



Marie Skidmore Librarian

The Light

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.
Cincinnati, Saturday, May 25, 1895.

Volume XVI, No. 21

Subscription: \$1.00 per Year, 50 per Copy.

Is Electricity Life?

A Gradual Focusing of Ideas in That Direction.

SIR ISAAC NEWTON'S PROPHECY.
Dr. Kuehne, Wm. Crookes, Nicola Tesla, Prof. Lodge, Henri Hertz, and Others Quoted.

THE "MOTHER SCIENCE"

Matter in Motion, Radiant Matter, Bound Ether, Among the Definitions.

Sir Isaac Newton's "Principia," the masterpiece of that great philosopher's career, closed with these words: "And now we might add something concerning a most subtle spirit which pervades and lies hid in all gross bodies; by the force and action of which spirit the particles of bodies mutually attract one another at near distances and cohere if contiguous; and electric bodies operate to greater distances as well repelling as attracting the neighboring corpories, and light is emitted, reflected, refracted, and heats bodies; and all sensations are excited, and the members of animal bodies move at the command of the will, namely, by the vibrations of this spirit mutually propagated along the solid filaments of the nerves from the outward organs of sense to the brain, and from the brain to the muscles. But these things can not be explained in a few words, nor are we furnished with that sufficiency of experiments which is required to an accurate determination and demonstration of the laws by which this electric and elastic spirit operates."

As electricity has become known to-day, it seems to fulfill in the most remarkable manner the wonderful prophetic conception of Newton. If the incontestable conclusion of science is not that of an electrical explanation of life in living things, it is at least near enough to that to make the study one of marvelous interest.

The London Times' report of the Croonian lecture for 1888, delivered before the Royal Society by Dr. W. Kuehne, Professor of Physiology at Heidelberg, indicated an occasion of more than usual interest to physiologists. The Times concluded its report by saying that Professor Kuehne closed his lecture without having claimed, as he might have done, that he "had succeeded in proving to a large extent that muscle is ordinarily excited by actual electric currents, not merely by forces resembling them." Another report said that Dr. Kuehne "went a long way toward proving that vital force and electricity are identical, though he did not claim it."

In his Franklin Institute lecture at Philadelphia, February 24, 1890, Mr. Nikola Tesla after remarking how "phenomena of light and heat, and others besides, may be called electrical phenomena," went on to say: "Thus electrical science has become the mother science of all and its study has become all-important. The day when we shall know exactly what electricity is, will chronicle an event probably greater, more important than any other recorded in the story of the human race."

It already begins to seem incontestable that electricity consists of matter in motion, matter of inconceivable refinement in a state of inconceivable motion, in vortex rings or whirls—what Mr. Wm. Crookes has studied as radiant matter, of which he said in a lecture at Sheffield, England, in 1878: "In studying this state of matter we seem at length to have within our grasp, and obedient to our control the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have seen that in some of its properties radiant matter is as material as this table, whilst in other properties it almost assumes the character of radiant energy. We have actually touched the border land where matter and force seem to merge into one another. I venture to think that the greatest scientific problems of the future will find their solution in this border land, and even beyond; here, it seems to me, lie Ultimate Realities, subtle, far-reaching, wonderful."

In a recent utterance, before the Institute of Electrical Engineers, in London, Mr. Crookes said: "We know little as yet concerning the mighty agency of electricity. 'Substantialists' tell us it is a kind of matter. Others view it, not as matter, but as a form of energy. Prof. Lodge considers it a form, or rather a mode of manifestation, of the ether." Prof. Nikola Tesla demurs to the view of Prof. Lodge, but thinks that "nothing stands in the way of our calling electricity ether associated with matter, or bound ether." Higher authorities can not even yet agree whether we have one electricity or two opposite electricities.

"The light which the study of electricity throws upon a variety of chemical phenomena—witnessed alike in our little laboratories and in the vast laboratories of the earth and the sun—can not be overlooked.

"The old electro-chemical theory of Bernoulli is superseded, and a new and wider theory is opening out. The facts of electrolysis are by no means either completely detected, or understood. They point to the great probability that electricity is atomic, that an electrical atom is as definite a quantity as a chemical atom."

All this is covered by the view which we suggest of the nature of electricity. To say that it is a form of energy can only mean that it is matter in motion. It can not be nothing in motion. Scientific reason forbids loose talk about motion, as though there could be any motion without some kind of matter to be moved. It may as well be common matter, mast, in fact, to be a moving mass, or form of energy, to common matter, be infinitely finer, and in a state of motion—eternal motion as far as we know—which we may call infinitely fast.

There seems no reason to doubt that what we call the ether of space is diffused electricity. It is assumed to consist of atoms in motion, infinitely small, infinitely diffused, and infinitely moving. To explain electricity by it is livery misleading, as if one should take the finest possible aqueous vapor to show what water is. Nor is "bound" ether a proper conception, or even "condensed" ether, since free natural electricity has the form of which ether is an extreme scattering and diffusion.

Professor Heri Hertz, the great physicist at Bonn, who ranked with Faraday, and Maxwell and Helmholtz, said in his communication to the sixty-second congress of German naturalists and physicians at Heidelberg: "We shall hereafter see electricity in a thousand conditions in which we did not before suspect it. Every blaze, every luminous atom, becomes an electrical phenomenon. Even if a body does not emit light, it is a center of electrical action if it radiates heat. The domain of electricity is therefore extended over all nature, and even possesses us; for is not the eye in fact an electrical organ?"

The recognition here of the part played by electricity in the life of a very large body of evidence, in demonstrated facts and authoritative opinion, which has been coming into the history of science during the half century since Joule, of Manchester, England, showed "the electric origin of the heat of combustion." Faraday's work in science, not only by marvellously fruitful experiments, but by sagacious thinking far outside the realm of experiments, gave results which ought long since to have enabled research to reach the goal of perfectly clear comprehension of the electrical function of oxygen in combustion and in respiration; the electrical origin of all fire, all light, all heat, all motion, and change in matter; and the electrical character of the vital state, vital motions, and vital energy. But science here has been exceedingly slow, not to say stupid. When Helmholtz, the greatest of German physicists, gave the Faraday lecture to the chemical society in London (reported in Nature, April 7, 1881, pp. 539-540), he said with regard to "the important and renowned discoveries" in electricity made by Faraday:

"The facts which he has found are universally known. Nevertheless, the fundamental conceptions by which Faraday has been led to these much-admired discoveries have not been received with much consideration." Faraday's great conclusion, as stated by Helmholtz, that "all the phenomena of electro-static, magnetic, electro-magnetic attraction, repulsion, and induction, could all be explained, without recurring at all to forces acting directly at a distance," was "the part of his path," said Helmholtz to the English chemists, "where so few could follow him." Nevertheless, in the opinion of Helmholtz, Faraday was right, and he declares that "the present development of science shows a state of things very favorable to the hope that Faraday's fundamental conceptions may in the immediate future receive general assent." So, also, of the "the second fundamental problem stated at by Faraday, the connection between electric and chemical force," Helmholtz declared that, while "our experimental methods and our knowledge of the laws of electrical phenomena have made enormous progress," everything confirms Faraday's law of what "we may call the electric charge of the atom"—that is the doctrine that all atoms of elements have each their own peculiar charge of electricity. Helmholtz adds to this that "we can not avoid concluding that electricity, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity;" and referring to Faraday's conception of "the enormous quantities of electricity with which the constituent ions of water (oxygen and hydrogen) are charged," Helmholtz says that "we can now definitely measure the amount, and prove how enormous it is. The question of the electrical origin of heat is also considered by Helmholtz, with the conclusion that "the heat evolved in a galvanic circuit is an immediate effect, not of the chemical action, but of the galvanic current"—a fact which requires us to see that animal heat, and animal energy, are due to electrical stir, not to the chemistry of the living system. The principle of Faraday then, that "the forces termed chemical affinity and electricity are one and the

same," and that "every unit of affinity of every atom is charged always with one equivalent—either of positive or negative electricity"—means simply this, that electricity is the cause of chemical action, as also of heat. Sir Henry Roscoe, on behalf of the chemical society, accepted Helmholtz's exposition and application of Faraday's teaching, as giving them the demonstrated doctrine "that the atom of every chemical element is always united with a definite quantity of electricity" and "that this definite amount of electricity attached to each atom stands in close connection with the combining power of the atom." Helmholtz's modern chemistry terms quantitative, but so little was the significance of Faraday's facts, reasserted in a clearer light by Helmholtz, comprehended by Sir Henry Roscoe that he found the end of the matter in "a new and unlooked for confirmation" of quantitative! And to this day that has been the end of the matter. Even Helmholtz himself took no notice of Faraday's special conception of the importance of oxygen. The obvious function of oxygen as a supporter of combustion, and of respiration, did not lead even Faraday to reflect that the secret of this function must be electrical. Dr. W. B. Richardson, an English physiologist, has conducted experiments showing that "pure oxygen becomes derelictized by repeated inhalations," that "in breathing the oxygen had undergone some change unknown to the chemist," and that "if the oxygen be electrically charged it is revitalized and will again support life."

Faraday's declaration was, that "there is an immensity of facts which justify us in believing that the atoms of matter are in some way endowed or associated with electrical powers, to which they owe their most striking qualities;" and it is probable that every effect depending upon the powers of inorganic matter, and perhaps most of those relating to vegetable and animal life, will ultimately be found subordinate to electricity. And again Faraday said: "If you look to electricity, it, in the hands of the careful investigator, has advanced to the point, at least, of being a power which approaches at the motion of his hand; breathes from the metal; descends from the atmosphere; surrounds the globe; it talks, it writes, it records; it appears to him, cautious as he has learned to become, as universal spirit in nature. Not only every substance, but almost every mode of dealing with a substance, manifests its presence. It is not accidental at those times, but active, and essentially so; and in this way, probably, the force which is destined to give all that vivacity and mutual activity to particles which fit them, as far as matter alone concerned, for this wonderful office in the phenomena of nature, and enables them to bring forth the ever-varying and astonishing changes which earth, air, fire, and water present to us, from the motion of the dust in the whirlwind up to the highest condition of life. What its great purpose is seems to be looming in the distance before us; the clouds which obscure our mental sight are daily thinning, and I can not doubt that a glorious discovery is awaiting our day."

That discovery can only be the part played by the electrical charge of the oxygen of combustion and of respiration in causing fire, light, and life. The time is fast coming when it will be easy to understand the physics of the breath of life, or of the oxygen of respiration, which is also the oxygen of combustion; how the inrush of oxygen by way of the capillary gates of the lungs, and the corpuscles of the blood, to the tissue cells of all parts of the system, carries a ceaseless volume of vital energy; how this animating and life-maintaining energy is nothing less than electricity of absolute dynamical strength and sureness—every breath, according to its size, a definite quantity of vitalizing, heating, and sustaining energy; and how the flow and charge of this energy, in all parts of the system will maintain functions and operate organs, which it has in fact created, the knowledge from which we speak is not yet recognized, because it is new, and belongs to a new system of nature so comprehensive as to require for its demonstration a survey for which the present teachers of science are not prepared, not even the most eminent of them. It requires long and elaborate research, to bring into one view the facts of chemistry, of physics, of electricity and magnetism, of zoology, and anatomy, physiology and botany, and of medicine and surgery, which fall into the demonstration that life is not, as the system now in vogue has it, "a mysterious potency, always associated with a peculiar form of matter called protoplasm;" and which "so far as we know, has always resided, as it does to-day, in little masses of protoplasm, called cells" (Dr. T. Mitchell Prudden); but is the definite direct effect of stream of electrical energy blown into the protoplasm by the oxygen of respiration; but in view of the whole history of science, from Aristotle and Hippocrates to Darwin and Koch—in view of the long roll of demonstrated facts, and of the theories that have held on in the struggle of systems for existence. We may declare with the utmost confidence that the electrical function of the oxygen of respiration in all living things, animal, and plant, and the electrical character of vitality in both animals and plants

are by far the greatest and most comprehensive discovery the human mind has ever made—even if we take no note of the demonstration, which the system embraces, that all matter is electrically animated, however motionless it seems; that all atoms receive their character from the electrical charge which they are electrically established, and that wherever motion exists anywhere in the material universe from invisible particles to planets whirling on its vast orbit in space, is due to electrical agency—Self-Culture.

ORGANIZATION.

Can Spiritualism be Successfully Organized? IF SO, ON WHAT BASIS?

PROF. J. S. LOVELAND.

The many articles, pro and con, upon the subject, purposes, and powers of the N. S. A. since its organization demand a more formal study of the philosophy of organization. The present time also, from its terrible menace to the continuance of civilization, made by the domination of the religious priesthood with its military power and the military aristocracy, presents this necessity. This mighty triumvirate is vastly more formidable than was that of Pompey, Octavius and Lepidus to the liberties of Rome. The people need a leader, and that leader should be a body of men embodying the principles of a true, harmonious life. Nothing less than this can meet the pressing necessities of the hour.

ORGANIZATION.

Organizations of men must rest upon one of the bases, or upon both. The first is a common faith; the second a common life. In some cases both life and faith may constitute the basis of union. Religious organizations are organized upon the basis of a common creed and the same experience. When both these factors exist, organization is natural and inevitable result. Life is an organizing energy from the very necessity of its essential nature, and whether it be an individual, or a collective life, like society, the result is the same. To destroy the tendency to organize would annihilate life. And where the same principles are held, in other words the same faith obtains, organization is a natural proceeding, not only for the satisfaction of congenial fellowship, but also for the dissemination of truths deemed of universal importance and necessity.

Now, the real organization of Spiritualists depends upon correctly answering the following questions: 1. Has Spiritualism any distinctively new idea which is a basis for a faith or a doctrine? This is the key to the problem confronting us, for if Spiritualism is not in some essential idea entirely new, then it has no foundation for an organic existence except as a sect or faction in the religious world. But, if it is, in its essential, a new idea, then it is a new dispensation and must have an organization of its own, and can not work in harmony with old methods, again, if Spiritualism has a new life—a life growing out of its new idea or principle, and not from the old teachings, then that life must be evolved by and from the new life and the principles inherent therein. Let every one settle the above question, and he will answer the one of organizing Spiritualists.

The misfortune of religious movements in the past has been the retention of some of the unlovely features of the old in the new. The cruel, vengeful partialism of Judaism has dominated Christianity through all its history; nor has it been able to free itself of the self-righteous Pharisaism of the same, even in these modern times. And the great danger in organizing Spiritualism is that some repugnant features of the past will be incorporated therein, and emasculate its power for good to the waiting, needy world.

INFERENCES.

We are warranted, then, in concluding (1) that if Spiritualism has a new idea, is a new philosophy, it must and will organize as a distinctive, universal movement for human redemption; (2) that if it is only a new and somewhat variant interpretation of old principles, it will be relegated to the domain of sect and partialism, and the question of organization will be one of simple expediency and never achieve any great success or permanency; (3) in order to form a successful organization we must recognize the wide difference between Spiritualism and Spiritism. Spiritism is older than history, but Spiritism has been born in our time. Spiritism includes Spiritism, but is not included in it. Spiritism includes the vast mass of phenomena common to all the ages, which prove a true existence and furnish the material which makes possible the philosophical deductions constituting the categories of Spiritualism—the philosophy of life—life in its entirety.

Spiritists are liable to be in perpetual wrangle and dispute. Spiritualism will be at-one-ment—will dwell together in love—will seek to aid each other in the great work of soul growth, and will naturally unite or organize for that purpose.

Now, it is possible that the National Association is more a Spiritistic than a Spiritualistic organization, and hence, is not all that some might wish; yet, as it was the best that could be adopted at the time, had we not better devote all our energies in perfecting the form than in seeking to wipe it out of existence. If we think the old too much dominates the new, let us focus our thoughts more upon the character of the future life than upon the mere fact of future existence, and thus seek to direct the energies of the association in the direction of altruistic thought and work, rather than a continuous harping upon mere phenomena. It is what spiritists teach which concerns us most; and the *prima facie* fact of continued existence, if not followed to its ultimate, or to what that life may be, and how to make it most noble and glorious, is of very doubtful utility. "To be, or not to be," is not the overshadowing question; what I am to be and what I may be, in the land of souls, takes precedence of all questions. "What dreams may come should give us pause," and cause us to dig to the very core of our philosophy for solution. When we reach it, we shall find ourselves, not in the "Pantheon of the Gods," but in the vast amphitheatre of immortal possibilities. Each soul faculty will appear, in the resplendent light of that sacred place, more glorious than all the angels of past traditions. We shall become Spiritualists in very deed, and the vast love, uprising in our inmost soul, will fuse us into an organic unity that no force can destroy. If some brother shall assume that our present organization does not conform to that ideal, I can only say to that brother that the way to attain that ideal perfection is, for him and me, and others to reach that altruistic status which will secure that desirable end. There is nothing in the National Organization to prevent our growth up to that stature of a perfect man, or woman in spiritualism. Then, if modification of modes of action are found necessary, they will be made without friction or strife. Outward forms, in the shape of constitutions and statutes, are simply the instruments which the informing life energy uses for its expression. They will be the exponents of that life's unfoldment. Strife and dispute are the manifestations of spiritual ungrowth, and can be excused in mere Spiritists, but the Spiritualist is on the plane of harmony, and can not descend to the arena of vilification and denunciation.

A Spiritualist is a grown man or woman. He is wise as well as loving, and hence knows as well as feels that savage words will not help a fellow being to rise up in the scale of progress. He will seek to inform, to infuse into, or call out the innate, angel nature of every person. If his organization is from love, through wisdom, adapted to praise, beauty, and perfect humanity, his work will be in that direction. Brethren, "speaking the truth in love," let our words and works prove us to be Spiritualists indeed.

Reported by the LIGHT OF TRUTH.

The Outlook at Cassadaga Camp for the Season of 1895.

Within easy reach of the great railroad lines of the East and West lies the trinity of lakes, Cassadaga, which form a crystal border for Camp Cassadaga, one of the most enchanting lakes in the world. Made so not only by nature but by the art of man, inspired by the spirit world. The impressive soul can not fall of being inspired by its grandeur of scenery—the majestic hills stretching skyward—the meadows with their carpets of tender green, dotted with lofty pines and shadowy maples—the flower-gemmed parks, the numerous inviting arbors, the song of the birds flitting so freely among the trees, and most of all the sense of usefulness, peace, and nearness of the unseen world, which comes over one unawares. Each succeeding year has inaugurated many marked improvements and the advancement in a material and financial sense has been truly phenomenal, and it is most gratifying to those who have the spiritual advancement of the world at heart, to note how perfectly, in keeping with material growth and embellishment, has been the advancement in lines spiritual and educational at this famous summer resort.

Lily Dale starts on the season of 1895 with an outlook outwining everything in the past in facilities for entertainment and instruction. The purchase of the five acres of ground adjacent to the D. A. V. R. R., which was made last year, and which enlarges the opportunities for beautifying the grounds at the entrance and precincts of the lake, as saloons, merry-go-rounds, etc., was a step in the right direction, and seems to have acted as an impetus to still greater improvements. Mrs. Abbie L. Pettigill, who is a member of the board of trustees, and who has a large fortune, and happily a most magnanimous nature, whose sole and all-absorbing theme is evidently for the advancement of truth and the betterment of humanity, has purchased the twenty-five acres heretofore known as the Alden grounds, and intends to annex it to the present C. L. R. A. grounds. Mrs. Pettigill is a competent business woman and is highly cultured in lines spiritual and artistic, and has already metamorphosed the Alden Park and Hotel. All the old stands in the park

have been removed, and the house is being thoroughly re-erected and modernized. It will be opened in time for the picnic, which is to be held June 14th, 15th, and 16th. Mr. C. H. Gregory, who, long ago, immortalized his name as a hotel manager, assisted by his capable wife, have it in charge. Many improvements are being made in the Hotel Grand, which will be in charge of T. K. Cooke of Fredonia, who was last year associated with Mr. Gregory in the management of the same, and who, we have no doubt, will give entire satisfaction to his patrons.

The South Park Hotel, which is open the year round, and is run by Mr. C. N. Wilson, is not behind the others in instituting improvements for the accommodation of guests. Mr. Wilson has always received a large share of patronage, and has given the best of satisfaction to his patrons.

Henry A. Everett, of Cleveland, a non-law of Mrs. Pettigill, is erecting and equipping a building on the lake front for a bowling alley and billiard room at an expense of \$1,200. It is to be given in charge of the association management to be paid for when the receipts from its operations are sufficient for that purpose. This most generous gift is in perfect keeping with many others bestowed by the Pettigill family. Mr. Everett is one of the greatest street railroad contractors in the country. He is interested in street railroads in ten different cities. He is now trying to have the fare reduced to three cents, and to have the companies pay the cities for the use of the track, as in Toronto, where they give \$100,000 each year for that purpose. He has great sympathy for the workingmen, and has done a great deal toward bettering their condition. Whenever a man dies in his employ he considers it his duty to pay their funeral expenses, and to look after their family. He started in Cleveland as president of one of the largest street railroad lines in the country, and introduced the plan of giving premiums to the men who had the fewest accidents, and appropriated \$3,000 each year to this purpose. He is a strong advocate of equal rights and has reduced his salary, and other things to the most practical practice. At his marriage to Miss Pettigill he was worth \$100,000, and he immediately gave her the sole possession of one half of his property, which was known to compromise principle for policy and though constantly associated with men of the world he has never tasted liquor or tobacco. His high reputation for rectitude of character is a sufficient guarantee that the billiard parlor and bowling alley at Lily Dale will be conducted on lines of temperance and good order. He has been a Spiritualist for many years, and is a most devoted adherent of the faith, and is a most generous contributor to the things as a compliment to Mrs. Pettigill.

Fifteen new cottages are going up on the grounds this season, some of them are very near completion at the present writing. Among them is one, by Mrs. Reuben Carroll, at the corner of North street and Cleveland avenue, and commanding a delightful view of the lake and grand old Cassadaga hills. It is to cost two thousand dollars, and will be one of the finest cottages on the grounds. Mrs. Carroll is building on South street at a cost of one thousand dollars, and expects to make it a permanent residence. James Kirstead is building two cottages, one on Library avenue, and the other on North street costing about fifteen hundred dollars a piece. Mrs. H. T. Smith is building on Fourth avenue; Truman P. Allen on Library avenue; A. D. Ramsdell on Merian street; and the Bailey Cottage on Butler street. Elizabeth R. Thompson, of Olean, on South street, and J. W. Bunn on Library avenue. Mrs. Emma Huff is also building on South street. The Bailey Cottage has been built by Mrs. Isabel Pettigill Bates and is rented to a Mrs. Ferrel, of Boston, who is fitting it up in the most approved manner.

The Woodcock Cottage on the corner of Cleveland and North street, opposite Hotel Grand, has been sold to Miss Olmstead, of Rochester, who is painting and refitting it. Mrs. Emma Huff is occupying the Chase cottage now owned by Mrs. Pettigill. She has recently returned from her labors at Southern Cassadaga in Florida. She was vice-president and corresponding secretary of that camp, and an enthusiastic devotee of its interests as well as of our own older Northern Cassadaga. Mr. Donovan, the pre-eminent slate-writer, is located at the Chase cottage. Mrs. M. W. Leslie, Mrs. Keeler, and Miss Maud Leslie are at their home on Cottage avenue, and the famous P. L. O. A. Keeler is also expected. The Campbell Brothers are at their lovely cottage on the bluff to remain for the season. Our venerable and beloved co-worker, Mrs. Judge Lott, who owns the lovely flower-embowered cottage on the ridge near the amphitheatre, we are happy to say is still in the form and convalescent. During the winter she was very ill, and several times very near the border line, but thanks to good nursing, a good physician, and her own resolute heart she was spared to us, and we hope for several more years, for there are few more beloved or more worthy than she. Her niece, Miss Lizzie Smith, is with her, and is a most efficient, gentle, and intelligent companion for her.

Mrs. Charles Lott of Warren, Pa., formerly Mrs. Judge Shaw, of Chicago, is the guest of Mrs. Judge Lott. She is looking as bright and rosy as a girl of sixteen. Mrs. S. M. Kingsley, of Alameda, Cal., formerly of Putnam, Conn., is stopping with Mrs. Huff. She has been an attendant at Lake Pleasant for fourteen years, and for several years was Vice-President of the Niantic Camp. She is a very intelligent lady, well versed in the higher spiritual philosophy. Hon. A. Gaston, President of the association, and wife are frequent visitors at the camp. As a level-headed business man Mr. Gaston has few superiors, and the association is to be congratulated upon having him for its president.

Mr. T. J. Skidmore is improving in health. He is now in Washington, D. C. The Todd Sanitarium, in charge of Dr. E. C. Hyde, assisted by a staff of other eminent physicians, is meeting with good success, and bids fair to be one of the most valuable adjuncts of the camp. It was our intention to give a full account of the unique and truly wonderful membership of Mrs. Abbie S. Pettigill, which has recently been developed, but the already too great length of this article forbids our doing so at this writing. Hence, more anon.

RECORDED.

Philosophy and Facts.

TRUE THEOSOPHY

AND THE SCIENTIFIC BASIS OF SPIRITUALISM.

Study of Soul and Brain.

THE PRESENT METHOD OF HEALING BASED ON FALSE PRETENSES.

Psychometry is True Theosophy.

The Successful Physician of the Future Will be the Natural Healer.

PROF. J. B. HURDMAN.

In an admirable volume under the title of "Scientific Basis of Spiritualism," the late E. Sargent made a capital statement of the case, as fully as the nature of science permits, and every Spiritualist should read it. But the science of the Universities is behind the times—it is not spiritual science! It seeks to affiliate on one hand with dogmatic and deistic theology, and on the other with a stolid materialism which is even too gross to permit a full development of philosophy, and has never entered the sphere of psychic science. Its psychology, which ought to have been real psychic science, was mainly the elaborate and concocted speculations in which men indulge before they approach the study of inductive science—such as Plato indulged in when, knowing nothing of science, he affirmed that the liver was the source of prophecy—and that the real world has no reality.

The literature of purely speculative ignorance, of which Plato was the most famous example, being the most conspicuous literary ignorance before the dawn of natural science, has been worshipped in the colleges for over twenty centuries, and is only beginning to wither and die in the present century. It has been one of the potent influences next to dogmatic theology to paralyze the pursuit of truth.

Physical science is superseding the false theories and psychologies of the schools, quietly laying them on the shelf, and compelling theology to bow to geology and evolution—a bow which almost breaks its back and caused loud complaints and groans from the ultra orthodox when the clergy at San Francisco extended gracious compliments to evolution.

But physical science appeals mainly to the lower strata of the human mind—far below the faculties which produce philosophy and wisdom. Though it is absolutely essential to a sound education, exclusive devotion to physical science has a stupefying effect upon the philosophical faculties which lead to profound knowledge. It enfeebls these powers by neglect, but does not absolutely paralyze them like dogmatic theology. Such is the spirit of the colleges to-day.

The joint effort of all three, physical science, absurd theology, and empty psychology has been to paralyze the reasoning faculty in all things but strictly physical science, even at the present time, and to paralyze all capacity even for physical science more than a hundred years under the reign of theology and scholastic psychology when Aristotle and Plato were adored, so that the educated classes could not appreciate Galileo and Bruno and approved the persecution of one and murder of the other.

The intellect of mankind has not yet recovered from the paralysis, and the educated classes have shown themselves generally incapable of appreciating spiritual science, no matter how perfect its demonstration. Even in the medical colleges this mental paralysis is almost as complete as in the theological seminaries, and it is impossible to obtain a hearing for psychic science or to have the constitution of man investigated, for the foundation of his spiritual nature, which is the true basis of all philosophy.

Against their profound stupidity I rebelled sixty years ago, and determined to find the eternal basis of all physiology and consequently of all rational therapeutics in the real life which proved to be more than a million miles from the brain, by which that life finds expression and through which alone can it be investigated thoroughly.

Medical colleges having ignored the brain and soul, all psychic science was walled out; mesmerism and Spiritualism were proscribed with fierce intolerance which struck down Elliotson at the head of the medical profession in London, and overthrew Prof. Hare and Judge Edmonds in this country. For a brief time they tolerated Gall and Spurzheim in the attempt to reveal the functions of the brain, because they had revealed its anatomy, and in the next thirty years fell back to their former materialistic ignorance of the brain. There they stand to-day, and as psychic science is the highest display of the powers that operate through the brain, it can have no possible recognition until the spirit of those colleges is changed or their power (though justified by law) is overthrown. Therefore Spiritualism has no recognized basis in the world of science known to colleges, and is treated as an outlier, but in that world of true science which coming centuries will recognize, it will pave its basis in the entire constitution of man and especially in its highest and most mysterious structure, the brain, which offers us an endless study even in its anatomy.

Until within a few years the true psychic science was regarded by what we call the scientific world, the host of professors who rule the colleges in accordance with their own education as a matter of ignorant credulity or superstition closely related to ancient ignorance. They could not bridge the gulf between physical science and spiritual science. This antipathy made them ignore the brain and even ignore its itself, as an element of the human body, the functions of which they tried to reduce to chemical and mechanical processes, saying "the brain secretes thought as the liver secretes bile"; and though biology means

the science of life, the biology of the schools was as nearly as possible the science of death, that is to say, the science of dead matter acted upon by chemical and mechanical laws. Hence all psychic science is as far removed from scientific science throughout this century as America was from Europe before Columbus was born. The soul remains as the soul with the body, and the brain which connects the soul with the body is the unknown ocean to be crossed to reach it. That ocean they will not cross because it would lead them to the soul. They only skirt along its coast by cruel vivisection, never getting even a telescopic glimpse of the soul, which they think belongs to the land of myth.

I did not start in this investigation to seek the soul, but simply to find the secrets of life and the ultimate possibilities of man, but when in 1841 I found in the brain the home and the doorways of the soul I began the investigation of the soul and its powers which enables me today to speak of the *divinity in man*.

From the standpoint of one who dissects the brain and studies its development, I began my investigations in 1835, to establish the science of life and its laws, regardless of the consolidated opposition of all the colleges to such innovations. I felt the force of their hostility. I was welcomed to their highest positions and honors over fifty years ago, if I would rest content with the old falsehoods and give up the study of life. My venerable Professor Caldwell, who towered above all his colleagues in his splendid career from the time of Noah to that of Gross, lived in continual warfare with his colleagues, because he believed in life, advocated its study and had the courage to write about the brain; and he was finally overthrown in his college. I knew therefore that I would be permanently ostracized if I dared to investigate publicly the brain and the soul of man, but as I cared very little for wealth, honor, or fame, I enlisted for life in this investigation, and I remember with pride that the "grand old man" told his colleagues (among whom was Prof. Gross) that my name would be remembered long after theirs were forgotten; but still they refused even to investigate my discoveries.

Seven years of investigation had resulted in the discovery and demonstration of the functions of the brain demonstrable by electricity, the laws of life, the existence of the soul, and the possibility of spiritual communication with the departed. The first public demonstration of that crowning feat was when in 1841, having discovered the relations of the soul to the brain, I stimulated the spiritual faculties in the brain of Hamet Key, one of the most brilliant ladies in Louisville society, and enabled her to see the spirit of her mother standing before her in a brilliant fashionable parlor. That I did not prosecute this discovery further and introduce the phenomena that were demonstrated at Hamet's table, was due to the fact that she was an equally serious mistake to endorse the writings of Biavatsky by calling them Theosophy, when they are simply brilliant impostures. Biavatsky is the proper name.

True Theosophy begins with the great truths of truth-seeking human endeavor and angel cooperation, is (as the next century will realize) the leader of mankind to the coming civilization, in which almost every institution that we have inherited, and every inherited form of religious religion will be so revolutionized, that it will be as obsolete as the parchment that we see in the new world reached by progress, the dominant institutions of to-day.

The dominant institutions of to-day under the maladministration of which the world is suffering, are seven: 1. THE MEDICAL PROFESSION—unscientific, dangerous, expensive, narrow-minded, monopolizing, and hostile to progress and freedom. 2. THE LEGAL PROFESSION—still more expensive, cumbersome, ambitious, and unreliable for justice. 3. THE GOVERNMENTAL PROFESSION, legislative, and judicial—unpatriotic, domineering, corrupt, deficient in statesmanship, and philosophically ignorant in all countries a dissatisfaction and suffering that forbode revolution. 4. THE EXECUTIVE PROFESSION—the array of policemen, sheriffs, constables, and detectives that make war on crime, yet are often as corrupt as the criminals. 5. THE MILITARY PROFESSION—which is a denial of human brotherhood and an organization for slavery and homicide, that has kept the world near the plane of savage life. 6. THE SPECULATIVE PROFESSION—the speculators, monopolizers, bankers, lobbyists, swindlers, gamblers, and spendthrifts, who convert a peaceful republic into a mob of millionaires, paupers, tramps, and rebels. 7. THE THEOLOGICAL PROFESSION—the champions of superstition and false religious principles against science, liberty, and spirituality.

How can Theosophy proceed to eradicate these barbarisms? First, as to the medical profession. Learned and pedantic as it is, and as dogmatic, and overbearing as it is, with all its immense industry and sometimes brilliant success, it has blundered along through centuries of malpractice, shedding torrents of blood, without being able to perceive that biohad was an attack upon vitality. Enslaved by a mechanical philosophy and blind to all spiritual truth, it has never learned the first lesson of therapeutics—to make the correct diagnosis before attempting treatment, and hence a number of its most distinguished professors have confessed that it was a failure and mankind might have been better off without it. Such was the sentiment of Johnson, of England, Magendie, of France, Biglow, of Boston, and a score of doctors of similar rank and it may have been true in their day.

Psychometry proves that this blind and blundering practice is inexcusable, for mankind have been largely endowed with the power of understanding all morbid conditions and know-

ing exactly the status of every patient, and while the doctors have been blundering, never ending and often fatally wrong, it is safe to say that for every blundering doctor there are ten intuitive psychometricians competent, if allowed, to tell him what is the matter with the patient and whether his treatment is beneficial or not.

Yes, I am authorized by extensive observation to say that our country contains at present fully one million, properly trained and equipped of these dormant powers, who could make a correct diagnosis of disease and correct the errors of miseducated physicians. That this generous gift of God to man is lost by ignorance and neglect, for society knows nothing of it, and until my discovery of psychometry in 1842 it had no scientific recognition.

The people are ignorant of this, the colleges deny it, and refuse to investigate. They suppress the intuitive faculty which makes the difference between the ignorant and the wise, and teach men to practice medicine whom nature has disqualified, for they have not the necessary intuitive perception. As well might we attempt to make a painter of a color blind boy as to expect one who cannot see into disease. Those in whom the intuitive or psychometric faculty has the best development are competent to diagnose not only the patient but the remedy to understand its action better than it is understood in the colleges, and thus by comparing the patient and the remedy, to treat every case successfully. But little training or experience is necessary to place these natural physicians at the head of the profession in their practical success.

It is beginning to be known to all progressive minds that we have hundreds of such physicians already engaged in practice, who can diagnose and prescribe for a case at any distance which they have never seen, and who, when they meet a patient, can heal the majority of all the diseased conditions even without medicine, by the absolutely safe and rental power of vital magnetism and others who bring to bear the miraculous power of that spirit world which is the source of the purest life and health.

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THE STATUS OF LABOR;

Embracing Economic Thoughts Upon FINANCES.

BY GEO. F. KITTINGER.

CHAPTER VII.

MORE ARGUMENT ADVANCED IN SUPPORT OF THE PROPOSITION—A CHAPTER THAT MAY NOT BE UNINTERESTING TO LAWYERS.

In defiance of the highest legal authorities and sober common sense, the advocates of an exclusive metallic money continue to deny power and right of the people, through Congress, to coin or to create paper money. Four decades ago, stood up in their fabled palaces and declared unto the multitudes that human chattel slavery was a God-ordained institution, so the large majority of the legal fraternity to-day blithely pronounce gold and silver the only substances ever intended by nature's God for use as money, and, doubtless, they expect their *ipse dixit* must continue to be the beacon which directs the world in governmental progress. But, then, all men do not reason from the same narrow and contracted standpoint, and others there are besides these superficial attorneys and their followers, who can reason as well as read, and hence the power and rights of the masses are becoming matters of general understanding.

It is universally admitted that in this country it is impossible to carry on the commercial business of the nation entirely with a metal money, and, therefore, a paper currency as a substitute for money has to be provided, for the purpose of facilitating trade. Now, the point of dispute, which is sought to be harmonized, is in regard to the proposition with which we take issue, and that is: "That paper, although it can be made a currency, can not be made money." Or, in other words, it must necessarily be redeemable in silver and gold. But why select these two commodities in preference to any other for a basis of currency and deny the power of the people to create an absolute paper money? Neither of these metals are of stable value as commodities in the markets of the world more than pork, beef, or baled hay, as we have heretofore shown and proven. Neither of the two metals possess the intrinsic value for which they are held in any degree that either iron, copper, lead, or tin. Neither are they, when converted into money, anything but commodities outside of the government issuing them. For instance, a citizen at Niagara Falls may cross over the Niagara River into the Queen's Dominion and return with Canadian coin stamped "Five cents," but he finds that he can not legally purchase of his own government a postage stamp with which to mail a letter.

Therefore, we repeat, that neither silver nor gold is money unless issued by the fiat of law and stamped or sealed by the government issuing them, and even then they lose their purchasing and debt-paying power as money outside the jurisdiction of such government. Hence, as we have said before, there is no such thing as a money of the world. A Canadian quarter-dollar is money at Niagara Falls, Ont., but at Niagara Falls, N. Y., it is simply a commodity, although it may pass as currency on the borders by common consent.

The only thing which makes gold precious is its scarcity, and not any use it enters into in the arts. The fact of its being scarce and not adequate for a sufficient volume of money is one of the most important reasons why it is not a suitable material for money, and should, therefore, be dispensed with altogether for that purpose.

When the rich mines of California and Australia were discovered and threatened to increase the supply for money the governments of Germany, Austria, and other European countries in 1857 demoted gold. But when it was subsequently ascertained that the gold supply from these sources was much less than had been anticipated, and the new silver discoveries of Nevada, Colorado, and New Mexico were likely to swell the silver product to unsafe proportions gold was restored and silver demoted. In reference to this subject the Congressional Monetary Commission in their report, page 17, said:

"In all the European discussions after 1848 and prior to the demonetization of silver and its consequent depreciation, it was not that either metal had depreciated relatively to each other, but by reason of abundant supplies both metals have depreciated relatively to LABOR AND OTHER COMMODITIES."

Here it is blandly and boldly admitted that the only object in adhering to a metallic standard, is the fact that its supply is limited, and, therefore, all substitutes of currency based upon it, must be correspondingly limited. So we see that hard times, poverty, and destitution are institutions peculiar to our civilization, growing out of the metallic money system, which robs labor to enrich a creditor class.

Silver, although plentiful at present, and likely to become more so, is at the same time of far more intrinsic value than gold, since it enters more largely into use in the arts; but, like gold, it is also objectionable as a material for money because of the vast labor required to produce it, besides being cumbersome to handle and carry.

Gold and silver, as money, when lost or destroyed, represent so much labor thrown away as it cost to produce it, and labor thrown away, or expended for naught, is, in reality, so much wealth irretrievably lost, and the nation as well as the laborer is thereby rendered so much poorer. But not so with money made of a cheap material, for while the possessor may be the loser of the government issuing it is correspondingly the gainer in the cost of the labor required to replace it.

Not only in the light of the facts we have sought to bring out and discuss thus far, but

with the concurrent testimony of the ablest jurists, strongest reasoners, and deepest writers on public economy, which we will adduce in our next and concluding chapter, we strenuously maintain that money can and should be made of paper, and also that it would answer all the uses required by the body politic, if money, albeit, perhaps, it would fall short of the requirements of the usurers and gamblers in gold who now live and thrive in luxury, as they ever have in the past, by using, manipulating, and employing a metallic money to rob and pauperize labor.

We will now conclude this chapter by inviting the serious attention of our readers, and especially those lawyers and editors who seek to belittle the sovereign rights of the people and deny their power through Congress of coining and creating paper money, to the following brief extracts from one of the highest standard authorities, and acknowledged as such by the entire legal fraternity. Although it antedates and corroborates the wise decision of the United States Supreme Court relative to the constitutional right of Congress to authorize the issuing of a full legal tender paper money, it will nevertheless be found to clearly and conclusively establish the claims of financial reformers to-day in regard to the rights and powers of the government to issue full paper money and utterly demolishes the "intrinsic value" idea. The work from which we will proceed to quote is entitled, "Treatise on Government and Constitutional Law," and the article (whoever may be desirous to read it entire) may be found in Chapter XII, page 211. We quote as follows:

"To coin money and regulate its value as an act of sovereignty involves the right to determine what shall be taken and received as money, and, consequently, the right to consist in affixing to that which is to constitute money the stamp or seal of sovereign authority. The authority which coins or stamps itself upon the article can select what instrument it deems suitable to receive the stamp and pass as money; and it can give what value it deems proper, independent of the intrinsic value." (See 400.)

"To confound the legal quality of money with the commercial value of that which is used to receive the royal impression, betrays infinite difficulty, because clearly and necessarily relation between the two. The government may put its royal or sovereign stamp upon paper, affirming its money value, and if it limits the quantity and provides fully against the counterfeiting of it, it will have the same currency value as silver or any other substance. It must be remembered that, legally speaking, money is not a commodity, and commerce can make it such only by dealing with that upon which the money quality is impressed." (See 401.)

"Its value in determining the purchasing power of money) being fixed by the will of the sovereign, and not by the intrinsic quality of that upon which is impressed, equally it can not vary." (See 402.)

That upon which the stamp is placed is called coined money, and as the practice of all governments issuing currency has been generally to place its money stamp upon metals of some kind, the common idea of coin is that it must be a metal, as a substance distinguished from all other substances. But this rests solely in the discretion of the sovereign, or sovereignty, whether the coin shall be metal, leather, parchment, or any other material, and is a question of expediency—of political economy—and not of authority." (See 403.)

"The quality of money is neither gold nor silver, nor any precious metal. It is simply the sovereign authority of the nation as impressed upon any substance, and its presence to represent such authority in determining at what price or value it shall be received in exchange of legal obligations." (See 405.)

THE N. D. C. Doings of a Cincinnati Branch.

The National Developing Circle is an organization called into existence by James A. Bliss over a decade ago; and though its founder has passed to the immortal shore, the circle still lives to do a work beneficial to both its members and the cause of Spiritualism at large. In this city there is a branch of the N. D. C., which has been sitting, for development, for the past two years with results that are very gratifying. Mrs. Katherine Gill being the moving spirit in it, and at whose home, 535 Central avenue, the circle meets.

At a recent sitting the reporter of the LIGHT OF TRUTH was enabled to participate and note the manifold conditions occurring.

The circle was opened, as is generally the rule, with prayer and a hymn, after which the president, Mrs. K. Gill, presided. As soon as the human battery was completed by joining hands for a few moments, a member of the N. D. C. became clairvoyant and gave a number of tests, which was followed by others doing likewise. Subsequent upon this a number became entranced, which formed a very interesting feature in the program—some of the spirit communications being extremely characteristic.

After the light followed the dark scenes, which was even more interesting than the first. Among the features display here were trumpet-speaking, independent voices, playing on musical instruments, rapping, and trances. In the latter a well-known little cabinet spirit so nearly resembled her natural voice that newcomers mistook it for a materialization. The trumpet-speaking was very distinct, and strong in many instances. The instrumental music was done by spirit fingers picking up accompaniments to the circle songs—a remarkable phenomenon considering the difficulties involved. Comforting tests and messages, of course, constituted the major portion of these effects.

The object of this circle is to develop mediums for spiritual phenomena, and thus a move is being made to admit others than members of the Branch. Mrs. K. Gill, according to her certificate from headquarters is the authorized developing medium of "Branch N. D. C. No. 3 of Cincinnati," given by Mrs. Jas. A. Bliss, successor of the founder, and known as the National Developing Medium of the organization as a whole considered. Mr. James Dyer is the official secretary, and is also an interested worker. The other active members of this branch are Mrs. Ida Yost, Mrs. Dyer, and Mr. and Mrs. Ryan.

We believe this is the proper mode of developing mediums and the attendant phenomena; for if we note closely all past records of spirits referring to the development of occult manifestations, it will be seen that is the large majority of cases they recommend circles, not individuals, to sit for results. The N. D. C. was founded on this principle, and its universal success—though working in its own quiet way—points very strongly to the truth, and might find emulation without fear of criticism or failure. If spirits will come to individuals they surely will come to circles with increased force, and we may look with hopeful future into the above method.

SPIRIT

Questions Answered.

QUESTIONS ANSWERED BY MRS. M. J. T. NICHOLSON.

REPO

QUESTIONS

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QUESTIONS ANSWERED BY MRS. M. J. T. NICHOLSON.

SPRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

QUESTIONS.—(G. T. Marshall, Gardiner, Ark.) When Nicodemus asked Christ what he must do to be saved, Christ told him he must be born again. Under what condition does that new birth take place?

ANS.—Undoubtedly the Nazarene meant that to be born of the consequences of sin, one must be born of the spirit. That is, he must rise out of the gloom and mire of physical indulgence, of passion, and of unholiness thought, into the clearer atmosphere and light of spiritual aspiration, pure thought, and noble deeds.

QUESTIONS.—(J. C. S., Wisconsin.) Frequently in reading to myself something seems to take possession of my vocal organs, and it seems as though if I were to read aloud I would read in a different voice to that of my own. Sometimes it seems to be a deep bass, and again that of female—very fine. Will Spirit Pierpont please explain this phenomenon?

ANS.—It might be well for the friend to experiment at such times by reading aloud, and thus ascertaining whether his range of vocal power is really increased, or whether he only fancies it to be so. Probably he is susceptible to spirit influence, and is psychologically affected by unseen intelligences at the hours he mentions. Sensitives are frequently overhadowed by spirit forces at such times as they are in a passive or negative state, even to the extent of being transfigured in countenance and feature, who, in hours of greater mental or physical activity, are uninfluenced by any degree.

QUESTIONS.—(Felix Bruno.) Why do I, when reading descriptions, in the LIGHT OF TRUTH of materializations experience a cold sensation passing over me, my eyes filled with tears, and I become lost to my surroundings?

ANS.—The gentleman is evidently highly sympathetic, and at such times is brought into contact with spirit forces and intelligences who are seeking to develop his medial powers. No doubt he is magnetic, and possessed of powers that could be utilized for good works. It might be well for him to sit semi-weekly, either alone or with a few earnest, harmonious friends, for the purpose of developing the powers that are his.

QUESTIONS.—(E. B., of Whately, Mass., wishes to know why she trembles on going into the presence of a medium; and also on entering a lecture-room.

ANS.—No doubt the lady is very sensitive, and either feels the influence and power of the spirits who attend the medium she meets, or who are interested in the lecture-work, or she senses the aura and condition of the mortals—mediums and others—that she comes in contact with at such times. If the sensation does not weary and weaken the physical system, or unduly depress the mentality it will do her no harm.

PERSONAL QUESTIONS ANSWERED.

E. F. B., of Portland, Oregon.—We can not tell how far you should give credence to the spirit message mentioned. If you have always found the medium reliable, and the statement is such as will not conflict with reason and good judgment there will be no harm in accepting it as correct.

E. F. C., Farmington, O.—Spirit Pierpont says he knew of your condition through the magnetic elements of your aura, which accompanied the writing; and from his natural, spiritual discernment. Yes; he believes in pre-existence.

QUESTIONS.—(W. J. C., Brooklyn, N. Y.) How close is the resemblance of a spirit body to the mortal form that intelligence once possessed?

ANS.—A spirit may appear very much as he did on earth, so much so that he would be instantly recognized by former associates should they see him. Especially is this so if he is an earth-bound spirit, or if for any reason he constantly remains in contact with earth. It will take a very long time for such a spirit to lose even the grosser marks of his physical blemishes. Not until he parts willingly with the coarser elements of magnetism rising in aspiration and seeking for higher things, just as a mortal may, in time, turn distastefully from the coarse wine's flesh he has craved to the use of a finer, more delicate article of diet—will he absorb the more ethereal forces and elements which will impart a more spiritualized expression to his countenance, and a finer cast to form the feature. On the other hand a spirit may present a more refined, angelic appearance at once, or very soon after passing from the mortal form. It will depend largely on the quality of magnetism, coarse or fine, that he has generated. Each one, however, will bear a resemblance to the body vacated; there will be a likeness in feature and countenance, only to those advanced, there will be a more beautiful expression and appearance, even as two images may be cast in one mould, the first, however, is made of crude, coarse clay, the second is fashioned from the most delicate, translucent substance. Each will bear a general resemblance to the other, but they will differ materially from each other. Yet a person seeing the coarser figure might recognize it as resembling another he had seen elsewhere, and say, "I saw that same cast in—only it was of the finest ware, and most beautiful, while this is common clay and very crude indeed."

QUESTIONS.—(B. L. M., Boston, Mass.) Can a scar or excrescence upon a physical body be reproduced upon the spirit body of its possessor?

ANS.—Yes; such an appearance can occur, just as a mother may reproduce upon the body of her unborn child some mark or excrescence that she has beheld upon the form of another; so a scar or abnormal growth upon a mortal body could be reproduced upon the spirit form of the individual. But it would be through the action of psychological law, just as in the case of the mother affecting the body of her unborn child, through the intensity of her emotions—

whether of fear, disgust, or delight, as it happens—which sends the magnetic forces and elements surging in one particular spot of the body, and which operate in producing the phenomenon mentioned. As a mortal bearing some peculiar or special mark might be instrumental in reflecting a resemblance to that disfigurement or beauty spot, whichever it might be, upon his or her spirit body, by frequently brooding or dwelling upon the subject, the effect being to send the magnetic elements and forces in that direction, producing a psychological result in objective or external form. We have very much to do with the moulding of our spirit bodies, and just as a mother may bear a child endowed with feeble faculties if she reads of diabolical dolage, or contemplates scenes of wickedness during the period of gestation; or on the other hand, may give birth to a child whose whole nature is enriched with the qualities of harmony, sympathy, and love; if, during pregnancy, she reads books of pure and noble lives, listens to strains of sweet melody, and witnesses deeds of unselfishness, so we may fashion our spirit bodies into forms of symmetrical beauty and of spiritual strength, or make them crude and dark and unlovely, according to the purity of our thoughts, motives, and deeds, or vice versa.

QUESTIONS.—(J. C. S., Wisconsin.) Frequently in reading to myself something seems to take possession of my vocal organs, and it seems as though if I were to read aloud I would read in a different voice to that of my own. Sometimes it seems to be a deep bass, and again that of female—very fine. Will Spirit Pierpont please explain this phenomenon?

ANS.—It might be well for the friend to experiment at such times by reading aloud, and thus ascertaining whether his range of vocal power is really increased, or whether he only fancies it to be so. Probably he is susceptible to spirit influence, and is psychologically affected by unseen intelligences at the hours he mentions. Sensitives are frequently overhadowed by spirit forces at such times as they are in a passive or negative state, even to the extent of being transfigured in countenance and feature, who, in hours of greater mental or physical activity, are uninfluenced by any degree.

QUESTIONS.—(Felix Bruno.) Why do I, when reading descriptions, in the LIGHT OF TRUTH of materializations experience a cold sensation passing over me, my eyes filled with tears, and I become lost to my surroundings?

ANS.—The gentleman is evidently highly sympathetic, and at such times is brought into contact with spirit forces and intelligences who are seeking to develop his medial powers. No doubt he is magnetic, and possessed of powers that could be utilized for good works. It might be well for him to sit semi-weekly, either alone or with a few earnest, harmonious friends, for the purpose of developing the powers that are his.

QUESTIONS.—(E. B., of Whately, Mass., wishes to know why she trembles on going into the presence of a medium; and also on entering a lecture-room.

ANS.—No doubt the lady is very sensitive, and either feels the influence and power of the spirits who attend the medium she meets, or who are interested in the lecture-work, or she senses the aura and condition of the mortals—mediums and others—that she comes in contact with at such times. If the sensation does not weary and weaken the physical system, or unduly depress the mentality it will do her no harm.

PERSONAL QUESTIONS ANSWERED.

E. F. B., of Portland, Oregon.—We can not tell how far you should give credence to the spirit message mentioned. If you have always found the medium reliable, and the statement is such as will not conflict with reason and good judgment there will be no harm in accepting it as correct.

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when the morning sunbeams shall find him from pain, and we will meet him in the "beyond." I passed from the body at Binghamton, N. Y., two years ago.

Peter Haines.

I am grateful, indeed, that the friends have prepared a way and made it possible for me, as a spirit, to send a word of comfort and loving cheer to my companion. I feel that this will not be a surprise; for she asks every day what I am enabled soon to bring her this joy, and it is not grand that we can come and bring peace that we are not dead, but truly live; bear witness to her that we are still with her, and that we are endeavoring to smooth your pathway to life by our loving influence and aid. I want this to reach Monmouth, Ill., where dwells Elizabeth Haines, my wife.

Ann Martha.

I wish to send a word of love and encouragement to Hannah Farron, living in Anderson, Ind., and feel thankful, in spirit, that from this avenue may go out to her still more proof of the grand workings and teachings of Spiritism. Each spirit is hopeful and desirous to reach out far and near to the dear ones still on earth life. So, today, I would come to Hannah and bring her light and truth, and say keep on receive all you can while on the earth plane. We all are helping you to understand. Mary and little Pete come with me, and send love, and as you read you will know this is from Ann Martha.

John and Elizabeth Lee.

We want to reach our daughter Anna and bring our love and spirit greetings. It may be a surprise that we manifest in this way, but friends have made conditions possible, and we take the advantage of it. Your namesake, Anna Ross, Jones, is in this greeting; also Sallie, Ella Avel, and Dr. Ramsey wish to give power to the power to return and make themselves known to you in this way. We are interested in the development of the truth and assist all we can. This will be read by our daughter, and she will understand it is from father and mother.

Mina Stanton.

Oh, mother, can not you feel my presence in the home? I am sad when you mourn me as dead and laid away in the grave. I am with you often, and Lida and James come with me and beg to tell mother to be happy in the thought that sometime we all shall dwell together again. Oh, mother, if you could only try to learn of this truth and understand the power of spirit you would be so much happier, knowing how near we could dwell with you. I hope some kind friend, living in Flint, Mich., will tell my people of this message, and have them know it was sent by their daughter.

Nettie Strong.

Aunt Katie Strong brought me here, so I could send this letter to mamma. My mamma lives in New York now; and poor papa, he doesn't have his little Nettie. Now, I feel that I am a new home, but I feel bad when dear mamma cries so much. I bring her pretty flowers, and so does grandpa. He sends his love, and does Aunt Katie. Will you please, Mr. Paper, put my letter in your paper, and make sweet mamma feel that Nettie can love her so, and bring her kisses from the spirit home, good-by. My mamma lives in St. Louis, Mo., and papa's name is William Strong.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In the issue of May 11th Little Millie is fully recognized, and is a splendid test. Medium publisher accept thanks. J. F. McDEVITT, Huntsville, Ala.

To the Editor of LIGHT OF TRUTH.

I wish to thank you for the loving message sent me in the issue of April 20th from my daughter, Millie Salling. My thanks to her, Millie and the medium through whom she manifested. She promised over a year ago to write me a message, and I am so thankful that she fulfilled her promise to her papa.

W. P. SAILING, Derry, Kan.

To the Editor of LIGHT OF TRUTH.

In the LIGHT OF TRUTH of April 27th is a communication from "Frances" (it should have been spelled "Frances"), which gives me, as well as others, much comfort. Frances Hutson passed over fourteen years ago, leaving a husband and four little daughters, besides Nettie, whom she mentions, who had died formerly. Frances was my niece. Her mother, Mrs. Bennett, is my sister. Columbus W. Hart died in 1894. I was my brother. Gus T. A. Nations passed away more than three years ago, leaving a wife and four little children. He was my son. We are so very glad, and very thankful for this message. MRS. CAYTINE L. NATIONS.

Suffering in the mortal life the material that makes heaven. The human habitations in which love abides, become cozy homes in spirit. The laborers who enrich the manufacturer inhabit his wealth in spirit, leaving him the pauper to begin life anew—unless he has been a philanthropist, and had laid by something for the future through philanthropy. His factory becomes the home for the weary, sick, and homeless. Every mill or factory has its specialness over here. A rolling-mill makes a good hospital on account of the magnetic force generated by the metal used up. There are sick spirits because all disease finds its root in selfishness. Those who pass over before this selfishness has been purged through the medium of the body suffer here and go to the hospitals to be cleansed—the impurities being abstracted through the agency of the metals and conveyed to earth where they belong.—Continued in "Higher Realms." For sale at this office, price 25 cents, including four issues of this paper.

Love is the name of all life in spirit and the ruling power of the universe. True love never wastes. Every act of this nature is rewarded, and loving hearts are ever destined to meet again; for of such is heaven—the goal aim of every human soul.—"In Higher Realms."

SEANCES FOR MATERIALIZATION

As Schools for Progressive Intellectual Studies.

HOW TO HARMONIZE Phenomena and Philosophy of Spiritualism

JOHN HAZELRIGG.

A retrospective glance at the good work done through Mrs. Williams' mediumship during the season drawing to a close demonstrates what untiring effort and intelligent endeavor can accomplish in spite of the obstacles which bigotry and prejudice interpose. I am in a position to appreciate this fact through frequent attendance at her circles in New York City. I have observed many who, in their worldly selfishness, came to scoff at the claims of this visionary cult. It pleased me to see them go away looking serious. Others came out of mere curiosity, only to depart with new revelation shining from out the depths of eyes which bore a softer and kinder glance than when they had entered. And yet others of a more affectional nature came for tidings of recently departed loved ones; they were in their ignorance of this divinest of God's laws, and those loved ones guided them, and they left with gratitude in their hearts and a prayer of thanksgiving for the knowledge which had again united a broken household.

Her parlors have been thronged with so many of that class of investigators which represents a questioning intellectuality, an earnest desire for information bearing upon the science and philosophy of Spiritualism, that her circles have been aptly designated a school of philosophy. Numbers have bowed before this shrine of wisdom, receiving from Mr. Holland, her chief guide, illumination into the most abstruse and metaphysical of problems. Ably assisted as he is by Mr. Cushman and dear little Bright Eyes, they have cleared the mists away from many a saddened and eager heart, and let in a wealth of splendor such as mortals rarely dream of.

Mrs. Williams, before entering the cabinet, usually indulges in a few preliminary remarks explanatory of the laws governing materialization, and incidentally touching upon other matters relevant to the spiritualistic cause, after which innumerable tests are generally given. As wonderful as she already is in this phase of mediumship, I have observed that her powers in this direction are still unfolding to an astonishing degree, and this more particularly in tests of such absolute accuracy that strangers to the phenomena are convinced of spirit communication long before the forms begin to flow from the cabinet. These tests are continued by the guides throughout the seance, so that rarely a single sitter goes away without some message to lighten the burden of his earthly pilgrimage.

It seems presumption to attempt to describe one a title of the many marvelous occurrences which take place through her instrumentality. The evocation of a guitar in one part of the room, with bell ringing from another quarter, each observable minus the presence of any visible form; while at the same time a materialized form is talking to some friends in the circle, with the voices of Mr. Cushman and Bright Eyes addressing the audience from different sides of the cabinet—this is but one of the many convincing manifestations. Not infrequently the entranced medium is brought from out the cabinet accompanied by a full-form materialization. Little Bright Eyes delights to take on the emanations in full view of the sitters, and while rocking in her tiny rocking-chair to join her childish voice in the lullaby ditty which is sung for her especial benefit; after which she dematerializes directly in front of the wondering friends who have so warmly welcomed her presence among them.

But it is the intellectuality which characterizes all the utterances emanating from this cabinet that is of such moment at a time when unversed skeptics are so prone to deride the claim of continuous evolution. What a sublime school of philosophy could indeed be carried on if only an organized class of earnest and intelligent sitters would commune with this grand and erudite mind of Mr. Holland! Many questions could then be settled from an authoritative source instead of relying upon the speculative theories of psychical research societies, which only give their verdict after everybody else has already settled the matter. I prophesy that it is a question of but a short time when circles of this description will entirely supplement the Bible classes which indoctrinate so many fatalities of the bigoted and orthodox type as to leave but little room for human reason to develop in the right direction.

The class of intellectually mediumship of which this lady is so worthy a representative, affords an opportunity for the indication of these higher teachings which seekers after spiritual knowledge are only too quick to discern and appreciate, as evidenced by the large attendance at her circles during the past winter. She has brought hundreds of converts into the fold, and her prayer is for a continued development in her medial powers as affording us successive steps toward the possibility of that infinitude of wisdom which the unfolding of our spiritual natures so earnestly craves.

Had we a very large edition of that most wonderful story entitled "In Higher Realms" printed in order to bring the cost per copy down to its minimum, thus enabling our readers who feel they owe a duty to the cause as missionaries, to purchase it for some soul in darkness—a neighbor or friend who did not see it in the paper. Many are sending for the book, but we will add an inducement that may encourage others to do likewise. We are now ready to send the book and four issues of LIGHT OF TRUTH for 25 cents to any address sent us. This is an opportunity none should miss, as it may bring gratitude unlooked for, and a joy extending beyond the grave.

Dr. H. H. Grabendike in Denver, Col.

To the Editor of LIGHT OF TRUTH.

Many old Spiritualists and numerous investigators have been fortunate during the past few weeks in being privileged to attend the phenomenal seances of the above named gentleman.

At his circles for materialization it is nothing unusual to see from twenty to thirty fully developed forms walk out of the cabinet and go to their friends in the circle, placing their hands upon their heads, and sometimes giving their own names. One spirit in particular always comes with great strength. He says that he is a blind physician, and gives his name as Pedro. The writer has on several occasions seen Pedro walk out of the cabinet to the center of the circle, pick up a trumpet, and sing to an accompaniment of a violin or other instrument. The doctor always insists on test conditions and a good light. In the trumpet circles various kinds of manifestations are given, such as writing on slates and tablets, ringing of bells, moving of objects, talking and singing through the trumpet, etc.

It is the custom of the doctor to first have some lady or gentleman sit with him in front of the cabinet, when manifestations are then given in good light. He does this to show that the power is entirely independent of himself. We must not forget to mention little Bessie, the cabinet control, who never fails to come out and ask for her doll. The writer has known Dr. Grabendike for the past six years, both in his professional and in his private life, and can recommend him to any who are anxious to investigate the spiritual phenomena.

GEO. M. BACON.

Every material sacrifice adds an influence for joy or peace to one's spiritual body. We will send "In Higher Realms," a book of 240 pages, and a four-weeks' subscription to LIGHT OF TRUTH for 25 cents to any address. Those of our readers who feel like doing a little missionary work at a small cost, now have the opportunity.

BLISTERED BY THE SPIRITS.

Extraordinary Effects of Laying on of Hands.

Mrs. Beigle's Electric Hand and Spirit Friends Cover a Woman With Blisters.

The above is the caption of an article in a recent issue of the San Francisco Examiner, the writer of which gives an account of the wonderful power of Mrs. Nellie Beigle, a noted healing medium of the Pacific Coast, whose fore-arm, when bared and laid upon any part of the body of another person, will cause the part thus touched to at once become covered with blisters. Mrs. Beigle has a large practice in San Francisco, and her extraordinary power coupled with the success she has made in her peculiar methods of treatment of the sick have brought her into prominence before the public. The late article in the Examiner was brought out because of a case Mrs. Beigle had been treating of a lady who had been given up as incurable. It seems, however, that the lady or her friends became somewhat alarmed at the blisters which arose on the patient under the medium's treatment and the latter was dismissed from the case, though there is reason to believe that had she continued with it, the sufferer might have been cured of her malady.

Mrs. Beigle does not deny her mediumship, but is outspoken when questioned as to the source of her power. In an interview, with a reporter of the Examiner Mrs. Beigle is chronicled as saying:

"Why, of course, my treatment always produces blisters. I never go into a trance, whatever people may say. I just touch the body with my fingers. I can produce a blister with a touch in three minutes. My power is a God-given one, and hundreds of the leading and wealthiest people of this city will tell you what I have done for them and their friends. I don't know what my power is, but it comes from the spirit world. The Oakland Society of Psychical Research testified to the strange power of my arm after they had received shocks from it under every test, and I have received inquiries from scientific men of London.

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"A TALE OF A HALO."

CORRESPONDENCE.

WARREN, PA.

The outside world is scarcely aware that we have in Warren, Pa., a flourishing society and the best physical medium or nearly the best known to investigators of the old-line spiritualists.

To the Spiritualists of America—An Appeal.

Many of the most benevolent and wealthy individuals who became identified with Modern Spiritualism in the early part of the history, have passed from mortal life.

NOTES FROM ALL POINTS.

Madison, Wis., Jan.—Lena Waters writes that "one Mrs. Stepano and wife are passing through our country practicing fraud on Spiritualists."

Consumption. I have an absolute cure for Consumption and all other Tubercular Diseases...

Word to Housewives. I have a new and improved method of cleaning clothes...

D. S. W. FISKE. Gives Complete Diagnosis Free. My method of diagnosis is simple and accurate...

Florence K. White. Traffic and Business Medium. I am a clairvoyant, psychometrist, and magnetic healer...

MARY A. BARKALOO. Magnetic Healer, Clairvoyant, Psychometrist. I have a special method of diagnosis...

DR. J. C. POWER. SPECIALIST FOR Nervous and Chronic DISEASES. My method of diagnosis is simple and accurate...

THE SPIRITUAL, EDUCATIONAL AND PROTECTIVE UNION. Incorporated under the laws of the State of New York...

Miss Judson's Books. "How She Became a Spiritualist," "The Spirit World," "The Life After Death," etc.

CHART FREE. My system of diagnosis is simple and accurate. I have a special method of diagnosis...

WHAT CAN I DO TO HAVE EYESIGHT? My method of diagnosis is simple and accurate. I have a special method of diagnosis...

WHAT SHALL I DO TO HAVE HEALTH? My method of diagnosis is simple and accurate. I have a special method of diagnosis...

WHAT CAN I DO TO HAVE EYESIGHT? My method of diagnosis is simple and accurate. I have a special method of diagnosis...

ADVICE TO THOSE SEEKING TO DEVELOP THEIR MEDIUMSHIP. My method of diagnosis is simple and accurate. I have a special method of diagnosis...

A Spirit Photograph and Light of Truth one Year for \$2.10. My method of diagnosis is simple and accurate. I have a special method of diagnosis...

ADVICE TO THOSE SEEKING TO DEVELOP THEIR MEDIUMSHIP. My method of diagnosis is simple and accurate. I have a special method of diagnosis...

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VOICE OF THE PEOPLE

THE INQUISITION REVIVED.

A Case That Needs Attention From a Higher Court of Justice.

J. O. BARRETT.

In the State Prison at Auburn, N. Y., is one of our reform agitators—Mrs. Sam B. Chase—put there under sentence for the charge of manslaughter in the first degree, for a term of eight years and six months, two of which she has served.

My acquaintance with Mrs. Chase is simply casual, having met her about eighteen years ago in Battle Creek, Mich. She impressed me as a fearless reformer, highly educated, and lady-like in her incoherence. Since her imprisonment I have corresponded with worthy men and women who know her, and find that one opinion is entertained—that she is a refined lady of rare abilities and generous soul, whose aim in life has been to enlighten society in what it should know, and to bless the sad and weary hearts whose sighs, these days especially, wring tears from pitying angels.

The appellant was and is a graduate of a medical college known as the "Cleveland, Ohio, Homeopathic Hospital" and regularly registered in New York, and authorized to practice her profession (fol. 54). She was a skilled physician and specialist on women's diseases, never having lost a case of child-birth during her practice of twenty-five years (fol. 149). She was a distinguished lecturer on medical subjects, and her lectures were patronized by such men as General Henry A. Varnum and Commissioner Jacob Hess (fol. 133).

From the testimony I learn that Mrs. Chase was called upon to remove a dead fetus from a poor girl on whom another woman (not a professional physician) tried to practice an abortion, at the request of said girl, but failed; that subsequently Mrs. Chase skillfully removed the dead thing, but the maiden's former treatment was such, she sank under the second operation and died within a week on the hands of the doctor. Then both the girl's seducer and the abortionist, who were the prime cause of this death, were allowed to go free; that the dying words of the girl, as testified by her mother, breathed no accusation against Mrs. Chase, but were words of gratitude and credit, and regret that she could not pay her more for her beneficence in the hour of her peril.

The trial was a strange one, evidently dating to a predetermination to break the doctor down. It is needless to give details here. Suffice it, that the district attorney was allowed to depart at will from the indictment, wherewith to prejudice the jury, forcing Mrs. Chase to testify against herself contrary to her constitutional rights. Of course, there was no escape from the trap set to catch her. To prison she went, branded and branded, and there she remains, slowly sinking behind the iron bars, scorched by the fashionable, pitted and loved by those who have hearts to feel for the unfortunate.

I have tried to solve the problem of a life, and from such developments as are in hand, I can see it in no other light than that Mrs. Chase's rare abilities and successes as a practitioner and medical lecturer excited a jealous feeling to drive her to the wall at any odds. What, no doubt, intensified the jealousy and thence a praiseworthy malignancy against her was that she gave private and public lectures on sexual science, comprising the laws of human propagation for nobler specimens of childhood, and dared to expose to view the skeletons hidden in palace closets and the mockery of virtue in "painted sepulchers."

We have tried to secure a pardon for her, but have failed thus far. She has spent all her professional earnings and is dependent now upon the charities of her friends for the little comforts of life. She writes me that she prefers to die there sooner rather than drag out the remaining leaden years of her sentence in that prison. If we can not sever her chains, we can, at least, soften their burdens by sympathy, and can give her of our little means and cheer her up in her lonely cell. The modern inquisition can fetter and kill the body, but can not harm the soul of freedom.

Editors of journals, who believe in the higher law and dare to vindicate it, are respectfully asked to publish a kind word for the reformer in prison.

THE MODERN INQUISITION.

O. W. HUMPHREY.

The repulsive lives and so does the spirit of Torquemada. The instruments of torture of the old Spanish Inquisition have long ceased to do their work, but the modern inquisition is as truly a method of torture as ever existed in the days of the rack and firebrand. Modern civilization has too much refinement to endure the sight of men and women being torn to pieces, chained to horses, skinned alive, or prodded with barbed irons, the means once adopted to turn heretics to the true faith. Nevertheless, the policies and subtleties of a former age are still extant. The cunning of religious institutions has found a means as potent, wider reaching, and with a more serpent-like subtlety to scourge the masses of the people, than were in vogue in the days of Torquemada. Secret and hidden are the sources that rule the destinies of mankind. Crafty is the doctrine that controls gold and silver to bring distress upon men whereby they may be taught the error of their ways. Heavy is the burden under which they are made to groan so that their souls may be chastened and their lives made to conform to the requirements of the true faith.

The banker's wealth is a potent auxiliary to the priest as a saving means of grace. The ministers of Christ hold secret conferences with men of power and authority, and their minds are saturated with the wisdom of the serpent in the art of crushing liberty and thwarting the demands for natural rights and the priestly dogma of salvation through penance. The infallible Church well knows that the issue between wealth and labor will carry wealth to its side. "It has made an issue with Socialism, and thereby it has developed a unity of purpose to which it lends its majesty and pomp."

The Church of Rome looks upon present hostility to its purposes with indifference. It is well aware that in the terrific upheaval of society about to ensue, that this hostility will be swept aside like a bauble. It has studied the question deeply, and calmly waits for the time when the selfishness of the gold power shall be appealed to aid its dormant sway. Money will sweep aside religious prejudice. The Protestant man of money will join hands with the Catholic when his sordid interest is touched. The people are being slowly but surely forced to their knees. A deadly poison is inoculating their life-blood, and they are blind to the source of the venom. A palmy rests upon their limbs, and they know not where to strike in self-defense. Education and cultivation of mind is their only salvation from thralldom. A terrible struggle is before the people if they are to regain their waning liberty. And no truer ally their destiny can be found than the advocates from the rostrums of Spiritualism. Spiritualism stands ready to guide and guard their interests. More light has come from the inspired utterances of mediums than from any other source. The columns of its press teem with warnings and instructions for their welfare. The orthodox Church would create caste. Spiritualism knows no caste. Universal brotherhood is its motto, and in the impending contest its shining light will dart its rays across the darkened horizon, lending renewed courage and hope.

An Open Letter to the N. S. A. and All Progressives.

To the Editor of LIGHT OF TRUTH.

Somebody writes in last LIGHT OF TRUTH that if the N. S. A. had funds to select able counsel and committees on legislation in every State, such would be appointed for the purpose of protecting the liberties of Liberalists and Spiritualists, and send out literature explaining the truths and benefits of Spiritualism, which is very necessary.

Yes, funds are needed, but I say much can be done with small means if all Spiritualists will speak out boldly and proclaim the truth. Be intent in season and out of season. Let the LIGHT OF TRUTH shine. Every Spiritualist can be a missionary.

Again, the same writer says, "if they had funds to endow a psychic school," etc. I say a psychic school is already built, owned, chartered, endowed, and in operation in the American Health College, Fairmount, Cincinnati, Ohio, where all can learn all and develop all their faculties, and receive the highest teachings. Again the above writer calls for funds to enable the N. S. A. to erect a Sanitarium under charge of competent healers, where the sick can be healed, and mediums developed and protected, etc.

I say such a place is already built and owned and in successful operation in connection with the American Health College, and known as the Vitapathic Sanitarium, where full vital spirit power is employed for the cure of the body, elevation of the mind, and immortality of the soul, and rooms can be had in it to start a Veterans' Home, as I have offered free to its principal officer, Mrs. M. T. Longley, M. D., and made the same offer to the N. S. A.

And more than all, the American Health College is locally chartered as a Religious Health Society, with authority to preach and heal all ailments, and to receive the highest teachings. Again the above writer calls for funds to enable the N. S. A. to erect a Sanitarium under charge of competent healers, where the sick can be healed, and mediums developed and protected, etc.

A MEDIUM SPEAKS.

Tells What She Knows About the Gift of Discerning Things Spiritual.

To the Editor of LIGHT OF TRUTH.

In your issue of April 10th, we notice an article headed "Psychometry, Mediumship, or What?" by Psychic Student, asking for light on the subject. Being a medium of considerable and varied experience, we offer a few words that may assist others well as "Student."

We have studied the "Soul of Things," by Prof. Denton, and believe that could the professor give us another work on the same subject to-day, there would be less in the book to mystify and confuse. We agree with A. J. Davis that truth is always simple and easy of comprehension, while error lies beyond that which is occult and mysterious.

Prof. Denton experimented with his wife's soul development, and drew conclusions therefrom. We believe the wife might have been able to have given us more of simple truth, which time could not change. When the whole came was handed to Mrs. Denton, how easy for a disembodied spirit to manipulate or mesmerize her brain and cause her to feel like an immense being swimming in water and enable her to arrive at the conclusion that the case was whole-body. Student tells us this was an interesting experience. True, and it becomes more so when the spiritual sense of sight has been developed to see the spirit standing at your side giving the information concerning the article psychometrized.

"Student" also tells us that psychometry is the golden key that unlocks the secrets of the past—let us investigate and learn. Before a Cincinnati audience we were once handed a piece of ore hidden in paper. Immediately we described the following scene:

"I am high on a mountain looking south; to the right a road leads to a large city; to the left I see a small lake in the distance; below are three tents pitched and near one sits a small man who seems to be sick, he is now dead, stands here and says it is Jack (the name was not John in this case). He tells me that if I follow the road around the mountain three miles to the right I will find mines where he has, with the owner of this article, worked."

The gentleman, an entire stranger, said to those present that he had just arrived in the city, picked up the morning paper and seeing a spiritual meeting advertised, came; and that the scene was in every particular correct; also that Jack was a young man who had worked with him at the mines spoken of; was lying in the tent sick when the ore was picked up and since died. Now, who or what gave us the scene—the ore, Jack, or were we reading the mind of the owner of the specimen?

Let us see. Since learning to "read" from articles, and have learned to step aside, as it were, to allow another spirit to temporarily use the brain, we now give slips of paper to the audience with requests to mark them. They are then folded closely, gathered up in a basket, brought to the platform where they can be well mixed, one or two is selected at random and laid on the table or thrown on the floor and without having come in contact with the paper, and without the possibility of knowing "to whom the paper belongs" we "read," and the following is one which a Toledo audience will recognize:

"As that paper is selected, I see here a young girl with heavy, dark hair, and she speaks the words 'Sister Katie,' she holds in her hands the letter 'L' and the figures '1884.'"

Unfolding the paper and calling the few figures on it—not those that had been given—a lady arose and said that was her paper, that her name was Kate, and that she had a sister Lizzie who died in 1884. The lady not knowing we were reading her paper, who or what gave us the information. Tests of this kind are being given daily by many mediums.

But don't hurry us—you are receiving truth from the spirit side just as fast as you are able to digest it. Edison did not give us the telephone on the first day he thought of electricity. In every gathering where people go with the hope of hearing from spirit friends, there are many times the number of spirits that there are mortals, and all anxious and eager to send a word, if no more, to the dear ones present; and who is to say which spirit is to be heard from first? Why, the medium; and glove or other article is taken and that says to the spirits come near, stand aside now and let the spirit come near who would speak to the owner of this glove. Why do we turn the glove inside out, and maneuver around as we do? Why, my dear "Student," we are trying to set self aside to get away from the telephone, that you may hear the "hello" of the spirit loved one. But don't hurry us, we are, all of us, young in the ranks yet, and may do much that we might better leave undone. We are learning, and if we are given a smile or kind word of encouragement occasionally, we shall improve and leave the "trash" with the younger students as we progress on to better work.

It is a fine phase of mediumship to be able to take a specimen of earth matter, of which we have no knowledge, and have an intelligence from the higher life—one who has made a study of this planet—photograph upon the brain the scene from whence it came, its origin or component parts; for in this way we shall learn much of earth, of which we are now ignorant. But matter tells us little unless intelligence or spirit is operating upon or through it, and if we would make rapid strides in our studies, we should give our credit where credit is due. Thus it is that when we take a glove, whistle, or other article to "read," instead of telling you what you can learn for yourself, we try to give what the people are anxious to receive; viz, a message from a spirit friend. Our one great object is to prove that the so-called dead are living; and as individuals remember earth's experiences. When we have established this fact, mortals will be more careful as to what kind of experiences they are going to be called upon to remember, while searching for happiness in the higher realms of life.

JULIA STEELMAN-MITCHELL.

Mortals too often sacrifice originality for conventionality.—"In Higher Realms."

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LOCALS AND PERSONALS.

The latest books and papers on Spiritualism for sale at this office...

—The Higher Realm— and one month's subscription for 25 cents.

—Mrs. J. R. Buchanan has a trenchant article on second page of this issue of the LIGHT OF TRUTH...

—Spiritualists should not overlook the musical treat in store for them on Friday evening of this week...

—Next Sunday evening (May 26th) a benefit services will be tendered the Union Society at Academy Hall...

—Mrs. Josephine Hopp has returned home and will remain during the balance of the week...

—This week Friday Miss Sara Wilhelm's grand concert takes place at the auditorium of the new Odd Fellows Temple...

—Florida is to be taught a fact it doesn't seem to know viz. that the United States Constitution accords to all its citizens religious freedom...

—On Sunday, June 2d, a dinner followed by a trumpet concert, will be given at the pleasant home of Mr. Geo. Thill...

—Mrs. L. A. Hinsdale, of Fort Worth, Tex., is receiving a large share of newspaper notices from the secular press in her state...

—The Wives is a monthly magazine for literary workers—correspondents, editorial writers, essayists, or those who are aspiring for authorship...

—Messrs. A. and C. Campbell write that they are now comfortably ensconced at Lily Dale, N. Y., and busy answering the many letters received both at Buffalo and this place...

—A fair-sized audience was in attendance at the Spiritual Progressive Society, old Odd Fellows Temple, Fourth and Belmont streets...

—The first Christian Society of Spiritualists met at Academy Hall, corner of 7th and Walnut streets, Sunday, May 19th, at 3 p. m.

—The Ladies' Aid of the Spiritual League met as usual at Greer's Hall, 331 Scott street, last Wednesday evening with good attendance...

—At the services of the Spiritual League at Greer's Hall, 331 Scott street, last Sunday were unusually interesting...

—Evening services opened with invocation by Mrs. Heckman. Mrs. Rieker not feeling well in the afternoon was unable to give as many tests as usual...

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The Last Sunday at Odd Fellows Temple.

The closing scenes at the Union Society services last Sunday were bright, cheering, and beautiful in the extreme...

At the morning services a good-sized audience was present to pay their respects to Mrs. R. S. Little and enjoy her last lecture of the season...

At the evening services an immense audience had congregated to enjoy the close, which, for the most part was of a phenomenal nature...

The services were opened by congregational singing, followed by an invocation through Mrs. Little in a phenomenal way...

Mrs. Little then regaled with a baritone solo which can not be too highly praised, and which was rewarded with applause accordingly...

Hereupon Mrs. Greenaway gave vent to a hearty applause all round the hall, her self closing with a number of spiritual revelations that found ready recognition besides corroborated by other mediums present...

As an interlude Hymn 12 was sung, giving the audience an opportunity to digest the foregoing, whereupon Mrs. Josephine Hopp, in France, arose to feast her hearers with an array of tests that were both startling and of general interest...

A violin solo by Miss Cora Wilhelm, the brilliant young virtuoso, prepared the next medium for her work, this being Mrs. Plymouth...

As an interlude Hymn 12 was sung, giving the audience an opportunity to digest the foregoing, whereupon Mrs. Josephine Hopp, in France, arose to feast her hearers with an array of tests that were both startling and of general interest...

Hereupon "Nearer, my God, to Thee," was sung to prepare the conditions for Mrs. Anna E. Thomas, of Dayton, a highly cultured medium and general favorite on the rostrum...

Before dismissing the friends Mr. A. P. Bower and Mrs. Little made some remarks pertinent to the occasion...

The Epworth League, Chattanooga, Tenn. The route to Chattanooga over the Louisville and Nashville Railroad is via Memphis, Tenn. and America's Greatest Hotel and Cafe...

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Evening services opened with invocation by Mrs. Heckman. Mrs. Rieker not feeling well in the afternoon was unable to give as many tests as usual...

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Esoteric Astrology.

As there is no work extant on Esoteric Astrology, and no such work has been published in the modern world, especially in the form of books or treatises, the occult, although the mystic will hail with pleasure that the occult, on esoteric astrology or esoteric astrology, through the mediumship or psychic science...

Send addressed and stamped envelope to Rev. J. C. F. Grimbine, Geneseo, Illinois, and receive full terms and instructions; also, book of clairvoyant and psychometrical development...

Mrs. M. A. Harkabe, inspirational speaker and test of clairvoyance, will give a series of lectures on the occult, at the home of Mrs. M. A. Harkabe, 1014 W. 12th St., St. Paul, Minn.

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MEDIUMS AND LECTURERS.

Under this head the movements and addresses of mediums and speakers will be published at a cent a line for one insertion or a cent a line for four insertions. The first two insertions of four lines limit, however, will be given free of charge as a special advertisement.

Rev. J. F. Grimbine may be addressed at Rochester, Ind., during May.

F. Booker Hawkins, the graphologist, is now ready for camp-meeting work. See ad. in another column.

William J. King is open for camp engagements in the West. Address 1014 W. 12th St., St. Paul, Minn.

Frank Pao is inspirational hearing and seeing medium, with astral funerals. Address 211 Madison St., New Bedford, Mass.

Lynnan G. Howe is engaged to speak for the First Society of Spiritualists of Buffalo the Sundays of May. He will answer calls for June.

Dr. D. W. Winesap, inspirational speaker, may be engaged after May 22; will also attend funerals. Address Call Box 302, Grand Rapids, Mich.

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OBITUARY.

MR. MARY ELIZABETH WILKS was born April 13, 1841, in the town of New Hope, Pa. She was a devoted wife and mother, and a member of the Methodist Episcopal Church. She died at her home in New Hope, Pa., on May 22, 1929, at the age of 88 years.

Funeral services will be held at 10 o'clock on Sunday, May 26, at the Methodist Episcopal Church in New Hope, Pa. Burial will be in the cemetery at New Hope, Pa.

CHRISTINE ELIZABETH HUTCHINGS, of Passaic to spirit life from the home of her parents near Lima, Pa., May 2, 1929. She was a devoted wife and mother, and a member of the Methodist Episcopal Church. She died at her home in Lima, Pa., on May 2, 1929, at the age of 88 years.

Funeral services will be held at 10 o'clock on Sunday, May 5, at the Methodist Episcopal Church in Lima, Pa. Burial will be in the cemetery at Lima, Pa.

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