



Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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AN AGNOSTIC'S PSYCHICAL EXPERIENCE.

AUTOMATIC WRITING.

A Materialist Converted Through Her Own Mediumship. CONVINCING TEST.

SARAH A. UNDERWOOD.

I have been requested to contribute to the *Recorder's* series of articles on Spiritualism, and while I am deeply interested in all phases of the subject—its phenomena, its tendency, its philosophy, and its religious bearings—I have concluded that a simple statement of my own personal experience may be of most interest to the readers who, like myself, have doubted the truth of communication between those still in the flesh and those who have passed through the change we call death.

There is no reader of the *Recorder* to-day who is more skeptical in regard to the reality of occult phenomena, or the truth of continued existence outside of earthly limitations, than I was five years ago. My disbelief, however, was not the result of indifference to religious matters, nor of bigoted ignorance, fear of ghosts, angels, or devils, or of intellectual contempt for Spiritualism as a theory, but was the outcome of my reason based on the sense-limited facts of materialistic science, which so far as I could then perceive, gave no indicative laws or objective facts pointing to continuity of man's existence under different conditions and in wider spheres of knowledge. I came of religious ancestry, was educated in the strictest orthodoxy. I loved goodness and truth, and my mind was early turned to considerations of religious questions, and strongly exercised in regard to the problems of life and of its purpose and possibilities. The creeds and dogmas of the differing orthodox religions gave me no satisfactory answer to the questions troubling my mind, and by the time I reached the age of twenty I had lost faith in Christianity as the truth, and had begun to search diligently in other directions for it. As I had no faith in what was called the supernatural, I pursued my search in scientific and philosophic directions. In the writings of such as Spencer, Mill, Darwin, Huxley, as well as of the thinkers of the Unitarian and liberal religious schools, such as Theodore Parker, Frothingham, Channing, and Emerson, I did not then think of looking for it in the direction of Spiritualism, on account of the bewildering mists and repulsive atmosphere surrounding it, by reason of the deplorable action of the many unprincipled persons simulating mediumship and phenomena for purposes of gain. Though I now see how reasonable and in accordance with physical evolution, the evolution of man's real being—the spiritual part of us—is, I could not then believe it possible that beings we could not see with our imperfect eyesight could yet find way through their wider knowledge of natural laws to communicate with us and convince us of their continued existence. So fixed was my unbelief that I think that in no other way, save through personal experience, could I have been brought to believe, as I now do, in man's continued progressive existence after death.

It was through reading the proceedings of the English Society for Psychical Research that I was tempted to begin my individual investigations. I had access to the quarterly reports, and reading of the experiments in automatic or passive writing my curiosity was aroused, and I recalled that some ten or fifteen years previously I had been able to make a planchette move by laying my hands upon it, though the developments had not, except in one or two instances, been remarkable; but I reasoned that if there were intelligence outside of ourselves thus capable of moving a bit of wood, it ought to be able to move a pen held in my hand as well. So passively holding a pen on paper in writing position, but with my hand and arm kept free from contact with anything but the pen and with the earnest desire that if any power outside of my own personality could express thought through my hand an effort might be made to do so, I awaited developments. Thus I found after a little that the pen moved without conscious willing on my part, but never unless first intimidated by a gentle thrill, which reminded me of a slight shock from an electric battery; this began at the top of my head, descending thence down my shoulder and arm to the hand, which held the pen. It is rather pleasant than otherwise to the sense of feeling.

It would take too long to describe the different stages of this so-called automatic writing, so I will briefly give some of the results. At first the writing was fragmentary, often interrupted, and the style of handwriting frequently changed during one sitting, and many different names were given, a large number of such names being unfamiliar to me. The names, statements, or whatever else was thus written never was impressed in any way on my mind before appearing on the paper, being as surprisingly new to me as would be the purport of a conversation between myself and an entire stranger over the telephone wires, since I could not guess what such a stranger would

be likely to reply to my queries until I heard the answer, the only difference of the communications between the telephone conversation and the automatic writing being that the sense of one is caught through the ears, the other the eyes.

As I was pursuing these investigations solely for my own personal satisfaction, I did not at first take even my husband into my confidence, knowing as I did that he had no faith in spiritualistic theories, and was, like myself, doubtful of much of the alleged phenomena, but it so chanced I oftenest experimented with the automatic writings when sitting by the same table where he did most of his literary work in the evening. We each had our favorite place at this table, which brought us directly opposite each other, with the table between. He was generally so absorbed with his pen or book as not to observe particularly what I was about since it was also my usual custom to be engaged in writing or reading at such times. Before long, however, the automatic writers began to insist upon his attention, giving the names of deceased persons with whom he was more familiar and intimate than I was, some of whom I had never personally met. So I spoke to him of the matter, and aroused his attention and curiosity by reading the messages. This led to one of the first great surprises in this method of communication. One of these writers, who gave the name of a business friend of his, but of whose private domestic life he knew little, and I who had seen the man but once or twice during his lifetime far less, referred in these communications to an injustice he had done by his will (he being a man of some wealth, and which from his new standpoint of knowledge he greatly regretted, and he desired Mr. U. to go to his relatives and tell them so. Though neither of us knew anything about his will, nor about the other detailed circumstances written regarding the matter, we did not think the statement made to us at all likely to be true, and even if we should be assured of its truth, we could not expose ourselves to ridicule by giving such statements from the source it came, especially since at that time we had no intention of taking any one into our confidence in regard to these communications. But the writer was exceedingly persistent in urging Mr. U. to do as requested, which, remembering Mr. U. to go to his relatives and tell them so. Though neither of us knew anything about his will, nor about the other detailed circumstances written regarding the matter, we did not think the statement made to us at all likely to be true, and even if we should be assured of its truth, we could not expose ourselves to ridicule by giving such statements from the source it came, especially since at that time we had no intention of taking any one into our confidence in regard to these communications. But the writer was exceedingly persistent in urging Mr. U. to do as requested, which, remembering Mr. U. to go to his relatives and tell them so.

All this would probably have passed from our minds as only a fantasy, but for something which occurred a month or so later. One day Mr. U. returned from calling on an acquaintance, who had held business relations with the person whose name had been signed to these communications. By guarded inquiries, Mr. U. found that the facts were true as stated, much to his surprise and to mine, when he told me. This, of course, astonished us both greatly, and from thenceforth we pursued our investigations with renewed interest. I have elsewhere published in detail several other as strange instances of information obtained from this source, which neither of the two persons present was previously aware of. Many things were thus told us, which the secrecy in which I first thought best to investigate prevented us from attempting to verify.

As I have previously noted, my experiments were generally made in the presence and sitting opposite Mr. U. Often, however, in his absence I would try by myself to get answers to questions which occurred to me, and was annoyed when I found I could get no lucid or connected communications when alone. In time I could not help noticing this, and when I inquired concerning the reason, I was told that by reason of "conditions," which I could not yet be able to comprehend, his presence was necessary to communication between the communicants and myself. After a while we both noted that the communications drew largely upon Mr. U.'s vitality, so that after half an hour's writing through my hand, in which he, by request, asked most of the questions, while I, who wrote, felt rather exhausted than otherwise; he, stronger than myself normally, grew quickly exhausted, tired, and sleepy. This independent of the information vouchsafed through the writing that from him was drawn the "power" to communicate was satisfactory to me as proving that the writing was in no way dependent on my fancy or wishes.

A few months after the beginning of these experiments a new departure was unexpectedly made by our unseen correspondents, by writing rhymed answers to our questions. These rhymes were composed as fast as this psychic force propelled my hand over the paper, which

was much more quickly than I can ordinarily write; nor could I guess the connecting sense of the reply in verse, to my own or Mr. U.'s queries until the writing stopped and I could read it over, when the full sense of the rhyme came to me.

The writing often varied, until within the past two years, and has since been mostly in one style of penmanship, but larger script and quite unlike my own, while one personality, which names itself "Pharos," professes to be in "control" and acts as amanuensis for others. It has been a question with me when some have insisted that all this writing within five years has originated in some strange way from my own "subliminal consciousness," how such consciousness, which I am not aware of possessing, which the different varieties of penmanship, sometimes several occurring in one evening in the early part of these experiences, while I have no gift of imitation of handwriting and am not of my conscious will able to vary my own rather commonplace way of writing. Also, why such consciousness should take on so many differing individualities and insist upon calling them "spirits" or discriminate beings, who once were in human form, but who are now, they say, far more capable of arguing not only coherently and logically, but with specially bright wit and using language with peculiar adeptness, peral in saying it is something different from what it really is? When the name "Pharos" was given as the one in control the word was entirely unfamiliar to me, and not until I looked it up in the dictionary did I understand the peculiar significance and appropriateness of this signature under the circumstances—a "lighthouse," as the dictionaries have it, or better as explained later by this intelligence, a "light-giver."

Very early in these communications, and entirely unsuspected by me, answers to our questions would be not infrequently given in rhyme, composed as fast as this force could find a hand to form the letters (which is generally much more quickly than I can write of my own will), nor could I guess the connecting sense of the reply in rhyme until it was brought to a close, and I could read it over. Occasionally the thought would be spun out through two or more verses, which conveyed no sense to my mind until finished. All the time my hand is thus employed in writing my own mind is employed in thinking of my questions and wondering what the answer will be, and if I try to forestall the answer from some of the opening words I am more than likely to be entirely mistaken.

Besides this faculty of improvising verse—a gift which I do not possess, though I do write verse occasionally, but have often to wait some time before the right rhyming word will come to express my thought, and for such times long for the improvising power of my unseen friends—various other things outside my own normal ability have been done. Twice a certain name was written in such a way that I could only read it by holding a mirror; two or three times my hand wrote a few sentences upside down very plainly; again a message was written in reversed style, from right to left. In a communication purporting to come from a former acquaintance, an editor, who, from having met with an accident to his right hand, which made writing difficult, used to set up his editorials in type, being a practical printer, the writing was done in printed characters, which I have no facility for making. Names have been written till then unknown to me, which, upon search and inquiry, I found were correct and had a strong bearing on the subject I was trying to fathom. Several times words somewhat obsolete, whose meaning I did not understand, were used in both verse and prose, which, when searched for in the dictionary, were found and their meaning shown to be used correctly. Very often the communications were given in Scriptural phraseology, which I have no great liking for, nor any aptitude in catching my thought in such fashion. Many things are told me, which are contrary to my own ideas, beliefs, and convictions; some of these I am not yet in a position to verify, but others within my present area of knowledge I have found to be true. Often my own assertions on some point have been contradicted as soon as stated. I must confess, too, that many of my preconceived ideas on religious, scientific, and philosophical subjects have been changed by reason of the strong, logical, reasonable arguments brought forward in the most charmingly convincing way by these unseen teachers. It must be borne in mind that during all these communications my own mind has been as normal, as active, as critical as ever before in my life; my brain is not used at all, only my hand is used by some unseen force to write out the thoughts of an intelligence sometimes inferior, more frequently superior to my own.—N. Y. Recorder.

"In Higher Realms," a superior book of 240 pages, and a copy of the *Light of Truth* for a month, for the sum of 25 cents, should induce every regular subscriber to send that amount, with the name of a liberal-minded friend, to us at once.

God's Name on Mars' Canals.

TRYING TO COMMUNICATE WITH THE EARTH.

DISCOVERY OF A SCIENTIST.

Greeting from Our Sister Planet Which Had Hitherto Escaped Terrestrial Observation.

The names of the almighty, standing out boldly in the original Hebrew characters on the planet Mars, Shaddai, the name of God, traced by the Martians on the surface of their world, the ingenious arrangement of the canals that have been the subject of so much study and speculation, is an interesting observation, which is the result of the study of a scientist in the service at Washington.

Schiaparelli in Italy, Flammarion in France, and our own Lowell have made the study of Mars the special object of their life work. They have found on our sister planet such signs of an advanced civilization that even the most skeptical have been compelled to admit the possibility of the astronomers' statements and to concede the possibility of their truth.

Under the nebular theory our entire planetary system—the sun and all the planets—were at one time a slowly condensing mass of rarefied matter revolving around a centre now occupied by what we call the sun. In the course of time they were thrown off, which, under well known physical laws, condensed into smaller globular masses revolving around the central mass and slowly condensing into planets, sometimes having first thrown off subsidiary rings, which formed moons. All these planets, with their moons, continue to circle around the common centre, and do so to the present day.

The planets rotate in the following relative positions: Nearest the sun is Mercury, then Venus, the Earth, Mars, the asteroids, Jupiter, Saturn, Uranus, and Neptune. Mars, when the earth stands between Mars and the sun, a position known as opposition, the planet Mars is in the most favorable position to be studied by earthly observers. It appears at that time to be almost of the size of the largest Jupiter, and even with small telescopes the brilliant white snow caps on the Martian poles are plainly visible, and by an evident optical delusion, appear to project from the planet. As Mars turns its axis gradually toward the sun, these snow caps dwindle in size, until during the Martian Summer they almost, if not entirely, disappear from view. And at the same time the face of the planet presents a most interesting spectacle.

The larger telescopes, with the advantage of favorable location, reveal at this period dark bluish spaces around the poles, and again spots of like color in expansions having a light orange tint, together with other markings having perfectly straight dark lines, crossing often at right angles, and forming a perfect network of triangles. Wherever the dark lines cross, large dark spots are visible, and the entire surface looks for all the world like a miniature civilization, the dark spaces and lines representing oceans, lakes, and canals; the orange expansions resembling continents, and other patches of the same color suggesting islands in

the dark oceans. Sometimes for weeks these islands appear partly submerged, and appear to vanish almost entirely from sight, then to be again faintly visible under a thin veil suggesting a few feet of water.

Lowell has observed that after the snow caps disappear, melting, presumably, the so-called canals widen out, and after a few weeks assume a bluish green tint, as though vegetation had developed in them. The parallel at once suggests itself of the Nile valley, which is inundated from the Abyssinian snows, then soaks in the waters and develops a luxuriant vegetation of maize and grain and vegetables.

One further fact was established in the astronomical world a few years ago, when a series of light flashes were observed coming from Mars. At one time three such lights appeared simultaneously, forming a regular triangle. It was at once surmised that the Martians were attempting to signal to us. Was it an effort to say to us that we had been so constant objects of study to them as they have been to us, and did they seek to tell us that a civilization existed on Mars, a civilization far advanced because far older than ours. If it was a signal no answer was ever made, because it found our astronomers all unprepared. But that these light flashes culminating in the triangle was some signal, has come to be generally believed, and it has set all scientists speculating and eagerly searching for further manifestations. A few evenings ago a student of the Martian phenomena in Washington was reading an ab-

stract of Lowell's Boston lecture on Mars.

With the lecture he had a map of the planet, on which the canals and artificial lakes had been printed somewhat darker than they ordinarily appear through the telescope. Remembering the episode of the triangular lights he was led to examine more carefully the evidently artificial outlines of the network of waterways on the planet. If an attempt had been made to communicate by three monster lights, which had been too transitory to evoke a response, might there not be some more lasting effort at communication? Might it not be possible to trace out in the canals some giant cipher that could be seen and read on earth? The suggestion of some letter or cipher had hardly occurred when with it came the answer. He was an able Orientalist, and the first glance of his eye, trained to the curious characters of the Oriental languages, showed him the letters "daiet" and "yoth" of the Hebrew alphabet. Before the "daiet" he saw at the edge of the hemisphere map what appeared to him to be part of the letter "sheen."

A skilled draughtsman, it was for him the work of no difficulty to draw a Mercator's projection of Mars, taking in the adjacent surroundings from the other hemisphere. To his amazement and joy there appeared plainly traced out in the artificial canals of the sister planet the words signifying God, the self-same word ordered to be written on the door posts of every Israelite. There it stood in bold letters, traced beyond a question by intelligent beings, and traced there, too, beyond a question by those beings as a greeting and an overture to the people of our earth for mutual study and friendship.

This observer was not a devout believer. He was a frank agnostic and his observation was therefore unbiassed by any religious zeal. But this discovery, which subsequent examination only confirmed, impressed him as most remarkable, supporting, as it did, the generally accepted theory of the origin of the planet.

There is a wide field for thought and speculation in this appearance of the name of God standing out unmistakably on the surface of a sister planet. A study of the map will make it plain how clearly the word stands out. There can be no doubt of the observer's accuracy. The first letter (sheen) is not as sharply defined as are the two others, but washings by the ocean have undoubtedly taken place, as is proved by a glance at the original maps, where partly submerged portions of the orange hued land are indicated. True, the magnitude of the work of cutting the canals into the shape of the name of God is at first thought appalling, but there are terrestrial works which to us to-day seem no less impossible. Besides it is known that the difference in gravitation between Mars and the earth would make it easily possible to do far more work with far less energy on Mars than on the earth.—N. Y. Herald.

From Our Special Correspondent.

Boston Notes.

During the month of April that peculiar mental giant, Mrs. Colby Luther, lectured at Berkeley Hall Sundays, forenoon and evening. Her discourses were of a reformatory nature, of course, and were wide awake and up to the times. That on the organization known as the A. P. A. created a marked sensation, and was widely discussed by the press, as well as by individuals. Mrs. Luther is a power for truth, and no where is she felt to be so much more strongly than at the "Hub."

This month another master mind, and one who, like Mrs. Luther, is also a fine instrument for the control and utterance of wise spirit intelligence, J. Clegg Wright, is holding forth at Berkeley Hall, and instructing the many who listen to his profound thoughts. Mr. Wright is working along lines of scientific instruction; he delves deep into the mysteries of nature, and holds her secrets and her methods of work up to the inspection of the thinking mind.

At the first Spiritual Temple of M. S. Ayer, the handsome structure dedicated to Spiritualism in the world, regular Sunday meetings are still being held. The grand phenomenal exhibitions through the agency of the best medium in the State, which are given weekly, free to the public, together with the instructive philosophical teachings of such inspired workers as W. J. Colville, make the Temple a place of attendance that is attractive to the investigation, the student, and even to those who come out of idle curiosity, but who are made to think deeply before they leave.

The Veteran Spiritualists Union continues its good work, and has issued a series of tracts for wide distribution among the unbelievers, that they may learn what Spiritualism is, and who are advocates of its glorious principles. On the afternoon of Sunday May 19th, the Veteran Spiritualists' Union held its fourth annual public meeting at Berkeley Hall, at which President Storor presided in an able manner, making remarks of a fitting character. Eloquent speeches in relation to the work of the Union and the mission of Spiritualism were made by Mrs. N. J. Willis, J. Clegg Wright, Mr. and Mrs. Henry J. Newton, of New York (who joined the Union at this session), Mrs. M. T. Longley, Dr. L. Freedman, and the Treasurer, M. T. Dole, who made a report of the grand philanthropic work the Veterans have accomplished, and gave an outline of the present work it has in hand of soliciting funds for the erection of a home for worn-out mediums and other aged Spiritualists. Mrs. May Pepper gave a number of remarkable tests, all of which were recognized. The Longley Quartet and Mr. Chas. W. Sullivan furnished the vocal selections of the

service with fine effect. The meeting was a grand success.

On the evening of May 25th the V. S. U. held its meeting for the annual election of officers at the *Banner of Light* building, Mrs. J. D. K. Conant generously tendering the use of her parlour for that occasion. At this meeting the following Board of Directors was unanimously elected for the ensuing year: President, Dr. H. B. Storor; Vice-Presidents, J. B. Hatch, Jr., C. C. Shaw, and Eben Cobb; Clerk, Wm. H. Banks; Treasurer, Moses T. Dole; Corresponding Secretary, Mrs. M. T. Longley; Auditor, J. H. Lewis; Historian, Henry Pittman; Trustees, Dr. U. K. Mayo, Hebron Libbey, Wm. D. Crockett, Mr. Marcy, Mrs. Abbie A. Woods; Director, M. C. A. Twitchell.

Mrs. C. L. Hatch reported that she had sold shares on the sewing machine to the amount of thirty-eight dollars, and asked for further time, which was granted.

A pleasant feature of the evening was the presentation to the V. S. U. of a life-size crayon portrait of Mrs. J. H. Conant, the first medium of the *Banner of Light*, who had served in that capacity for nineteen years, by Mrs. M. T. Longley. Mrs. Longley stated that the portrait had been a gift to her from the *Banner of Light* proprietors some years before, and that these gentlemen considered it the finest likeness of Mrs. Conant that had ever been taken. In the opinion of the donors this picture had an historical value in the history of Spiritualism, and trusted that when V. S. U. shall have erected a medium's home it would have an honored place upon its walls.

The gift was accepted in behalf of the Union by President Storor, and a unanimous vote of thanks passed to the donor of the same. Able and earnest speeches followed by Dr. Storor, Col. W. D. Crockett, Mrs. Jennie Conant, and Messrs. Dole, Pittman, Lewis, and Hatch. A vote of thanks was passed to the *Banner of Light* for its practical help to the V. S. U.

The Ladies' Aid Society continues its good work in helping the needy and in promoting harmonious intercourse between the Spiritualists of Boston, and providing instructive spiritual entertainment at its Friday evening meetings. Among the indefatigable workers on its board of officers may be mentioned the genial president, Mrs. A. E. Barnes, the two busy workers, each of whom is vice-president, Mrs. A. E. Butterfield and Mrs. Alice Waterhouse.

Mrs. Mattie Abbe, the initial teacher of these ladies, with their corps of co-workers, the credit is due of maintaining and managing one of the most useful and popular spiritual associations in the world. While upon this subject it is timely to mention the cheerful and helpful service of the many mediums, speakers, and musicians who have frequently and gratuitously contributed to the success of the Ladies' Aid meetings. It will be impossible to mention them all, but we recall to mind a few of them; as mediums and speakers, Mrs. N. J. Willis, Mrs. Sarah Byrnes, Mrs. Mattie C. Mason; speaker, test mediums, and vocalists: Mrs. Longley, Mr. Tuttle, Mrs. Shackley, Dr. Richardson, Mrs. Chandler, Mrs. Burbeck, Chas. W. Sullivan, J. Frank Baxter, the Longley Quartet, Charlie Hatch, Miss Burnett, and J. B. Hatch, Sen., as also his son J. B. Hatch, Jr.

Recently Mr. Albert Blinn, son of Mrs. Barnes, and secretary of the Lake Pleasant Camp Association, was introduced by his mother at the Ladies' Aid meeting, to make a maiden speech; he did so in an acceptable manner, and gave evidence that he is destined to do good and effective work in that line of activity. Those who listened to him on that occasion desire to hear him again.

Everybody in New England, and many elsewhere, know "Charlie" Sullivan, the inimitable character artist, vocalist, and all-around good fellow and friend. On Wednesday evening, May 15th, the Helping Hand Society tendered a testimonial and reception to Mr. Sullivan. Everybody was happy. They had a good time. Eloquent speeches, relating to the worth, work, and mediumship of Mr. Sullivan were made by such well known and gifted men and women as J. Clegg Wright, J. Frank Baxter, Dr. H. B. Storor, Dr. Louis Freedman, of New York, F. Alexis Heath, Mrs. N. J. Willis, Mrs. Kate Stiles, Mrs. Alice Waterhouse, and Mrs. Longley. Mr. Sullivan responded to the commendatory words of the speakers in a happy manner, and sang humorous selections from much spirit. He and Mr. Baxter also entertained the audience with several ringing duets. Miss Lucette Webster gave readings in her own inimitable style, and Master Charlie Hatch executed a violin solo with exquisite taste, with Miss Burnett as accompanist.

The entertainment was concluded by Mr. Sullivan giving a number of imitations of odd characters, and by his droll mimicry of a series of wax-work exhibits of ancient times. The event was a rare occasion of wit, humor, and eloquence combined.

We printed an extra-large edition of "In Higher Realms" in order to bring the price per single copy down to its minimum, and within the reach of everybody, hoping thereby to help the cause in a way never before tried. Revolutions have been effected by embodying truth in fiction, philosophy in fact, revelation in poetry. This book answers to all three, and will make converts where all else fails. Send it to your friends. It will bring its returns ten fold. To those purchasing now, we will send the *Light of Truth* for one month as a premium, or vice versa—all for 25 cents.

The Income Tax was declared unconstitutional. It was a rich man's tax. But as the government will be just that much short it will levy a tax in another form—one with which the rich will not find fault. It will be a poor man's tax, too. As the poor have neither money nor influence to test it, it will not be declared unconstitutional. Such is life in our present condition of politics.

SPiRiT MESSAGES.

Questions Answered by Spirit John Pierpont.

Ques.—A friend, San Jose, Cal. What is the opinion of spirits of the higher spheres and of ancient times in reference to the scientific discoveries of Professor J. R. Buchanan and his explanation of the early history of Christianity? How should they be receiving and accepting of it?

Ans.—The scientific discoveries of Professor Buchanan are regarded in the higher spheres of spirit life as of vast importance to mankind. These discoveries upon new worlds of study and information to humanity, widening the scope of human thought and producing great results from the study of man as a mental, spiritual and mortal being. The science of anthropology reveals to the careful thinker the grandeur of the constitution of man, and the close relations which he holds with the universe, terrestrial and divine. The works of Professor Buchanan upon this science should be made text books in all institutions of learning that the studious mind might derive from them the vast advantages which would thus be opened up to it. Dr. Buchanan's discoveries in the field of the occult or spiritual science of man, as exemplified in his teachings and works on psychometry, are of the greatest value to every department of human thought. Psychometry, as a faculty of the human spirit bears a close relationship to mind and body, and the highest welfare of both can be enhanced by a close study of this important science. When Dr. Buchanan gave to the world a knowledge of his discovery of this wonderful science and revealed the experiments and conclusions he had made in connection with it he opened a vast field of research and study to humanity and paved the way for the development of this wonderful power in the souls of countless individuals. This of itself would have been a lasting honor to any man, and sufficient to build him an imperishable monument in the annals of the history of the nation. Of Therapeutic Sarcogony—the science of the soul, brain, and body, to the application to disease—no words will give adequate commendation. It is a science built upon a rock that no time can impair, no shadows dim. The whole world will be made the better by a knowledge of Sarcogony, and Dr. Buchanan has certainly insured the permanency of his name as one of the world's benefactors by the work which he has accomplished with Sarcogony alone. I consider my old friend and teacher, J. R. Buchanan, to have accomplished the most important works of an intellectual and scientific character, not only of this century, but of any age. Future generations will look upon his work in its true light and accord to it its full value. Dr. Buchanan was born in advance of his time. He came a hundred years earlier than the world was ready to receive and understand his discoveries. A century hence his works will be found in all the libraries of culture and study, in every well-regulated, studious household, in schools, colleges, and temples; for they will be recognized by a sure standard of valuation. In the meanwhile, the learned author and teacher waits the acknowledgment of his grand service to the world. He needs and has a right to demand recognition of his great discoveries. Sympathy, encouragement, and support should be afforded him from all minds that are capable of studying and understanding his labors, and are honest enough to accord him his just due. The press, the platform, and the university should vie with each other in recommending his teachings and discoveries to public attention; while private individuals, whose brains are not addled by the fogs of old prejudices and opinions, should not only study these works personally, but should take every opportunity to present them to the consideration of others. The highly important work upon scriptural matters relating to life and words of Jesus and the apostles, which Dr. Buchanan has in preparation for the press, promised to be the most important work upon a most important subject the world has ever seen; and that alone would be sufficient to immortalize a name already immortalized by works and discoveries, such as science only can reveal. I am happy to present these words in commendation of the life work of my old-time friend and co-worker, Dr. J. R. Buchanan.

JOHN PIERPONT.

Ques.—A friend, San Jose, Cal. How far does the mentality of a medium influence the character of messages or lectures given by spirits through her organism? For instance, a lecture delivered in the name of Thomas Paine by a prominent platform speaker bore no resemblance in thought and style to that noted reformer, while at another time a lecture delivered by the same medium, in the name of Robert Dale Owen, seemed characteristic of him, and might have been given by that intellectual leader.

Ans.—One can not set up a standard of judgment in this connection, so much depends upon the adaptability of the medium to the work and demands of the spirit, and upon the familiarity of the spirit intelligence with the brain forces of his medium, which he, as an individualized entity, must overshadow and control in order to express his own personality. Some trance mediums are so strongly individualized that their own aura and mentality color every communication given through their agency. Others, at times, exercise a like positive influence upon the control, but at other times are thoroughly negative to the spirit operator, and clearly reflect what is impressed upon their brains. A spirit who does not understand his instrument, or who has only partial control of the same, will be more likely to have his message tinged with the thought or personality of the medium than will one who fully manages and comprehends his subject. A wise, intelligent, and intellectual spirit, who has been instrumental in developing a special medium for the trans-

mission of his thought, who has experimented with and stimulated the brain forces of his subject and who thoroughly understands how to handle the same, will not be overshadowed by the consciousness and personality of either the medium or any other spirit, when he transmits his thought through the mortal channel. On the contrary, such a spirit will be more likely, during the course of years, to gradually mold the brain forces and bent of thought of the medium into that of his own line, from the fact that his personal magnetism and mental influence constantly or frequently exerted upon the medium will, of necessity, have a psychological and, in some cases, even a physiological effect upon her. It sometimes happens that the thought of a strongly individualized spirit like Thomas Paine; for instance, not directly impressed upon the medium claiming to be under his control, but it is transmitted by the guide, who serves as an intermediary between that particular spirit and the audience channel, in such a case, the thought, while emanating from Paine, might be clothed in language and mannerisms belonging to one or both of the medial agencies employed.

Ques.—(L. M., Boston, Mass.) Are there any delirious or epileptic spirits?

Ans.—Yes; there are ill-formed, misshapen spirits; those whose appearance is dwarfed and shrunken, owing to the lack of spiritual growth on earth. Those who are out of harmony with spirit life and its laws are not symmetrical in form and feature. Spirits who love to live in contact with carnal things, who were once frequenters of haunts of vice and sin, or who secretly indulged the grosser habits and passions, and who have not arisen from their old environments and attractions, are deformed in stature, and are repulsive in feature—to all but those who consort with them. Nor are such being confined to the class who were poverty-stricken, ignorant, and forced by circumstances to live lives of shame on earth. Indeed, many of that class have a natural instinct to aspire to and seek for better things than life afforded them here, and in the spirit world they rise to a happier and purer atmosphere, developing in grace of form and feature as they progress. Many of those who appear as deformed and unlovely spirits were well favored on earth; had advantages of education and other privileges, but they were of the "earth earthy," and did not aspire to spiritual unfoldment. In the other world the body, in a great measure, corresponds to the interior condition, and though it resembles the form borne on earth, it may shine with the splendor of the sun, or be darkened with the gloom of night, as the case may be. It is not those who had deformed or mutilated bodies on earth, who appear stunted or misshapen "over there." Usually these have sweet souls that will easily grasp any proffered opportunity for self-improvement and spiritual growth. It is those who wilfully neglected the needs of the spirit, and sought for the things that perish in preference to those who abide, who are ill-favored there; and many of these were handsome, erect, finely proportioned in feature and figure here. But there is one advantage for the ill-shaped spirit over the deformed of earth—as they grow in a desire for spiritual unfoldment and knowledge the grosser elements are cast from them, and they generate a finer aura, which gives a more refined and pleasing expression to the eyes and face. After awhile the spirit is enabled to breathe a more ethereal atmosphere; it absorbs the elements from the spiritual universe, which serves to straighten the figure, round out the curves of beauty and banishes all traces of disfigurement, and to give a decided touch of improvement to the entire form under the higher magnetism of the spiritual heavens, the spirit gradually grows from an unlovely appearance to that of symmetrical grace—as a stature that in the gloom of night looms up as a dark figure, gradually assumes the lines and appearance of an image of beauty in the advancing glow of the morning light.

Ques.—A reader of the LIGHT OF TRUTH. Are there such beings as earth-bound spirits, and if so, what causes them?

Ans.—Certainly there are earth-bound spirits; beings who are tethered to this mortal plane, and can not get away from it. They are individuals who unfortunately lost the earth body before they were prepared for the spirit world. They belong to this physical world, and can no more leave it for higher conditions—as long as they desire only mortal attractions and employments—than a denizen of earth can go to the planet Mars. Earth-bound spirits are made so by their own worldly attractions and passions; they have so fully indulged the physical desires for display, emolument, or other worldly ambition, or else have so wantonly catered to the physical passions and appetites that the aura they generated was composed of physical elements and atoms which entering into the composition of their spirit bodies renders them a part of earth, and not of the spiritual atmosphere.

No spirit will be earth-bound who lives or tries to live in harmony with nature's laws, and whose aspirations and desires are pure and good. No spirit will remain earth-bound who is weary of the old attractions and appetites and desires to be freed from them; for this very desire will loosen the psychological tie which binds him, and help to purge him of the physical elements that hold him down.

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