. Campbell, the younger brother occupied, and then invited two from the circle to sit with him, to satisfy themselves of his neutrality in the occurrences to come. The two referred to were Mr. Gosborn and Mrs. Hook, who affirm that Mr. Campbell was perfectly passive during the entire series of occult doings behind them, and which consisted of thumping on a guitar, both accordantly and in answer to questions; ringing of bells; and the utilizing of two other instruments—separately and in conjunction with each other. This apparently was done to prove the intelligence and the power centralized in that small space, and would have been sufficiently satisfactory to a normal reasoning mind that something not material or of man's invention was at work. But the spirit world had something more wonderful and sublime in store for the mortals present than mere physical phenomena, though never too old to be of the highest importance to souls suffering for a sign from the beyond or seeking proofs of immortality—especially when done in a bright gaslight, as on this occasion. But the light was necessary as the sequel will show.

After the little *musicale* by the spirits, the instruments were handed out by the same invisible hands, and taken charge of by Mr. A. Campbell, the elder brother. Thereupon a Bar Lock writing-machine of regular dimensions, was lifted over the curtain and placed upon the little table in the cabinet. In addition several quires of loose writing paper and a pad—both previously subjected to examination—were placed beside the machine and left in charge of the unseen power.

By request of the medium the circle joined in singing a familiar hymn, led by Mrs. Keck, the gentle hostess and clever entertainer. During the vocal exercise, the writing machine began to operate with a vigor and rapidity that was inspiring to those accustomed to such office music. One could imagine, seeing a pretty type-writer behind the curtain manipulating the key-board with all the deftness of an expert in the art. At the end of the hymn the machine rattled on unconcernedly, while the Campbell brothers sat passively awaiting orders from the invisibles—one retaining his position, imprisoned at the curtain and facing the audience, and the other sitting near the end of the first row of auditors, some four or five feet away from the cabinet.

At the termination of each message, which was being evolved or mirrored out of the mystic element of spirit—intelligent nature—the elder medium arose and reached for it as it was being handed over the cabinet curtain, and read it for the benefit of the circle, asking at the finish who claimed it. The writing-machine or spiritual type-writer would either continue or take a recess during the interval of reading as inclination seem to dictate.

About thirty messages were received in this manner, each one being signed by a name or names recognized by some one present. Furthermore many of the messages contained tests that were remarkable, and showed conclusively that no other than spirit power could have produced the manifestation. The host himself was overwhelmed by a little reminiscence that was supposed to be buried in oblivion or unknown to anybody but himself and wife, and somewhat startled him, even if not noticeable to the exterior senses of an observer; for Mr. Keck is a man of cool and calculating judgment, and not prone to converse beyond necessity. But he

felt moved to say on this occasion that the message was a surprise and an undoubted test of foreign or supernature agency.

Others present received similar surprises, and were more or less comforted by the messages vibrated across the spiritual wave of time—through the open doorway that affords spirits an opportunity to return to their loved ones still immersed in the denser elements of existence—opaque matter—and bring them word of cheer, and encourage them to renewed efforts for that which all are intuitively striving to attain: happiness. And it was already to a degree attained by those in the circle, if benignity of expression bespeaks of a higher—a spiritual emotion—as depicted on the countenances of many.

At one interval of the type-writing demonstration, a disturbance or break in the operation of the machine was apparent. A number of questions were asked, to all of which "no" was answered by one rap, either on the table or on the machine. After a half a dozen queries it was asked if a pencil was wanted. To this came an active reply in the affirmative. A piece was passed over the curtain, taken from the giver, and shortly afterwards dropped as if by accident. But when all the spirits had all the blank pad, or what was blank when first shown to the circle, arose from behind the curtain and inimitably, as in the type-written messages, that it wanted to be taken from the power that held it. Mr. Campbell received it, and passed it to the circle. Upon opening it a number of spirit messages were revealed, and of such an importance attached to them as the former.

And in addition to these there were drawings of male and female heads, and a bunch of names—the latter directed to Mrs. Allen. The drawings were perfect productions of the highest art in landscape drawings, and could not have been surpassed by earth's greatest genius. The expression of the eyes and the artistic finish of the mechanical portion was superb and beyond admiration. Words can not begin to express what the consciousness perceives, feels, experiences when the eyes rest upon one of these occult pictures. There is a fascination connected with them that whispers to the soul of a higher life—of an intelligence not of the mortal sphere, and inspires to emotions that are elevating, and inclined to lean to aspirations that will add to the balance in favor of the spiritual.

Deciding the aforementioned demonstrations, independent whispering was occasionally heard, and proved that spirits have a reserve force always ready for the benefit of those who may doubt what they see. The eye may be deceived by juggling, but not the ear. Independent voices in mid-air can not be imitated. Ventriloquism does not meet the want. Those who are familiar with the latter and then hear a spirit voice or whisper in mid-air, will note the vast contrast forthwith.

However, it was a seance that will ever linger in the minds and hearts of its witnesses. Besides the intellectual lustre that pervaded the whole, brightening up the senses of mind and body, the seance was touched by a hallowed influence that was as much proof of the nearness of sanctified beings as the material or tangible tests. Discard, uncontrovertible doubt by believers, restlessness or a disposition to leave, are all indicative of deception or mixed phenomena. None of this was perceived by the spiritual senses on this occasion. To the contrary, all felt pleasant, congenial, friendly disposed, calm, inspired, soled, enchanted or otherwise delighted from start to finish.

The Campbell Brothers are certainly the most remarkable mediums in the higher grades of spiritual phenomena that we have in the public field to-day. Four years ago they were skeptics to all spiritual phenomena. A visit to Cassadaga Camp, however, not only illuminated them with a higher knowledge, but they included a dormant mediumship in them that blossomed into one of marvelous power and practicality—showing also the need of camp-meetings in helping the cause to evolve new and more advanced mediums as time progresses.

Besides drawings and messages on writing pads, Mr. A. Campbell receives slate-writing effects and beautiful oil paintings on porcelain—which, however, are obtained mainly in private sittings or very small circles. The above seance was arranged by the friends of the cause for the benefit of these mediums, as a reciprocal contribution for a seance given by them recently for the benefit of the Union Society. Their stay in the city has been one of mutual pleasure, and it is hoped that much good will result from their visit.

What is Electricity?

In view of the number of theories advanced in answer to this question, the question might perhaps, appear somewhat superfluous when so many satisfactory solutions all more or less different are at hand. In his concluding lecture at the Royal Institution, however, Professor Fleming answered it once more as follows:

What (said Professor Fleming) is this mysterious agent which we call electricity, and which seems so ready to adapt itself to our needs? It was the first question people asked: It was the last to be answered. Our knowledge of electricity was comparable to our knowledge of biology, or any other of the sciences. We could see the life processes at work, but were no nearer understanding what life was. We could see electricity at work, but failed to perceive what the thing itself was. However, science was beginning to recognize one thing as the result of its researches, and that was that electricity was probably a wave disturbance of the ether analogous to the wave disturbances which we called light. With light we had waves of imponderable, ethereal medium, which filled all space equally that filling up space between the stars as that between the smallest atom of matter vibrating at the astounding speed of forty-five millions of millions per second, with an amplitude of oscillation as minute as the 37,000th of an inch. The researches of Faraday, Clerk-Maxwell, and Hertz, had led to the demonstration by act 1 experiment that electricity was also a wave motion of the ether of great rapidity, with waves varying in length instead of mere fractions, like those of light. It was in this direction that the great discoveries of the future would be made.—Scientific American.

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Reported for the LIGHT OF TRUTH.
PSYCHO-PHYSIOLOGICAL SCIENCE.

SPIRITUAL GIFTS—HOW EXERCISED.

A LECTURE

Delivered at Seattle, Washington, BY DR. DEAN CLARKE.

Doubtless thousands of the readers of the LIGHT OF TRUTH are investigators of spirit phenomena, and are anxious to know how these things can be, so to aid them in getting at the rationale of the matter, rather than with the expectation of teaching old Spiritualists, I will give just an epitome of my manner of explaining these occult manifestations—that is, just a few of them as given in a recent lecture.

Fundamental to all psychic science must be a knowledge of the laws and functions of the human mind and body. Man, as we know, is essentially a spirit with a physical covering or body. The "inner man," or spirit, is the real man. Psychic science confirms St. Paul's teaching of our triune constitution of "body, soul, and spirit." He said: "There is a natural (physical) body, and there is a spiritual body." Both coexist, for the verb "is," in the present tense, and psycho-physiological science teaches that the spiritual body, or at least its elements, or what physiologists term the vital force, or nerve aura, or magnetism, as the Mesmerists call it, is the life and moving force that controls the physical body, every portion of which it permeates.

The spiritual body, then, is the connecting link, so to speak, between the mind or spirit (I use the two words as synonyms), and the physical organism. The brain is the "headquarters" of the spirit. From the brain runs to every portion of the body, even to every minute cell, the nervous system—a complex arrangement of telegraphic wires, which are charged with magnetism or the vital force, just as common telegraphic wires are with electricity. The back brain and its prolongation in the spinal cord, and the great sympathetic nerve plexus in front of it, is to all intents and purposes a dynamo or battery that "charges" the nerves of sensation and motion with the electro-magnetism or psychic force which dynamically operates all the motions and functions of the body, just as from an electrical "power-house" comes the motive power that now runs our cars and lights our streets. When these wires are all in order and sufficiently charged with the vital force in a pure state, the body is healthy; but when there is any interruption of its circulation, or it is deficient in quantity, or vitiated in quality, there is immediate derangement of functions and disease begins.

This nerve aura, like all the nutritive elements that make up the body and keep it in repair, is secreted by the brain cells from the blood, and is but a transmutation of the physical forces contained in the food, air, and water we consume.

This force is the vehicle or medium through which the mind controls and sets through the body, and controls it telegraphically. In other words, the impulses or motions of will vibrate through it in waves, as motion is conveyed by electric currents in telegraphing.

The organic machinery of the body is propelled by the brain-dynamo, or more immediately by its co-operative dynamo the "Solar Plexus," through which the spirit acts mainly independent of the will and mental consciousness, in producing the ordinary functions of animal life.

VOLUNTARY MOTION.

In all voluntary action, will-power is the *primum mobile*, or the telegraphic agent of the spirit whose self-acting impulses vibrate through the nerve-aura and stimulate the muscles to contract and relax, and thus primal spirit power is transmuted into mechanical motion, and the entire mechanism of the body is thus telegraphically controlled.

But this is not the limit of mental telegraphy. Through the nerve-aura which the Orientals termed "the astral spirit," our minds or spirits contact either the "universal ether," or a more sublimated force we may term psychic ether, in which decarnated spirits dwell, and the thought waves of our minds, under favorable conditions, may then vibrate to "worlds unseen" through the throbbing etheral ocean which loves the shores of eternity!

MESMERIC AND HYPNOTIC POWER.

For ages a few profound students of occult powers and forces, have known that mind could act on mind to the extent of the one controlling the other, but it required the developments of modern research to give us the science of the art.

As mind requires a subtle psychic fluid through which to convey its wave impulses to all the bodily organs, so it must have the same to form a telegraphic connection with other minds.

Two persons may naturally have such an affinity of personal magnetism or psychic force, that its aura surrounding their bodies may coalesce by mere contact, and thus not only bring their bodies into perfect telepathic sympathy, but their minds also into such telegraphic unity, that thought-transference will take place spontaneously. The one does not read the other's mind, as a book is read, but the mental motions or thoughts of both are transferred from each to the other by vibrations or waves of their blended magnetism.

But where this perfect magnetic affinity does not exist, so as literally to have "two minds with but a single thought"—two hearts that beat as one?—if the magnetism of two persons will at all assimilate, by use of will power, fixed attention of gaze, and more or less manipulation, the one saying the strongest will and most magnetism, the positive one, may charge the brain of the negative one with sufficient magnetism of his own to thus take partial or complete possession of it. If the magnetism of the mesmerizer readily blends with that of the subject, the former may control the latter easily without taking complete magnetic possession, but if not, he may have first to demagnetize the subject's brain, then so thoroughly infuse it with his own

magnetism as to entrance or render the subject unconscious.

The claim of hypnotists that mere "suggestion" alone is sufficient without magnetism or psychic force, to produce trance and all the other phenomena produced by mesmerists is "not proven," as the Scotch verdict puts it. That there is a distinction between the two states, and methods of producing them may be admitted however.

MAGNETIC HEALING.

Healing "by lying on hands" as it is termed in the Bible, is done by both mental and magnetic force combined in action. The magnetic healer must possess this life-force in abundance, or be a good mesmeric conductor of it from higher powers, and success is greatest when both are combined. This "gift of healing" like other "spiritual gifts" exercised by Jesus and his apostles and promised to all "believers" without limit of time (see Mark xvii, 18, Acts ii, 39, is revived to-day, and has been exercised by hundreds during the last half century. Some of these, like Drs. J. K. Newton, Bryant, Haywood, and a score more in the United States, "St. Teresa Urea" in Mexico, and Zouze Jacob in France, have wrought marvels which fulfill the promise and prophecy of Jesus that "greater things than these (which he had done) shall ye do," etc.

Some of the wisecracks in the medical profession, who have just awakened from a Rip Van Winkle sleep to investigate what Mesmer taught in 1778, and Puysegur improved upon in 1784, what Magendie, Fiquis, and several other members of the French Academy of Medicine reported on in 1831, admitting the most important phenomena, as also did Cuvier, Gall, Spurzheim, Hahnemann, Sir William Hamilton, Dr. Ashburner, and many other celebrated men of their day, now scout the idea of what Mesmer called magnetism, and claim all the power now used is what Dr. Braid christened as "Hypnotic Suggestion," which is simply "mind cure!" But with due deference to these eleventh hour converts to occult science, we know that mind can not act on mind without a magnetic current to convey its "suggestions" as heretofore shown, and we have good evidence to believe that in some of these cases of healing, etheralized medicines are also imparted by spirits through the magnetism of the healer.

"Laying on hands" is by no means always necessary to convey healing magnetism and "mind-cure" force to the patient, for where there is a proper rapport or affinity both mental and magnetic, between healer and patient, it may be conveyed and imparted at long distances just as we have already explained mental telegraphy, by junction with the intervening psychic ether.

It must be understood that such a rapport does not exist between all persons, for the quality of the magnetism of people differs as much as their temperaments. A coarse quality will not vibrate as rapidly as a fine one any more than the base string of an instrument will vibrate as rapidly as the E string.

It is well known that when one of two strings of the same size and tension, not too far apart, is excited by a strong air stream, the other will vibrate in unison in a similar manner a rapport of feeling and condition is established between persons possessing qualities of psychic force that assimilate.

SPIRITUAL MEDIUMSHIP.

Having now explained how our spirits control our bodies while we are "in the flesh," and also how we affect one another physically and mentally, it will become easy to show, as well as to understand, how decarnated spirits control persons called mediums, after we clearly understand what a decarnated spirit is, and what mediumship consists in.

Let it first be understood that we are spirits now as much as we ever shall be. Our physical bodies are but the outward clothing of an inward spiritual body composed of ethereal matter. This ethereal body is the counterpart in size and appearance of the physical body, in fact it pervades and fills every atom of it and is its real animating force, connecting its organic machinery with the innermost spirit, ego, or self-conscious mind—the real man. When "born again" out of the grosser physical form, we are a dual being, a spirit or mind with only a spiritual body, but these possess all the powers they previously manifested through the mortal form, and they not only use these powers as before, but have the command of such other forces as belong to the spirit world, that is, after, there as here, they have learned how to use them. But being deprived of physical organs, they can not directly act upon our physical senses, and are therefore invisible, intangible, and inaudible, except to our inner spiritual senses, which normally are seldom opened. Hence to communicate with mortals, they must reach us through intermediary forces which contact both us and them. Observation and experience prove that they can and do affect and often control certain peculiarly organized persons called "mediums," and either use their persons, or their emanating psychic forces, to produce phenomena, by which we become aware of their presence, and are furnished the means of communicating with them.

WHAT MEDIUMSHIP IS.

For convenience of consideration we may divide mediumship into but two general classes, though each of these may be subdivided into several varieties, viz., physical and mental mediumship. Taking the latter first, we divide into trance, and inspirational or impressionist mediumship, according to whether the medium is made unconscious or not.

Close observation and study of occult science proves that mediums are persons who have a quantity or quality (or both) of magnetism which will blend with that of spirits to form a telepathic and telegraphic connection, as in thought-transference, and mesmeric control between two or more persons in the flesh, already explained. The law of relation, and method of control is precisely the same in both instances.

Spirits magnetize or, if you prefer, hypnotize mediums, then telegraph their thoughts through the medium as the earthly mesmerizer does through his subject. In the trance state the mind of the medium is insulated from the

nerves of special sense by having his personal magnetism displaced by that of the controlling spirit, and is thus made unconscious, while the thought it were its own.

Inspirational or impressionist mediumship, whose whose psychic force is of so high a quality as to readily unite and vibrate with that of spirits, so it is not necessary for them to take complete control as in trance. In the "spirited" state the brain of the medium is magnetized by the psychic force of one or more spirits, and the medium retains consciousness, and is able to think of the "control" as telegraphing to him or her. In this state it will be readily understood the thought of the medium is magnetized, more or less, with that of the spirit, and thus many mistakes occur in the communication, where both spirit and medium are ignorant. Even this mixture of thought occurs to some extent when the medium is apparently unconscious. So there is no perfect mediumship, for it is rare that spirits can find a medium whose psychic force will perfectly blend and vibrate synchronously with theirs. Furthermore, the very incompatibility of their psychic forces, the reason spirits can not use all mediums alike, and hence investigators often have to try various mediums before they find one that their spirit friends can assimilate with. It by no means follows, as ignorant and hasty people often assert, that the medium is "a fraud" because they get either no communication or a very mixed one through them.

In most cases mediums have one or more "familiar spirits," or "guardian spirits," that control them and give the message, as the earthly telegrapher does, for the one who wants to send it. And through this "familiar" may get a better control of the medium than a stranger could, it is, as we have seen, never perfect; and moreover, he or she may not get the thought from the other spirit wishing to send it, exactly, for spirits, like mortals, are on different mental planes, and as they have to communicate with each other by mental telegraphy, or telepathy, they may not always understand each other correctly. So the imperfection of all the means of spiritual communication must be taken into consideration, before we say "fraud," or "humbug!" As we know here that mental telegraphy is far more subtle and far more difficult than our most imperfect mechanical means of communication, and as we find it very difficult to find another person to convey our thoughts for us verbally to another without any mistake, need we wonder that decarnated spirits, who must control both their minds and physical organs, fall often to give perfectly their thoughts through imperfect instruments?

To one versed in spiritual science, the greater wonder is that they do as well as they do!

PHYSICAL MEDIUMSHIP.

Under this classification we may mention all mechanical control of the body of mediums, automatic writing, independent writing, playing of musical instruments, rapping, table-tipping, spirit lights materialization, etc., phenomena produced by forces drawn in part from the medium.

The *modus operandi* of some of these manifestations can not be fully understood till we know what forces pertaining to spirit realm are used, and whether they are correlated to those belonging to matter in this world.

Whatever the nature of spirit energy, it evidently blends with the psychic force or magnetism of mediums, and uses it, instead of the person of the medium, as its vehicle to convey it to whatever object is moved or otherwise acted upon.

In some of these manifestations the spirits either etheralize their forms or, in some cases, fully materialize portions of them, their hands especially, so as to play instruments and move material objects as mortals do.

In other cases, apparently the power of the spirits vibrates through the magnetism of the medium which connects them with whatever material object they affect, and they control it while it is charged with the magnetism of the circle and of the medium, just as we now control our material bodies as heretofore explained.

MATTER PASSING THROUGH MATTER.

It is well known that in the presence of several noted mediums like D. D. Home, Dr. Slade, Mrs. Simson, and a score more, that solid iron, steel, wood, and other material substances are passed, by spirits, through the same or similar objects, without making, or leaving, any perceptible rent. This marvel is accomplished, the spirits say, by partially, or sometimes wholly, dematerializing, or rather disintegrating one or both of the objects which they do by transmitting a force through the magnetism of the medium, which, for the time being (the shortest conceivable), overcomes the attraction of cohesion, or chemical affinity of the molecules. In other words, the spirits transmit a force which depolarizes the atoms so they fall apart for an instant, and then their polarity is restored, and they reunite just as before. It requires a peculiar quality of magnetism from the medium to work this seeming "miracle" with, consequently this phase of mediumship is rather rare.

MATERIALIZATION.

This phase of spirit manifestation is the crowning achievement of mind power over matter. To recreate "the human form divine," even though it be but transient, is, to human view at least, the very one of marvelous accomplishments, and it reveals the Godlike capabilities of the human spirit to an extent never before known. It is the culmination of magical arts, and the grandest of the phenomena which demonstrate that "man, though dead, is living still." In full possession of a personality not intrinsically changed by "shuffling off the mortal coil." Scientifically understood, it proves the fact that "there is a spiritual body" still clothing the human spirit after it departs from its earthly casement, for it is that which is re clothed and made tangible by that wonderful physical chemistry, which reunites the spiritual and material worlds.

There are three kinds of "form-manifestation" classed under the general head of materialization. What has been properly termed etheralization is but a partial clothing of the

spirit body with vaporized matter, rendering a spirit visible, but scarcely tangible.

Another phenomenon may be termed spirit statuary, or the presentation of a dummy form resembling the earthly body of the manifesting spirit, which may be rendered like an automaton in action, by spirit energy externally applied. A statue of this sort may be easily and quickly remodelled by spirit artists, and be used many times at one seance to represent various spirits. Strictly speaking, however, such a form is not spirit materialization.

The third form, or materialization proper, is a veritable reclothing of the spiritual body by a condensation of vaporized matter obtained from the atmosphere of the seance-room, and drawn, in part, from the body of the medium, and from those of the sitters by spirit chemists who manipulate it.

The writer has been informed by his spirit teachers, that this wonderful process is somewhat analogous to that of electro-plating. The atmosphere of the cabinet, in which, or near which, the medium sits, is the "chemical bath" holding in solution the atomized material, which the magnetism of the medium polarizes, so that it is instantly attracted to the ethereal form of the spirit, which is thereby covered, and in many instances, is thus made to appear in the exact semblance of its former mortal body. Thus thousands of intelligent people, mourning for decarnated loved ones, and in anguished sighing "for the touch of a vanished hand, and the sound of a voice that is still," have been brought face to face, and hand to hand with them again, and thus the victory over death and the grave has been won, and the glorious truth of immortality demonstrated, not by an impossible "resurrection of the dead," but by a descent of glorified spirits, who Phoenix-like, take upon themselves an evanescent form, as Jesus did, to reveal to dull human senses the joyful fact that "he that was 'dead' is 'alive' forevermore!"

CLAIRVOYANCE AND CLAIRAUDIENCE.

These words are from the French, and mean clair-seeing and clair-hearing, or strictly speaking, seeing and hearing with the interior spiritual organs. Both conjoined in one person, give us one of the best forms of test-mediumship. Clairvoyance enables its possessors to discern equally well, both spiritual and material objects, and to see the latter at any distance, through solid opaque substances, in darkness as well as in light.

If it is by vibrations of material ether that the physical eye is impressed with an image of material objects, as science teaches, it may be that its highest vibrations, which are too rapid for the cognizance of the physical organ, are the means of spiritual, or clairvoyant perception.

If, not, then by purity of reasoning, it is proper to predicate the existence of a still more sublimated psychic or spiritual ether, which has the same relation to the spirit eye as the former has to the physical organ. This method of seeing is what may be termed direct, or independent clairvoyance, and it is much less common than subjective, or psychometric perception, and mesmeric, or hypnotic seeing. This latter is induced by either a mortal or spirit magnetizer, so by will power photographs any image he pleases upon the sensorium of the so-called clairvoyant. It is well-known that the hypnotizer causes any "hallucination" in the mind of his subject that he pleases. It is not, however, properly an hallucination, but a real perception by thought-transference of an image in the mind of the operator which is vibrated to the sensorium of the percipient as before explained.

The great majority of "seeing mediums" who perceive spirits and describe them for recognition get the image of them, not as they now look, or seldom thus, but as they looked while mortals, and this "vision" is a subjective impression, not an objective clairvoyant perception, as many think.

It is, however, a better proof of spirit presence, for it requires a spirit to impart the image described. In the way and mode above described.

Independent clairvoyance is a recognized scientific fact by many great thinkers who do not yet openly recognize its revelations of material realities as reliable. As the exercise of a spiritual faculty independent of the physical organ of ordinary vision, it is a positive proof of a spiritual organism within the mortal body, which Materialism can not gainsay, and short of extraneous phenomena from decarnated spirits, it is the best proof of a future existence known to mankind.

Clairaudience has the same relation to the organs of hearing that clairvoyance has to those of sight, it is the opening or quickening of the spiritual ear by the same process. By it "the still small voice" of "ministering spirits" becomes audible. "Angel whispers" become something more than a poetic fancy, or a rhetorical figure.

"The sound of a voice that is still" to ordinary mortals, becomes to the inner ear of the clairaudient, as audible as "the voice of many waters," or as sonorous as that of a mortal organ in his most emphatic utterance. Combined with clairvoyance, as it usually is, it enables us to perceive and talk with our loved ones in spirit life, as clearly as Saul of old "perceived" and conversed with Samuel. It enables them to telephone to us across "the mystic river," and brings them so near that now we know that

"That world of spiritual powers, Impinges on this world of ours? 'Tis not us and them there is no fence, They're near as matter is to sense."

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Reported for the LIGHT OF TRUTH.
A SPIRIT TYPEWRITER.

A Machine Operated on by Invisible Hands.

THE CAMPBELL BROTHERS.

Manifestations That Are Beyond Marvel.

Those who have never attended a seance where a writing machine is operated upon by invisible fingers with no possible means of accounting for the phenomenon under any known laws of science, by deception or collusion, can form no idea of the deep-rooted effect such a manifestation has on the witness. We marvel, but it remains a silent emotion. Expression can only be given to that which is in accord with our normal comprehension. A genuine spiritual causality is not to be compared. We can only look on in silence, and feel grateful that it is so. Neither doubt will eradicate it, nor praise enhance it. It simply exists, and as an existing fact we must view it; digest it; and utilize it.

Those who know Messrs. A. and C. Campbell personally do not stop to analyze their character or trouble themselves with unbeliefs concerning their mediumship; although this by no means excludes investigation at their seances. Prohibited by truth fears neither suspicion nor inquiry. Their preparations are very simple and free from all ostentation or display of secrecy. They do not impress with the sensation of amusing or trying to please, but rather with one of dead earnestness in pleading with the assembly for results. They do not claim anything as individuals—only that they are passive instruments in the hands of a higher or invisible power, which operates as much in conjunction with the circle as it does with them, and that the results depend almost entirely on the mental attitude of the combination of forces arising from the circle.

In that sphere of being we found the Campbell Brothers at the private residence of Mr. Lee Keck, 638 Eastern avenue, this city, on a recent evening, with a circle of about fifty representative ladies and gentlemen present. One of the large and elegant parlors were utilized as the seance-room, in one corner of which was a small cabinet suspended—the same not being over four feet high. Behind the forecurtain was another, loosely hanging against the wall, which, that particular corner, not to shield any panels or trappings, as the corner was open to investigation before the opening and after close of the seance, and of which opportunity a number availed themselves—especially the reporter.

As a preliminary to the main phenomenon, however, a number of musical instruments and several bells were placed on a small table in the cabinet. Three chairs were placed before the cabinet, one of which Mr. C. Campbell, the younger brother occupied, and then invited two from the circle to sit with him, to satisfy themselves of his neutrality in the occurrences to come. The two referred to were Mr. Goshorn and Mrs. Hook, who affirm that Mr. Campbell was perfectly passive during the entire series of occult doings behind them, and which consisted of thumping on a guitar, both accordantly and in answer to questions; ringing of bells; and the utilizing of two other instruments—separately and in conjunction with each other. This apparently was done to prove the intelligence and the power centralized in that small space, and would have been sufficiently satisfactory to a normal reasoning mind that something not material or of man's invention was at work. But the spirit world had something more wonderful and sublime in store for the mortals present than mere physical phenomena, though never too old to be of the highest importance to souls suffering for a sign from the beyond or seeking proofs of immortality—especially when done in a bright gaslight, as on this occasion. But the light was necessary as the sequel will show.

After the little *musical* by the spirits, the instruments were handed out by the same invisible hands, and taken charge of by Mr. A. Campbell, the elder brother. Thereupon a Bar Lock writing-machine of regular dimensions, was lifted over the curtain and placed upon the little table in the cabinet. In addition several quires of loose writing paper and a pad—both previously subjected to examination—were placed beside the machine and left in charge of the unseen power.

By request of the medium the circle joined in singing a familiar hymn, led by Mrs. Keck, the genial hostess and clever entertainer. During the vocal exercise, the writing machine began to operate with a vigor and rapidity that was inspiring to those accustomed to such office music. One could imagine, seeing a pretty type-writer behind the curtain manipulating the key-board with all the deftness of an expert in the art. At the end of the hymn the machine rattled on unconcernedly, while the Campbell brothers sat passively awaiting orders from the invisibles—one retaining his position, imprisoned at the curtain and facing the audience, and the other sitting near the end of the first row of auditors, some four or five feet away from the cabinet.

At the termination of each message, which was being evolved or miracled out of the mysterious element of spirit—intelligent nature—the elder medium arose and reached for it as it was being handed over the cabinet curtain, and read it for the benefit of the circle, asking at the finish who claimed it. The writing-machine or spiritual type-writer would either continue or take a recess during the interval of reading as inclination seem to dictate.

About thirty messages were received in this manner, each one being signed by a name or names recognized by some one present. Furthermore many of the messages contained tests that were remarkable, and showed conclusively that no other than spirit power could have produced the manifestation. The host himself was overwhelmed by a little reminiscence that was supposed to be buried in oblivion or unknown to anybody but himself and wife, and somewhat startled him, even if not noticeable to the exterior senses of an observer; for Mr. Keck is a man of cool and calculating judgment, and not prone to converse beyond necessity. But he

felt moved to say on this occasion that the message was a surprise and an undoubted test of foreign or supernormal agency.

Others present received similar surprises, and were more or less comforted by the messages vibrated across the spiritual wave of time—through the open door-way that affords spirits an opportunity to return to their loved ones still immersed in the denser elements of existence—opaque matter—and bring them word of cheer, and encourage them to renewed efforts for that which all are intuitively striving to attain: happiness. And it was already to a degree attained by those in the circle, if benignity of expression bespeaks of a higher—a spiritual emotion—as depicted on the countenances of many.

At one interval of the type-writing demonstration, a disturbance or break in the operation of the machine was apparent. A number of questions were asked, to all of which "no" was answered by one rap, either on the table or on the machine. After a half a dozen queries it was asked if a pencil was wanted. To this came an active reply in the affirmative. A piece was passed over the curtain, taken from the giver, and shortly afterwards dropped as if by accident. But to the unwatched gaze of all the circle, or what was blank when first shown to the circle, arose from behind the curtain and limed as in the type-written messages, that it wanted to be taken from the power that held it. Mr. Campbell received it, and passed it to the circle. Upon opening it a number of spirit messages were revealed that had in much importance attached to them as the former.

And in addition to these were drawings of male and female heads, and a bunch of pines—the latter directed to Mrs. A. Allen. The drawings were perfect productions of the highest art in leopold drawing, and could not have been surpassed by earth's greatest genius. The expression in the eyes, and the artistic finish of the mechanical portion was superb and beyond admiration. Words can not begin to express what the consciousness perceives, feels, experiences when the eyes rest upon one of these occult pictures. There is a fascination connected with them that whispers to the soul of a higher life—of an intelligence not of the mortal sphere and inspires to emotions that are elevating, and inclined to lead aspirations that will add to the balance in favor of the spiritual.

Besides the aforementioned demonstrations, independent whispering was occasionally heard, and proved that spirits have a reserve force always ready for the benefit of those who may doubt what they see. The eye may be deceived by juggling, but not the ear. Independent voices in mid-air can not be imitated. Ventriiloquism does not meet the want. Those who are familiar with the latter and then hear a spirit voice or whisper in mid-air, will note the vast contrast for a while.

However, it was a seance that will ever linger in the minds and hearts of its witnesses. Besides the intellectual lustre that pervaded the whole, brightening up weariness of mind and body, the seance was touched by a hallowed influence that was as much proof of the nearness of sanctified beings as the material or tangible tests. Discord, uncontrollable doubt by believers, restlessness or a disposition to leave, are all indicative of deception or mixed phenomena. None of this was perceived by the spiritual senses on this occasion. To the contrary, all felt pleasant, congenial, friendly disposed, calm, inspired, and unshaken. They were otherwise delighted from start to finish.

The Campbell Brothers are certainly the most remarkable mediums in the higher grades of spirit phenomena that we have in the public field today. Four seances, each of an hour, were given to all spiritual phenomena. A visit to Casadaga Camp, however, not only illuminated them with a higher knowledge, but evidenced a dormant mediumship in them that blossomed into one of marvelous power and practicability—showing also the need of camp-meetings in helping the cause to evolve new and more advanced mediums as time progresses.

Besides drawings and messages on writing pads, Mr. A. Campbell receives advanced effects and beautiful oil paintings on porcelain—which, however, are obtained mainly in private sittings or very small circles. The above seance was arranged by the friends of the cause for the benefit of these mediums, as a reciprocal compliment for a seance given by them recently for the benefit of the Union Society. Their stay in the city has been one of mutual pleasure, and it is hoped that much good will result from their visit.

What is Electricity?

In view of the number of theories advanced in answer to this question, the question might perhaps, appear somewhat superfluous when so many satisfactory solutions all more or less different are at hand. In his concluding lecture at the Royal Institution, however, Professor Fleming answered it once more as follows:

What (said Professor Fleming) is this mysterious agent which we call electricity, and which seems so ready to adapt itself to our needs? It was the first question people asked; it was the last to be answered. Our knowledge of electricity was comparable to our knowledge of biology, or any other of the sciences. We could see the life processes at work but were no nearer understanding what life was. We could see electricity at work, but failed to perceive what the thing itself was. However, science was beginning to recognize one thing as the result of its researches, and that was that electricity was probably a wave disturbance of the ether analogous to the wave disturbances which we called light. With light we had waves of imperponderable, ethereal medium, which filled all space (equally that filling up space between the stars) as between the smallest atom of matter vibrating at the astounding speed of forty-five millions of millions per second, with an amplitude of oscillation as minute as the 37,000th of an inch. The researches of Faraday, Clerk-Maxwell, and Hertz, had led to the demonstration by actual experiment that electricity was also a wave motion of the ether of great rapidity, with waves yards in length instead of mere fractions, like those of light. It was in this direction that the great discoveries of the future would be made.—Scientific American.

ON OUR COUNTERS

May be found on sale weekly the following papers: N. Y. Truth Seeker, Ironclad Age, Boston Investigator, Banner of Light, Arena, As well as the latest spiritual books, pamphlets etc. We have added a book-room to our office, and invite the public to give us a call and examine our display.

ARE you proud of Spiritualism? Then send out this messenger, the LIGHT OF TRUTH, on the anniversary of our cause.

CORRESPONDENCE.

Frederonia, N. Y. After five weeks of struggle and suffering we think we are fairly contented. The fat has been sweated out of us, physically, mentally and financially. Mrs. Howe has endured beyond all precedent. It is little less than miraculous, and the help of the unseen has been evident through it all. Think of a feeble woman, weary and worn with cares and sickness, taking charge of two very sick patients—and for a time there were three—doing all the work of the house, the laundry, the dishes, the meals and waiting up stairs and down, nursing and treating two helpless invalids, attending to correspondence, receiving callers, looking after supplies for all the household needs, broken of her rest by the almost incessant coughing of the two sufferers, struggling with anxiety, and manufacturing courage and cheer for her patients while sympathy and love were struggling with its load, and the horrible disease threatening her, and this strain kept up day and night for four long, dreary weeks, and then ask if all this was possible without the help of the unseen? And I myself have been very near the dividing line, and for weeks it was a doubtful question which way we would go. No special manifestations of the unseen, especially helpful co-operation of the unseen, as in Maude's room at night, such as rapping on her pillow, head-banging, standing, wash-bowl, and chairs, and the light, rattle, movement of forms in the room and through the doorway. She is still in a precarious condition, but we hope mending slowly.

Cleveland, O. Mrs. Nellie Babcock Smith delivered a lecture on "Spiritualism," on March 10th, on "The Indian Book Such a Prominent Part in Spiritualism." It was an inspirational one, and well sustained, part being given in poetry, and was very impressive, showing it was love of soul for soul, and convinced many of the truth of Spiritualism. The platform test at the close was very convincing, and only five minutes.

Cleveland, O. Mr. W. J. Colville, the well-known spiritualistic public speaker, will make a brief stop off in Cleveland on his way from the "Southern Caspian." On Sunday, March 23rd, he will hold services in Welzberger's Hall under the auspices of the C. P. L. and during the week, 25th, 26th, 27th, and 28th he will give a course of four lectures on "Spiritual Science." The Sunday services, Mrs. Colville will be enhanced by Prof. Oles, America's celebrated violinist, who will play several of his classic and modern compositions, "Cremona" violin. A great treat to all is expected from this scientific and artistic combination.

Toledo, Ohio. I must again say something through the columns of LIGHT OF TRUTH, a grand and glorious paper it is, and seem to say that the rays of light from the east of Ohio to the west, and we hope its light pervades through all enlightened countries.

St. Louis, Mo. There seems to be an increase rather than an abatement of interest in Spiritualism in this city. The meetings, under the auspices of the First Spiritualist Society, are largely attended and a deepening interest is manifested. Mr. Wiggin, who is so faithfully expounding the truth, may, indeed, feel that the earnest faces before him are the best evidence of the truth, and he is to be congratulated that it is not calculated to promote human happiness, build up home, society, and nation, and work with tireless energy for the best interests of all mankind, and the person who teaches ought else is ignorant of the inception and purposes of Spiritualism, or rather its synonym, spiritualism.

Brooklyn, N. Y. At the Amphion Theater Hall Mrs. Evans opened the meeting Sunday evening with an address on "Mediumship" that could not fail to put mediums and their gifts before the public mind on a better footing and from a higher standpoint than that generally held.

Minneapolis, Minn. On Sunday, February 24th, the Washington Union Spiritualists' Association celebrated the birth of its patron saint, George Washington, in honor of whom the society is named, in a most befitting manner. The platform was tastefully decorated with palms, lilies and cut flowers. The hall was beautifully decorated with bunting and flags. The day's program consisted of our regular afternoon meeting, a marked feature of which was an improvisation of a beautiful poem on "Charity," by Fanny, the wife of Mrs. Pruden, at the same time pointing to the audience for contributions for the benefit of a destitute medium whom she had discovered in the audience, and a substantial response was received. At the close of the afternoon meeting a love feast was enjoyed by members and friends of the association, in the form of a supper daintily served by the ladies of the society.

Rockland, Mass. Dr. John P. Thornydale has just closed the most successful series of meetings held in this town since the days of the immortal Denton. He has worked day and night in the interest of Spiritualism. During his visit here he has given thirty lectures, and taken part in ten public free sances held in our own hall, and has been the means of awakening somewhat lukewarm disciples of our philosophy. The doctor is thoroughly alive to the needs of the age, and speaks with the assurance that ought to characterize all our workers and teachers. No one was ever known to sleep while he is speaking, and we feel to recommend him to all spiritual societies. He has been in the field for ten years, and is an excellent organizer. We have tested his ability as a healer, an honest medium, and teacher, and his sympathetic nature and genial sociability have endeared him as a friend to everyone in our community who has had the pleasure of his acquaintance.

Bloomington, Ill. I write to-day to send the theme or sentiment for the next meeting of the "Grand Army of Thought Workers" at 7:30 p. m. on Monday, proximo, which is "Prayer, What is it? Shall we pray without ceasing?" No other society has yet notified us that they will join in this great work with us. It must be because they do not appreciate its importance. I wish everyone of our faith would read the article of Henry Wood in the Arena for March, where the subject is discussed with great clearness and force; also the article in the February number by the same author, on the "Dynamics of Mind." That able writer suggests several appropriate sentiments for our use, which I shall not fail to suggest hereafter. I trust the LIGHT OF TRUTH is with us in this movement, and that its able editor will speak words of approval and encouragement through its columns, as they will be seen and read by many.

DR. R. GREER, Spirit Healer. Dr. Willis Edwards, who lectured for several months for the North Side Spiritual Society, resumed his services at their hall on Sunday, March 19th, and gave a very satisfactory lecture. He was enthusiastically received, and his lecture was very impressive. He gave a benefit for the sick, when a variety of "vaccines" were given. The hall gave coffee, cake, etc., and a goodly sum was netted for the society. Dr. Edwards is winning laurels in Chicago for his versatility of his talents and correctness of his views.

DR. CRAIG, FREE TO THE WEAK AND SICK. DON'T FOR SALE. MAGNETIC INSTITUTE. PSYCHOMETRY AND CLAIRVOYANCE. A FAIR OFFER. National Spiritualists Ass'n. Office, 600 Pennsylvania Av., S. E. WASHINGTON, D. C.

FORSTER DR. W. M. RELIABLE REMEDIES. THE BARBELL MEDICINE MANUFACTURING COMPANY is now doing what should have been done long ago in the late 19th century. The medicines are of the highest order of pharmacology.

DR. S. W. FISKE. Gives Complete Diagnosis Free. By the aid of spirit power, he cures nearly every patient and has been successful in curing cases of Chlorosis, Anemia, and other ailments.

Das Gebaude der Wahrheit. ELECTRO-GALVANO PLASTER. This is the only plaster containing such medicine as is adapted to the cure of the disease which it treats.

PLAY OF THE PLANETS, A PLAY WITH THE STARS. This system for finding the positions of the planets in our solar system any day during seventy-five years of its history.

Beyond the Clouds. A NEW BOOK. Charles Brodie Patterson. (Author of "Seeking the Kingdom")

Hypnotism Sleep-Walking. Its History and Development. Facts, Theories, and Related Phenomena. By CARL SEXTUS.

ELGIN OR WALTHAM. This is an excellent work. It is exceedingly interesting reading, outside of any usefulness. The book should be in the hands of every Spiritualist.

OPHIUM. DR. FELLOW'S PRIVATE COUNSELLOR. These afflicted with Early Loss of Memory, Nervousness, and other ailments.

Wanted. A young woman, well educated, and of good family, to be a governess to a young lady of the same rank and family.

Wanted. A young man, well educated, and of good family, to be a tutor to a young gentleman of the same rank and family.

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GRAPHOLOGY.

Graphological Readings.
John J. B. St. Louis, Mo., is very magnetic, and while he is impressive and firm, he is never dogmatic, and though he has ideas which might not be in consonance with the world at large, he never thrusts himself into places uninvited; he is good in argument, and never swerves from the stand taken in the beginning; he is gifted to a marked degree with intuitive powers, and can "size up" as it were, his fellow creatures very successfully; although he is a good judge of human nature, he can be "taken in" and imposed upon; he has a large heart for the whole human family, and looks upon all men as brothers; he believes in deeds rather than words, and can not endure ceremony and ostentatious display; he is a man of his word, and reliable in all affairs of life, tender hearted, and forgiving; he is entirely too sympathetic for his own welfare.

C. E. B. ANDERSON, IND., does not like to be bothered with anything requiring much close study. This person is appreciative of kind actions, and is very thoughtful of others, but never becomes very much excited unless there is something of very extraordinary import; she has evidently never had the opportunity of showing what she can do.

Mrs. J. H. WATKINS, Fla.—This person is practical, and would impress one as being disinterested in the great questions of the day, but the exact opposite is the truth; she is fond of everything of a progressive nature, but her thoughts come so fast that she can scarcely keep track of them; she tries to do too much, and scatters her energies to disadvantage; if she would concentrate her natural gifts in any one direction, she would be a power; she is somewhat inclined to be stern at times, because she becomes impatient, and people and things annoy her to an extent that she can not overcome; humanity in general she loves, but she is not an individual she can not bear, and sometimes it is hard to keep from manifesting her feelings; she is one who makes friends easily and keeps them, and there is something about her that draws people to her, and loves the home and all that goes with it, and enjoys to be in places where there is "something going on"; she is interested in all that pertains to the mysteries and the occult.

C. W. A. LAURENS, Ia., is impulsive at times, but usually has pretty good control of himself; his spirits are now up and now down, changing with each passing moment almost; he is buoyant and free, is fond of the society of jovial people, and can make himself companionable; he enjoys a practical joke, and is somewhat of a tease; he is inclined to be careless in his habits, being also irregular and imprudent; he is, on the whole, a good fellow, but if a person gets on the wrong side of him, he becomes sarcastic and bitter.

W. D. W., COCHRANTON, Pa., is too much given to visionary schemes; he rarely finishes what he begins; he means to be thorough, and makes desperate efforts to carry out his projects, but circumstances shape themselves in such a way as to defeat him; his thoughts wander, and it is difficult for him to concentrate his mind; his make-up is a sensitive one, and is susceptible to various influences; he is one of those men who thinks he has not yet reached his sphere, and his large hope tells him that he will some time realize his true position in life.

Mrs. MAUD J., DETROIT, MICH., possesses an indomitable will, and yet she is easily moved if approached in the right way; her affections are strong, enduring and deep, as also are her prejudices; her likes and dislikes she can not explain, and are great hindrances to her; she would not be very happy in society where there is a great deal of formality, because her tastes are domestic; she cares more for the home and friends than for display and grand gatherings; she does not care for trivial things, and abhors details; in reading a book, she would get through it in half the time required by most people; in most instances a glance being sufficient for her to grasp the situation, but in perusing an essay or an article necessitating much study she would either throw it aside as being only a "mess of bosh," or she would try to find out what was meant by reading it over again; in nine cases out of ten, she would be no nearer a solution than when she began; she is one who learns more by observation than by reading.

J. H. McE., PITTSBURG, Pa., is sometimes harsh in his language and his actions, but he does not mean to be so; he speaks before thinking; he is a person who is liked better after an acquaintance of some years; he is careless in business matters, and does not give strict attention to details, being disinclined to follow old methods either in his daily transactions or in his observance of the sabbath; while he has ambition, he would not exert himself too much to gain his point, thinking the result would not compensate him for the trouble; he gets very much tangled up if he tries to explain certain theories; they seem clear enough to him, but he can not elucidate them to others.

FRANCES L. L., SHREVE, Miss., is full of order and method, and is a good housekeeper; were she less jealous, she would be happier, but her surroundings have undoubtedly made her this way; she is too sensitive, and borrows trouble; she is companionable, and is well liked by most people; she likes attention, and will put herself out to be attentive to those for whom she has any fondness, but to people who do not interest her, she will almost "snub"; she never hesitates to express her opinion if opportunity offers, and when she makes up her mind it is very difficult to turn her.

R. M. W., NASHVILLE, TENN., is very broad in his views on all subjects, and yet he is bigoted concerning his own pet theories, of which he has many; he likes to talk about matters in which the world at large has no interest, and if it were in his power he would put the whole universe on a certain high plane of his own; while he believes that everything is working for the best, there are times when he becomes very impatient because human progress is so slow; he is generous, kind, and considerate, but not always practical, being governed by impulse; he is intuitive, but he is not always certain whether it is better to follow his first or second impressions.

CHILDREN'S COLUMN.

EDITED BY MISS M. T. LOUGHEY.
All contributions intended for this department should be addressed to Miss M. T. Loughey, 20 Spruce Street, New York City.

Learn of Little Things.

I think you would be very much interested, dear children, in the story of a little plant which sprang up one summer night between two great stones of a prison wall, as though it were a helpful sympathizer for the young captive who had been unjustly condemned to a dreary cell, immediately looking on this frowning ledge. Sometimes, before very long, I hope to find letters to tell you all about the long days and weeks he spent in watching it grow and blossom, and what a wise little friend and teacher it proved to be in his loneliness; but to-day I am going to write you of something that occurred only a few days ago in the town of S—, which has been a subject of tender interest to all the people of the neighborhood.

I will outline for your imagination a little cottage on the brow of a hill, whose granite architecture and moss patched roof dates its style back to more than half a century ago. There is nothing remarkable in its appearance in any way, and no attractiveness about it, with its bare fruit trees and rose bushes, and flowerless beds of hardy May pinks, yet every time the children pass on their way to the school house close by their pause, as if from sudden recollection of something, then lifting themselves on tiptoe to look over the old-fashioned paling, or peering with their bright, rosy faces between two missing slats, as the case may be, they try to catch a glimpse of something half hidden by the lattice.

Now, what do you suppose it is which so attracts their attention, and about which they talk until one by one a whole troop of girls, and even strong, fun-loving boys, collect along the fence, and all look in the same direction, close to the clematis vine by the east window? Is it the green tip of a hysanth, or a jonquil, or a daffodil, that has been brave enough to break a window in the crusty soil, to look out and up to the light, and to prophesy the beauty of coming spring, in spite of January weather? No, not any of these, although there are some venturesome shoots already above ground, which some friendly hand has shielded from the north wind, that their buds might not be nipped by the chilling blasts, but these are just what the children are trying to describe now, eagerly as they are wont to greet the blooming of the flowers; it is only a spot of newly upturned earth, a little mound too fresh to be forgotten.

It was a charming afternoon, mild and sunny, such as is rarely experienced in the states where some of you reside, until April, but such weather, during the winter season, is common on this narrow peninsula, washed by the ocean on one side and the grand old Chesapeake on the other, for the Gulf Stream, which bears inland at this point, make the climate far more genial than it otherwise would be. It was just such an afternoon when even little children can safely take the breeze, so we all stood by the open grave—the girls and boys, I mean, and a few "children of a larger growth," the latter realizing that added years should ever bring with them quickened sympathy, tenderness, and appreciation for all that is good, no matter from what source it comes.

Each of us had known "Betsy Holland," or "Little Bet," as she also frequently called herself, and each remembered her hospitable little ways, her hearty laugh, and cheery welcome of a footstep on the stairway, and then her flutter of delight when we reached the attic-room. This, aside from anything else, would have made her more than compensated for the winding and tedious ascent. Then, on Saturday mornings, when the children would run up with their best dolls to see her, the first thing she would say to them, after her usual greeting, was, "Don't you want a cracker?" And so she made friends of them all, and they would teach her little songs which, when the evening came, and the twilight deepened, so that the lighted face of the great tower clock, in the court-house tower opposite, shone out like a big, bright moon, she would swing and sing in the window, and so amused her mistress that she quite forgot all troubles for the time, and would lay aside her work to listen with pleased astonishment at Betsy's ambitious efforts.

"And who was 'Betsy Holland'?" you ask. Why, dears, she was a Brazilian parrot, presented to this afflicted little lady by a worthy gentleman, whose last name "Little Bet" affixed to hers. His sympathetic heart had been touched at the sight of one who had been a cripple from infancy, and who not only suffered physically, but also from pecuniary misfortunes, which compelled her to depend upon her needle for a support. Circumstances had dealt hardly with her; her efforts had not been successful, and she was very much discouraged, feeling that her fate was stronger than her poor, little, frail body could stem, when this kind man secured her work sufficient to pay her rent, and his charity did not stop here; for he realized that she needed something to care for besides work, and cheerful company to direct her. Accordingly, on New Year's Day, five years ago, he surprised her very much by bringing up to her room a bright, new cage, with cups for water and seed on either side, and a swing.

And who should be on the perch but "Betsy," with her inquisitive, little head turned to one side, and holding in her claw a baby rattle. It is needless to state that these two were friends at first sight, though the lady little realized at the time what a blessing this New Year's gift would be to her in the years to come. Being an intelligent parrot, as well as grateful and affectionate, she proved not only an interesting companion, but also seemed to understand when her mistress needed sympathy and encouragement; and although she had rather a harsh voice, as all parrots have, yet it voiced such a kind heart that everybody admired it, so she became an object of tender care to the

little lady, an amusement for her mistress, and a delight to the children far and near. In the listing, yet Betsy was the center of attraction, and was to that attic room, its occupants and visitors, very much what the little inmate and wall was to the lonely cell and its occupant in the prison.

And what was that, you ask? A daily blessing, dears; in humble guise, yet still a messenger of truth that fulfilled the mission willingly and cheerfully, whose contentment and loving heart made his lessons easier for one of God's children at least. Now, do you wonder that we all were so fond of him, and saw the once so sorry and feeble head so limp, and the merry, once so listless, and the gay-colored wings folded still, wonder that our hearts warmed with him? Do you wonder that the poor little lady whose sympathy more forcibly than words could have been told of all the friends who were ready to help her and to comfort her, yet not one of them could take the place of this little bird, who loved her through all its life, and was indeed as loved by her? We stood there until all was finished, and—well, that is the mound I have been talking about—as we turned away, somebody wrote these lines as a tribute to Betsy's real life:

Well that does thou thy duty,
Thou heart was full of beauty,
Little bird,
For thou'ld shadows had
A welcome quiet and glad,
To cheer the lone and sad,
Little bird,
The grave is but a rest;
And beyond another nest,
Little bird,
Where the birds tides never cease,
To retard life's treader cease,
Thou'ld round by a sleeping,
Little bird,
May we in human seeming,
Be as faithful to life's meaning,
Little bird,
May we like thee impart,
From the treasure of our heart,
To all a kindly art,
Little bird,
And when sleep comes at last,
With our pale lips mute and fast,
Little bird,
My friends remember still
The good, and not the ill,
We tried the hours to fill,
Little bird,
When the "golden bowl is broken,"
May it bring us loving token,
No, not any of these, although there are some venturesome shoots already above ground, which some friendly hand has shielded from the north wind, that their buds might not be nipped by the chilling blasts, but these are just what the children are trying to describe now, eagerly as they are wont to greet the blooming of the flowers; it is only a spot of newly upturned earth, a little mound too fresh to be forgotten.

WHO FETTERS MY FAITH?
An Old Picture and the New.

MRS. A. B. SEVERANCE.

Take a view of the past, religiously, within the memory of people now living, and compare it with the present, noting the progress from bigotry, ignorance, superstition, and intolerance, to a higher plane of spiritual thought, and we can but be greatly cheered with the progress that has been made. Those torturing theological teachings are no more made use of to darken the lives of the young, to paralyze their wills, blight their reason, fill their hearts with a sense of living misery, and make them slaves to a solemn, cold-hearted, exacting, and selfish clergy.

Many of our older people will remember that picture in the fore part of grandfather's bible; that frightful devil with glaring eyes, grotesque face, with a cruel grin of fiendish light; horns on his head, his angular form with long, barbed tail and cloven foot. There stood in a menacing attitude, with a four-legged pitchfork in his hand, by the lake of burning limestone, the true orthodox hell, where unrepentant sinners were doomed to eternal torments.

This was considered an excellent object-lesson to teach what was then believed to be the most important religious truth, which should be indelibly impressed upon the mind of every one, especially the young! Nothing that would compare with those savage vargaries could possibly obtain, and no pious reverend who would dare advocate them for a moment would be considered sane. The light of truth has penetrated that dense darkness, and the power of reason, freedom of thought, and spiritual knowledge and unfoldment, is coming to the front. Not a few orthodox ministers seem to view each other to see who shall first express the most of that truth within the church, even defying religious biggars and heresy trials, the power of which is rapidly waning.

It is such that honest intelligent mind, whatever their religious teachings may have been, and their earnest efforts to gain the truth will lead them on in their spiritual unfoldment until they shall know that their "redeemer liveth"; or, in other words, that there are no dead, that eternal progress is the destiny of every living soul, and that the fact of spirit return is the grandest revelation ever given to mankind.

Dr. Lyman Abbott, successor of Henry Ward Beecher, "declares himself an evolutionist, discredits the story of Adam and Eve, can digest the apple, and doubts the snake." "Who fetters my faith?" "Who says what I may or may not believe?" "Men who would rule men's souls by divine authority should submit the credentials, properly verified, before encroaching on the right of private judgment." "We shall not be free thinkers until these brains are ours." "We shall not be free thinkers until these brains are ours." "Truth, truth, truth only, represents the path to the highest and best conditions of humanity." Numerous quotations like these could be made from public utterances of noted clergymen and intelligent laymen, to show how notably the religious world is advancing, and how the spiritualists who have grown from the darker beliefs of old theology to a firm conviction of the facts and philosophy of Spiritualism, have well reflected in the past fifty years or more, in the minds of the people, the progress that has been made from public utterances of noted clergymen and intelligent laymen, to show how notably the religious world is advancing, and how the spiritualists who have grown from the darker beliefs of old theology to a firm conviction of the facts and philosophy of Spiritualism, have well reflected in the past fifty years or more, in the minds of the people, the progress that has been made from public utterances of noted clergymen and intelligent laymen, to show how notably the religious world is advancing, and how the spiritualists who have grown from the darker beliefs of old 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