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Light of Truth

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ELECTRICITY. SOME OF ITS WONDERS.

Magnetism, Light, Color, Psychic Force, Etc.
E. D. BARNETT, M. D.

The very interesting article quoted in the *Light of Truth* of May 25th on "Is Electricity Life?" etc., must be my text for some remarks on the subject.

About twenty years ago I began my search into the basic principles of things. Our scientists had the most vague ideas of electricity, heat, light, chemical affinity, and the other related underlying forces of the universe. I plainly saw that in order to get at any knowledge of these things we must understand atomic law and the principles of force. When I was struggling with this great subject which our scientists had declared it impossible for human beings ever to understand a grand old influence who seemed archangelic in wisdom and power and who was so high up in the realm of being that he could see atoms and the play of invisible forces, came to me and put me through a severe drill during several months. I was not only impressed but my hands were made to move in a way to signify yes when right or no when wrong, so that I might become doubly accurate.

While reading the above named article as well as others which sum up the scientific discoveries of the day, I have been gratified to see how the famous thinkers of the day are coming more and more to the foundation that I have been building upon while under this divine guidance, and which I published in my "Principles of Light and Color" in 1878. Thus I had been showing that all forces of the known world including wind, water, steam, etc., consisted of fluids, hence the universe is at harmony with itself, all forces in the unknown or invisible world, such as electricity, magnetism, light, heat, nerve force, etc., must be fluidic also. At that time nearly the whole scientific world, in the very face of nature itself, was lighting this principle. Magnetism is no fluid, they said, and they scoffed at Mesmer for calling it so. They declared especially that electricity is not a fluid, although they could not describe it without using the term *fluid* or *current*. These and other fine forces they always called *imponderable*, just as though a thing could be a force at all without weight. The sweep of magnetic forces around a great magnet has lifted 10,000 pounds, and yet they say magnetism has no weight. As well say that the water which forms a vortex has no weight.

Gradually, however, there is being a return to nature and common sense. Mr. Crookes showed to the Royal Society that light is a substance and that even shadow is molecular. His society has tried in vain to explain away his demonstration. I am all the better pleased with this from the fact that he proved his point in another way from that which I had done. Years before that I had collected the colored rays of light as exquisite medical entities.

Prof. Kuehne, of the Heidelberg University, it seems, declares for the fluid nature of nerve force. He "succeeded in proving to a large extent that muscle is ordinarily excited by actual electric currents, not merely by forces resembling them."

Nikola Tesla, the great rising light of electricity, says: "The facts of electrolysis point to the great probability that electricity is atomic." Helmholtz says that "electricity is divided into definite elementary portions which behave like atoms of electricity."

These are a few of the items which show the trend of science toward the truth, and yet our scientists are mere schoolboys in the knowledge of those fine forces which ramify through all things and are the life of the universe. Ask them just how color, refraction, metachromism, conduction, transparency, refraction, attraction, repulsion, chemical affinity, nervous action, respiration, pulsation, and a multitude of other things are brought about, and what can they tell? What do they know of electricity and its law of motion, or heat, or magnetism, or light, or mental force, or psychic force? What do Charcot and other eminent scientists of Europe, who are experimenting so much with hypnosis, know of the real philosophy of these wonderful phenomena? These can never be understood without a knowledge of atoms and the laws of force, and to understand atoms and force is beyond all powers of unaided mortal minds. To work out these problems I found it not only necessary to learn of the leading discoveries of earthly scientists but to ask tens of thousands of questions of the great spiritual sage, compared with whom all earthly scholars were mere pigmies.

Now while our scientists have achieved many very important things, they are entirely at sea as to basic principles. I wish to give a few of the results of my researches, but, of course, there is not space or necessity here to give my demonstrations of them, they having been given elsewhere.

Duality rules the universe and all force is

deal. It is entirely a mistake to suppose that electricity is the basis of all power, including luminosity and heat and chemical action. Many of our scientists actually think that electricity is heat, but it is a great contracting force and all contraction is the sign of cold. The other style of force is heat or thermism, the expansive principle of nature. Every atom has the principle of both electricity and thermism, the electrical ethers sweeping in the form of a vortex through the center of a line of atoms, and the thermal ethers (coloric) sweeping through spirals channels around the outside of atoms.

Electricity develops heat and light by combining with thermal substances, not at all by its own innate power. Heat and electricity develop each other, and all well-balanced forces use both.

All chemical action requires electricity but it also requires equally its contrast, thermism. When Faraday says that "the forces termed chemical affinity and electricity are one and the same" he is mistaken.

Chemical affinity always includes contrasts, as for instance acids which are electrical and alkalies which are thermal.

Oxygen is the most electrical and hydrogen the most thermal of atoms.

Blue, indigo, and violet are electrical colors; red, orange, and yellow are thermal colors.

There are many grades of electricity and thermism. Frictional electricity is the coarsest grade. In connection with human bodies it moves more on the surface. Galvanic electricity is finer and penetrates more deeply. Then there is magneto-electricity, and animal electricity, and psycho-electricity and solar electricity, etc. The strongest grade of solar electricity is blue light which from its refinement penetrates more deeply into the nervous system than the electricity of the battery. For all of these and other grades of electricity there are similar grades of heat with which they combine chemically.

Psychic electricity and thermism are so much more swift and powerful than the ordinary animal and mental entities that when they are brought into predominance, they are able to hold these forces under a rigid control which is called *magnetic sleep* if caused by mortal influence, or *trance* when caused by spirit influence. Those whose brains become thoroughly charged with psychic light are usually able to see clairvoyantly and to become psychometric and clairaudient. Mortals are unable to get into rapport with any grade of light higher than the psychic.

Hypnotism is a condition in which the subject is to a certain extent under the control of psychic forces and yet not so fully so, but what the operator may turn his mind in any direction he chooses. When he is led into high channels, or made to will away any diseased or perverted conditions of body or mind, grand and sometimes permanent changes for good are brought about.

Electricity, light, heat, vital magnetism, psychic force and all other fine forces are streams of very refined atoms which sweep through the channels of the larger atoms, and being atomic, belong to the realm of matter. They differ from each other on account of their difference in size and in their law of motion, those whose motions are contractive (vortical) being the basis of some grade of electricity and those whose motions are expansive (spiral), being the basis of some grade of thermism. The ether alone then, is neither heat nor cold, for these include the ether and its special law of motion.

It is quite common to call these ethers spiritual forces and to say that matter is the coarser end of spirit, and that spirit is the finer end of matter. Etherio-atomic science shows the falsity of this whole theory, for it proves that if atoms alone existed, the universe would fall to pieces. There positively must be an almost infinitely refined, elastic, and anatomic style of being which we term spirit. I can not demonstrate here how it is that atoms on the one hand are quickened into life by spirit while spirit on the other hand is drawn into action and formulated by atoms. The highest intelligences of the universe must have atomic bodies as the temples of their mighty intellects and great luminous souls which constitute a portion of infinite spirit.

Although these ethers are not spiritual, they are the handmaids of spirit and intellect and the connecting link between pure spirit and the coarser forms of matter.

To ignore atoms, and to deny countless millions of facts which prove to our senses the existence of matter, of disease and the reign of laws in the physical universe, is to stultify ones self and to banish all science, from the world. It teaches people to pay no attention to the food they eat, to the wonderful machinery of human systems or to the systematized knowledge which constitutes the treasury of the world, because the one idea which is considered of importance is that everything is spirit; everything is God, and as we are a part of God we shall triumph over all things and it is not necessary to know anything more.

ARCHAEOLOGY. A Condensed Chapter on Important Facts. THE MATERIAL EARTH.

The history of man in the later ages of the earth's surface development, as geology gives it to us, is closely connected with the somewhat later history the study of which is the object of *Archaeology*, "the science which deduces the history of man from the relics of the past" (E. B., II., p. 233). The nearer, easier, and richer field of archaeology is that of classical archaeology, devoted to the wonderful relics of Greek and Roman activity, and very elaborately treated in the "Britannica" by one of the most eminent living authorities (E. B., II., pp. 343-367). But this falls into the story of human progress far down the stream of human times. The more general and far older archaeology is separately treated in an able article by Professor Daniel Wilson, LL. D., of the University of Toronto, Canada (E. B., pp. 333-343).

Our "Britannica" geologist gives us a valuable passage on the earliest relics of man's activity, which mark its successive early ages as stone, bronze, and iron ages (E. B., I., first half of p. 369). Dr. Wilson tells more fully how into this scheme of three ages our later knowledge has introduced some change; making two long stone ages; two bronze ages, during which with knowledge of copper, the metallurgical arts were introduced and slowly developed; and an iron age marking maturity of working in metals (E. B., II., p. 334).

On p. 336 Dr. Wilson remarks particularly on the strange animals, of great size and enormous destructive powers, with which primitive man, in his seemingly hopeless condition had to deal. He then pictures the ancient stone or palaeolithic period, the relics of which are found in (1) the drift or gravel of the river valleys, and (2) the caves of this period (E. B., II., 336-337). The relics included weapons and tools of chipped flint, horn, and bone—such as arrowheads, cores, discs, scrapers, and spear arrowheads of flint, and lances, needles, and bodkins of bone.

The second period noted by Dr. Wilson (E. B., II., pp. 337-339) is known as the neolithic or new stone period, when man had learned to polish and greatly improve his chipped flints and other rude implements of stone. The advances made in this period gave not only simple common tools in considerable variety, and implements of war and the chase roughly fashioned, but also elaborately finished axes, hammerheads, cups, and vases. The imitative and artistic skill shown in drawings of animals incised on bone or stone, and carvings in bone and ivory, indicate not merely rude efforts of savage art, but some awakening of genius. There began also at this time the efforts of man to erect structures of stone, the simple unchiseled pillars, the cromlech or monumental circle of stones, the cairn or pile of stones, the chambered barrow or other structure of unchiseled stone for sepulchral use, and the weema or stone subterranean structures for dwellings: a rude architecture from which would grow the matured megalithic, or colossal stone, architecture of Egypt, at the very dawn of recorded history; obelisks, pyramids, labyrinths, and temples, which still remain among the wonders of the world (E. B., II., 338).

The use of metals characterized a third age of human advance, called the bronze age. Gold was first known and used, because readily found, easily worked, and attractive for ornament, of which many were made, and often of great beauty. But the metals dealt with after the discovery of the art of smelting ores, were tin and copper, by uniting which bronze was made (E. B., II., 339). To all appearance the change in Europe from stone to bronze was suddenly made, through either conquest or traffic making known the arts so early developed in Phoenicia and Babylonia and Egypt, and brought thence by way of Greece into Europe.

The use of iron, after the art of smelting ores had been mastered, characterizes a fourth or iron period (II., 340), and this proves to be the vestibule of authentic history.

In Britain, or England as we know it, there lived in succession several races of men whose characteristics remarkably exemplify the earliest steps of human progress.

The earliest are known as Palaeolithic, or Ancient Stone men, of two successive types—the Palaeolithic men of the River Drift, and the Cave-Dwelling Palaeolithic men. The first type, whose shelter seems to have been that of the river valleys, common to them and the wild beasts, were a race of stunted savages, who did not cultivate the ground but lived chiefly on the animals which they could kill and the fish they could take out of the rivers. Their age was one of extreme cold, unfavorable to vegetation, to tillage or agriculture, and to domestic animals. The wild animals, known by their bones found in the drift of river valleys, were wolves, bears, mammoths, woolly rhinoceroses, and others now extinct. What instruments or devices of capture, such as clubs, traps, etc., these hunter savages used, we have no means of knowing, but many cutting implements of very rude sort are found

pieces of flint stone sharpened by chipping, and thus made to serve as knives or other cutting tools. Thus one of man's earliest steps above the savage animal state was thus chipping of pieces of flint to make a cutting tool like a knife, or a pointed piercing tool. But this earliest jack-knife had no handle, and no tool with handle was yet known. The later Palaeolithic men made the advance or dwelling in caves and of fitting handles to their rude flint tools. They made arrows, harpoons, and javelins, and even awls and needles, as well as knives; and they took the very remarkable step of initiating fine art, or picture-making—executing outline representations on bone or stone surfaces, of the animals known to them, as the horse, the reindeer, and the mammoth, and with only a sharpened bit of flint to make the few vigorous scratches which show to our eyes what their eyes saw. In various parts of Europe vast rubbish heaps, composed of bones, oyster shells, and other refuse, show where these later Palaeolithic men lived. The bodies of their dead seem to have been thrown out on these heaps, showing that the idea of care for mortal remains had not yet sprung up. The Eskimos of the extreme north of America are very like these Cave-Dwelling Ancient Stone men, and may, therefore, be of the same race, but considerably advanced, as we now know them, through modern influences reaching them from the northwest of Europe by way of Iceland and Greenland.

THE MOTIONS OF THE EARTH.
The earth, which is computed to have a mass of 6,000 trillion tons weight, (E. B., II., p. 793), flies through space, in her orbit of 578,052,560 miles, at the rate of 1,582,584 miles in 24 hours; 65,941 miles per hour; 1,099.02 miles per minute; at 18,317 per second. This is 80 times faster than an ordinary cannon ball, or than sound, and 100 times faster than the quickest railway train can usually run. So accurate is the speed of the earth in its orbit that it is estimated to be only one hour in 16,000 years.

The earth also rotates, or spins round on its axis in 24 hours. To pursue its path round the sun, instead of straight ahead motion through space, requires swerving from a straight line, and towards the sun, only $\frac{1}{4}$ of an inch in a second, $\frac{7}{16}$ inches per minute, 37 $\frac{1}{2}$ feet, or 450 inches, in an hour, and 900 feet in 24 hours. The pull of the sun on the earth, if there is one, or the push of force driving the earth towards the sun, is very light compared with that which carries it on in inconceivable speed in its orbit.

Faraday, the greatest of electrical philosophers, strongly held the opinion that the motion towards the sun has an electrical cause. The present writer, in an elaborate unpublished essay of "New Light on Gravitation," has summed up the considerations which seem to warrant belief that one and the same electrical agency carries the earth forward in its orbit, causes it to turn on its axis every 24 hours, and makes it swerve towards the sun $\frac{1}{4}$ of an inch every second or 900 feet in 24 hours—only 900 feet to a forward movement of 1,582,584 miles. When Newton, to use Lord Kelvin's words, "first demonstrated the forces urging the planets towards the sun," he took no note of the other forces which urge it round in daily rotation, and urge it forward at such a terrific pace through space.

THE AGE OF THE EARTH.
One of the great overturnings of modern science has been that of the chronology of creation. Views that had some vitality less than a hundred years ago permitted no remote antiquity of man, no incalculable ages of geology; but these views have passed forever away, and elements of the problem of time past have been studied which make almost appalling the depth of the backward look. Darwinism has wrought here as everywhere else, and always for the best results. The unrestrained speculations of Mr. Darwin, and of extreme Darwinism after him, asserted the probability that more than three hundred millions of years have passed since the globe entered upon the next to the last of the five periods of the formation of its crust, but more moderate views are now accepted by the best authorities. Lord Kelvin Sir Wm. Thompson says: "When finally we consider underground temperature we find ourselves driven to the conclusion in every way, that the existing state of things on the earth, life on the earth, all geological history showing continuity of life, must be limited within some such period of past time as one hundred million years."—Self Culture.

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.

Come, now, show your appreciation by remitting your paper to the same person for three or four weeks.

Letter From Mrs. Longley.

A season of triumphal and utilitarian work in the cause of Spiritualism at this point has now drawn to a close. On Sunday, May 28th, J. Clegg Wright delivered two masterly addresses before the Berkely Hall Society, and spoke most acceptably and at length upon the use and beauty of Spiritualism at the Ladies' Aid memorial service on the afternoon of the same date, thus closing his own engagement and the Berkely Hall season at the same time. Other societies have suspended meetings for the Summer. The memorial observance of the Ladies' Aid on Sunday, May 28th, afternoon and evening, was a most entertaining and instructive service; and was participated in by Mr. Wright, Mrs. N. J. Willis, Mrs. M. A. Brown, Mrs. Waterhouse, J. B. Hatch, Sen., Mrs. Chandler, Mrs. Wildes, Mrs. Longley, C. W. Sullivan, the Longley Quartet, Miss Burnett, and others. The display of flags and floral emblems was very beautiful.

On Wednesday the Helping Hand Society observed Memorial Day with two delightful sessions. The flowers decorating platform and desk were exquisite and abundant. Fine talent and harmonious interchange of thought shed a lustre of beauty over the day. During the exercises, Boston may well be proud of her record in Spiritualism during the last year, it has done a noble work, and many hungry souls have been fed with the bread of life.

Just here allow me to mention the handsome sewing machine which Mrs. J. W. Wheeler, of Orange, Mass., presented the Veteran Spiritualists' Union to be sold on shares. As but about forty dollars have been collected on this machine which is valued at seventy-five dollars, the V. S. U. has voted to allow Mrs. C. L. Hatch to keep it in charge, and to collect shares on the same, until further notice. When the result is known the name of the fortunate one will be printed in the *Light of Truth* and *Banner of Light*.

I wonder how many of the readers of this paper are aware of the case of Mr. Wm. A. Sheldon who has been arrested in the State of Florida for holding a seance and practicing his mediumship without a license. At the seance mentioned, Mr. Sheldon charged no admission fee, those who felt inclined gave a contribution at the close of the meeting, and all present expressed themselves as highly pleased with the manifestations that had been given. But the gentleman has been arrested and he proposes to make a test case as to the rights of mediums. We bid him God-speed and the best of success. But Mr. Sheldon needs funds to keep him in this exile. He is a poor man, the Spiritualists who are standing by him in Florida are not wealthy, and they, too, are shunned and persecuted by the bigots, but they are doing all they can at this time. The V. S. U., whose headquarters are in Boston, on receiving an appeal for help in the case of Mr. Sheldon, immediately voted the sum of twenty-five dollars toward a fund for the defense of the arrested medium with expressions of assurance of further assistance at its hands. The Ladies' Aid has also contributed five dollars to the same object. It is hoped that other societies will do something to aid the persecuted Mr. Sheldon whose address is 716 Ocean Street, Jacksonville, Florida.

The Spiritualists of Boston—that is, some of them—have been trying to induce the State authorities to pass a bill which will allow the Spiritualists to incorporate to confer the right to solemnize marriage upon spiritual lecturers, but the guardians of public matters refuse, and as yet our Massachusetts State Spiritualist Society has been unable to get the bill introduced. We do not authorize our ministers to perform the marriage ceremony in this Commonwealth, though, I believe, the year is not far distant when this right will be conferred upon our State and other associations.

I have a question for some of our deep thinkers to answer. I would like to see an article upon it in the columns of the *Light of Truth*. It is concerning that instrument of occult communication called the "Ouija board." Why is it that in many instances the messages transmitted by Ouija are deceptive, and sometimes even malicious, when the sensitive person who holds the board and who is evidently the medium from whom power or force is drawn, by some invisible intelligence, by which the instrument is manipulated, is honest, candid, and in search of truth?

I have had dozens of letters from individuals in different parts of the country who have discovered their mediumship while holding Ouija, and who, for a time, had received lengthy and trustworthy messages purporting to come from their loved spirit friends through its agency. After a while the character of the communications—while still purporting to be from some wise and good spirit—changed and deceptive, misleading, and mischievous statements were made instead. The instances of this sort have been so repeated that I would hesitate long before advising any one to experiment with such an instrument for the development of mediumship. Very likely, however, there are many sensitives who are receiving help in their medial unfoldment, and satisfactory evidences of spirit power through the "talking board" and planchette. It is those who are annoyed and deceived that I hear from, and who are in search of light. My own guides generally have some special word of advice to give the victim, and what they find in the case of one, is not what is presented by another, hence they say, each case must have its own consideration and advice that one set of rules or explanations will not apply to all.

However, the subject has been one of considerable thought to me, and I have wondered if Mr. Bach, whose clear light on the subject of "obsession" has done so much to make that question less obscure, or Mr. Dawbarn, whose theories and elucidations of vibratory force are doing so much to drive away the mists from fogged minds, could not enlighten us upon the mysteries and the pranks of "Ouija." Perhaps an article from the pens of both of these gentlemen, from their own standpoint of occult lore, would be of service to the public on this point.

By the way, the little booklet of Mr. Bach on Mediumship, is a gem. A work of value alike to novice and adept in the study and exercise of psychical powers. It is worth double its price of "a quarter"—as we say in the East, or "five bits," as they say in California. It should be found in every home.

But to return to the fantastic tricks of "Ouija." Within six weeks I have sat for two persons, strangers to me and to each other, one a lady, the other a gentleman, both good mediums. The Ouija board discourses fluently or rapidly for them; gives them wonderful statements and prophecies, some of which are proved correct, others woefully and wilfully false. The false statements are in the ascendancy. These are two cases of a number I could mention. I advise my sitters to treat the board as they would annoying or deceptive human beings, and refuse to deal with it; for I believe we have the same right to demand honor and fair dealing from our spirit visitants as we have from our mortal associates.

Of course I know that environment, association, and personal habits, thoughts, or conditions of the medium may have much to do with the character of the communications he receives from the invisible world, but apart from these, is there some law in operation that produces the state of affairs I refer to in connection with the instrument used, of which we are as yet ignorant?

Let me close these lines with an extract from a recent, personal letter from my friend, Charles Dawbarn; it is in reply to a question of mine in a former issue, concerning the cause of nonsensical and fragmentary dreams, which can not be traced to such pre-disposing causes, as a disordered digestion or debilitated nerve structure. The extract reads as follows:

"You ask as to the effect of this law of vibrations upon dreams. Just remember that every thought or exhibition of will-power is through vibrations, and you have the key to the problem. Recall that every thought is recorded in such a vibration, which has only to be repeated when the thought springs back into objective reality. But it takes an exact length of time to vibrate a thought, and it will take the same time for a repetition. And it is by conscious or unconscious will-power that the vibration is held for the requisite time. In sleep you have relinquished the use of will. The processes of life are still active. The machine runs, but the engineer is off duty. Life is expressed by vibration. But for the lack of the will-power that holds it to a definite time, you have just a hash. A piece of one thought followed by a piece of another in a grotesque medley that we call dream. Whenever you have sense in a dream there is a will somewhere at the helm. And when it is nonsense the pilot is not on deck. The disordered stomach may or may not be a factor in furnishing the hashed-up past. Now, young lady, submit that to Father Pierpont, and see if he does not immediately endorse it."

Which I did, and the good spirit accepted Mr. Dawbarn's ideas with such readiness, I knew he must be in hearty accord with them. Thinking that others would be interested in it, I have quoted them here, with which I close this letter, by expressing loving greetings to all our friends.

M. T. LONGLEY.
Boston, Mass.

Phenomena in New York City.

On the 23d ult. it was my good fortune to be present at Mrs. Aber's circle. The manifestations were so marked that we think even to read of it would be a treat. As for myself I am significantly unfortunate. I have attended hundreds of circles and never saw any fraud, while others see it here, there, on all sides.

The cabinet was formed by the use of an alcove off the back parlor, the curtain spanning the archway—no ingress was possible to mortals, unless they opened the hall door and emitted a flood of light, and, even then, we were so closely seated that no one could have done so without great disturbance. Under these satisfactory precautions the manifestations were superb and abundant. Many robed in white came out before the medium went near the cabinet. For children, two, three and four at a time, and for music, this circle was remarkable. The little folks, three at a time, stood together and sang to our heart's delight. Then two ladies sang a duet, spirit words and music, that would have charmed a man without any soul. Then we had a trio, soprano, alto and basso, clear and sweet as few mortals are ever permitted to hear. Two ladies called me to the aperture where they stood without veils and we held sweet converse; the halo of sick people asked after and advice given with a tender sympathy and solicitude, that was like healing balm to the troubled heart. Some spirits, particularly Hypatia, visited us in luminated robes of splendor; the wisdom, the mastery of spirit Hypatia, I am utterly unable to depict. I think we all felt like Peter on Pisgass top, it is good to be here and let us commemorate the occasion too beautiful to be put aside and forgotten.

C. F. SHORT.

"In Higher Realms," and its predecessor, "Spirit Life," are two excellent stories combined in one book of 240 pages, at the nominal price of 25 cents. It begins with a mortal's transition, and carries the reader through a series of experiences that are exceedingly interesting, besides giving a digest of the spiritual science and philosophy in the course of the narrative. As we have printed an extra large edition, to reduce its retail price, and are desirous of having them go out as missionaries, we will send a copy of the book and one month's subscription to the *Light of Truth* for 25 cents to any one address.

Philosophy and Facts.

To the Editor of *Light of Truth*.

JESUS, THE CHRIST-PRINCIPLE, AND SPIRITUALISM.

An Essay on the Origin of the Messiah, the Christ-Idea and Christianity.

By Wm. Emmette Coleman.

JESUS, THE CHRIST.

The title of Christ was applied to Jesus of Nazareth because he was supposed to be the Jewish Messiah. Messiah is an Anglicized form of the Greek word *Messias*; *Messias* is a corruption of the Hebrew *Moshiakh*, *Ha Moshiakh* means, in Hebrew, "the anointed"—that is, of Yahveh. *Yahveh* is the more correct pronunciation of the name of the Hebrew God, commonly called *Jehovah*. The Greek form *Messias* is found in only two passages in the New Testament, John I, 41; IV, 25. The early Christians, speaking and writing Greek, generally used *Christos*, instead of *Messias*, in designating their Lord and Master by his official title. *Christos* in Greek signifies "the anointed"; being the Greek equivalent of the Hebrew *Moshiakh*. It is unknown who first designated Jesus in Greek as *Christos* rather than as *Messias*. Perhaps Paul, the first expounder of the Messiahship of Jesus to the Gentiles, may have introduced the term *Christos* among them. In his epistles he calls Jesus *Christos*, not *Messias*. Christ becomes *Christus* in Latin, and *Christ* in English.

THE MESSIAH.

The origin of the Messianic expectation of Israel lay in the fact that the Hebrews regarded themselves as the chosen people of God—Yahveh. In the Old Testament the term *Moshiakh* is applied to the Israelitish kings, and is usually translated in the English version by the word "anointed." I, Samuel xii, 3, 5, etc. Saul, the first king, is the first one called the *Moshiakh*—*Moshiakh anap*, the anointed chief. In later times, even Cyrus, the Persian king, who released the Jews from captivity, was styled by the second or Deutero—Isaiah as the Lord's Messiah. (Isaiah xiv, 1.)

THE MESSIAH-KING.

After the overthrow of the northern kingdom of Israel, or Samaria, at the hands of the Assyrian hosts, there arose in the Hebrew mind the conception of a personal deliverer, a descendant of David (David having been their most illustrious prince), who should be raised up by Yahveh to restore the ancient glories of David's time and reunite the now disrupted kingdom. This deliverer was called the *Messiah*; and under his sway the Jewish people were to be supreme over all nations, the ruler and judge of the world, and was to inaugurate an era of perpetual peace and happiness in all the earth.

THE MESSIAHIC EXPECTATION.

The Messianic hope passed through many phases during the fluctuating fortunes of the Jewish people, from the time of the captivity to the days of Herod the Great. Sometimes the conception of a personal Messiah became weakened, the idea becoming paramount that the whole nation collectively purified and redeemed, the chosen race would fill the role of the expected Messiah, the anointed of Yahveh. In the troublous times of Herod, however, the hope of a personal Messiah revived; and when Jesus of Nazareth appeared in Galilee, the Messianic hope was ripe among the people. The advent of the Messiah was in popular parlance, called the coming of the "kingdom of heaven"—the term "kingdom of heaven," or "kingdom of God," being synonymous with the reign of the Messiah over Israel.

JESUS, THE MESSIAH.

John the Baptist, and other zealots in the first century, began to preach the speedy coming of the kingdom of heaven, urging personal righteousness as a preparation for its advent. Jesus was attracted to John, and was baptized as one of his disciples; and after John's imprisonment he took up the work of John, repeating John's command, "Repent, for the kingdom of heaven is at hand." It is evident that, in the beginning of Jesus' ministry, he had no thought that he himself was to be the coming Messiah; but, toward the latter part of his ministrations, the idea dawned upon him that he of all living Hebrews was the better fitted for the Messiahship, in which opinion he was confirmed by his enthusiastic followers, headed by the impulsive Peter, (Matt. xvi, 13-16); and, proclaiming himself the Messiah, he thereby speedily lost his life. The Messiah was to be King of the Jews; he was to deliver Israel from foreign oppression and bondage, to revive the glories of the ancient monarchy, and to set up, at Jerusalem, a heavenly kingdom, in which all righteous Israelites of former generations, by being resurrected from the dead, should dwell forever. When Jesus was hailed as King of the Jews by the multitude, at the time of his triumphant entry into Jerusalem, he brought himself into conflict with the Roman authorities; and in a few days thereafter he was executed for insurrection or sedition. The Messiahship had both a political and a theological significance; the Messiah was to be a heavenly ruler on earth, the vicegerent of God, to reign in Jerusalem, primarily over the Jews and eventually over all nations as King and Lord. This is what Jesus claimed to be; but he was rejected as such by his countrymen, and through their efforts his death was hastened—and if reliance can be placed upon the record, the last words of Jesus indicated that he died in despair and disappointment. (Matt. xxvii, 46.)

THE CHRIST PURELY JEWISH.

The title Messiah or Christ, applied to Jesus by himself and his early followers, denoted simply and exclusively that he was the temporal and spiritual ruler of the Jews. It had no reference to the Gentile world, save that it was held that the Jews, under rule of the Messiah, would rule all other nations—that all the world would submit to the sway of their Messiah—King in Jerusalem. The Christ idea is wholly Jewish; and that it had this significance in the mind of Jesus is evident by his com-

mand to his disciples, when he sent them forth to preach the speedy coming of the Messiah: "Go not unto the way of the Gentiles, and into any city of the Samaritians enter ye not. But go rather to the lost sheep of the house of Israel." And again Jesus said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. x, 5; xv, 24.) After the death of Jesus the twelve apostles continued strict Jews in all things, and required all converts to faith in Jesus as the Messiah to conform to the whole Mosaic law. The only difference between them and the other Jews was that, in addition to their Messiahism, they had belief in Jesus as the Jewish Messiah, and in his speedy reappearance on earth to set up his Messianic kingdom at Jerusalem. Paul was the first who declared that the sacrifice of Jesus on the cross abrogated the Mosaic law, admitting all Gentiles to the Christian fold upon the simple condition of faith in Jesus as the Christ. For this action of Paul the other apostles denounced him severely, and they all they could to thwart his efforts to liberalize Christianity. Christianity in their minds was merely the old Judaism with the Messiahship of Jesus superadded thereto.

THE CHRIST-IDEA OR PRINCIPLE.

What, then, is the true, original Christ-idea or Christ-principle? Simply this: Christ is equivalent to Messiah, and Messiah is the title of the temporal and spiritual ruler of the Jews—an earthly potentate, based upon a vague dream and hope of the Jews, never yet realized and that never can be. Historically and etymologically, the Christ-principle has no connection with the principle of love, or charity, or fraternity, with which it is sometimes associated. It is purely politico-theocratic, and aside from the Jewish notion it is devoid of meaning. Viewed in the light of these facts, and no well-informed, truthful person can deny them, it is incorrect to speak of the Christ-principle as being synonymous with love or beneficence, or as being the corner-stone of Spiritualism. Think of it! The King of the Jews the corner-stone of Spiritualism!

WHO ARE THE CHRISTIANS?

A Christian, in the only true sense, is one who accepts Jesus as the Christ, the Messiah, the King of the Jews. Jesus claimed to be the King of the Jews, and for so claiming was crucified. The apostles regarded him as King of the Jews; and Luke tells us (xxiv, 21) that after his death the apostles said that they had "trusted that it had been he which should have redeemed Israel"—an exclusively Jewish conception we see. The angel is said to have told Mary, before the birth of Jesus, that "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." (Luke I, 32-33.) The wise men from the East hailed him as King of the Jews. (Matt. ii, 2.) Jesus claimed to be King of the Jews before Pilate (Matt. xxvii, 11); and the superscription over his cross was, "The King of the Jews." Yet Jesus never was King of the Jews in any sense, temporal or spiritual; he never reigned over Israel, as the disciples hoped; he never sat on the throne of David; he never reigned over the house of Jacob. Jesus promised his twelve disciples, including Judas, that they should sit on twelve thrones, judging the twelve tribes of Israel, another purely Jewish conception (Matt. xix, 28); but his promise was never fulfilled and never will be. Jesus, no doubt, was honest in asserting himself to be the Messiah, the King of the Jews, but he was sadly mistaken; and an untimely death ended his ambitious hopes, as in other cases of honest, misguided enthusiasts.

No one then is really and truly a Christian who does not believe that Jesus was the King of the Jews, the destined Messiah of the Holy Nation, aside from and exclusive of all other or Gentile nations. The apostles and early Christians were true Christians, for they believed in and expected the speedy coming of their Lord Jesus to establish his Messianic Kingdom at Jerusalem. That idea has long since been abandoned; and, in the light of the above undeniable facts, it is meaningless to talk of Christian Spiritualism or Christian Spiritualists. Strictly speaking, there can be no such thing as a Christian Spiritualist; there can be none, except by attaching meanings to the words Christ and Christian wholly illegitimate and foundationless, and expression of ideas totally unknown to the mind of Jesus. In truth, Jesus never heard of the word Christian, no such term having been used during his lifetime; and he never dreamed of founding a new religion to supersede Judaism, to be based upon his Messianic title and in a foreign tongue, (Greek), of which in all probability Jesus knew nothing. Jesus was not a Christian in any modern acceptance of the term; he was a Jewish theologico-moral reformer, anxious to establish a better system of morals than then obtained in Judea and Galilee, and who was so far self-deceived as to imagine himself the long-expected Messiah of his people, Israel.

San Francisco, Cal.

Ghostly Music for the Dead.

At Chesterfield Ind., recently the 16-year old child of Mr. and Mrs. Isaac Cupmins was buried. The home was within a few yards of the great Indiana Spiritualist camp-grounds, where the Indiana Association meets once a year. Friends and relatives gathered at the house to attend the funeral. The corpse was at the length placed in the hearse, and the procession started for the cemetery. As they left the house the organ on which the young man had learned to play and spent a great deal of his time in life, began to play, and continued doing so until the funeral procession had reached the next corner. It was his favorite piece, and it mystified the friends greatly, as no one was left in the house except the housekeeper, and she could not play. The populace of Chesterfield is made up almost entirely of Spiritualists, and they do not hesitate to say that the music was played by spirit hands.—*Indianapolis Sentinel*.

Here is where we can pull together to advance Spiritualism. A 240-page book and the *Light of Truth* sent one month for 25 cents. Show your appreciation of our efforts to publish good books at popular prices.

A PAGE OF EXPERIENCE

Regarding the Opportunities and Responsibilities of Modern Spiritualism.

A VALUABLE LESSON.

Dangers that Sensitive Mediums are Subjected To.

PAUL AVENEL.

Current literature teems with its beautiful science and philosophy are its hallmarks; poetry and religion exalt it; nature proclaims its truth, and from every soul rises a prayer for the blessings it bestows. It is destined to evangelize the world by introducing the light of truth into schools of falsehood; dogmas and creeds are rent under its influence and individuals are elevated to a plane of reason. The shackles of superstition and ignorance fall from human minds where the benign freedom of Spiritualism is taught; errors fall assumed when its all pervading light dispels the darkness in which they live and the divine light of God is revealed in the universal brotherhood of man. No tribute can overestimate its inherent nobility of purpose nor exaggerate its power to revolutionize the world. It is at once the mightiest issue confronting the nineteenth century and its greatest danger. Reforms always encounter obstacles and the magnitude of the enterprise is the just estimate of the resistance. My object in writing this article is to disclose some of the pitfalls which lie in the path of every individual who enters the arena of psychic research. As a student I speak from personal experience and my statements carry a force of conviction which could be obtained in no other way. I am qualified by long and painful investigation to vouch for the truth of what I shall say in regard to the dangers which assail, in some degree, all neophytes.

When in middle life Spiritualism first dawned upon my mind, it found me an eager student. Twenty years in the circumscribed environment of a Church had created a hunger of soul which was consuming me. I clutched at the new light as drowning men clutch at straws with all the intensity of desperation; and recognizing a soul-satisfying religion, I surrendered my creed and entered at once into the arena of spiritual truth. The impulse which obeyed is the impulse that rises in every heart when the clouds are first dispelled, and just here a word of caution should be given. The impulse is natural and right; it is the soul's recognition of eternal law and can be manifested only in this way. The mistake lies in total immediate surrender. Prudence should characterize the first steps of every novice, and whenever it is possible, advice should be obtained from some enlightened and experienced psychic. Had I been protected in such a manner I would have escaped a serious and prolonged illness; as it was I sacrificed an entire year to the ardent love for spiritual truth which seized my heart; to-day I am weaker and less progressive than I should have been.

My struggles have cost unnecessary suffering. In behalf of those who are seeking the light I suggest the utmost vigilance at this stage of the investigation. Spiritualism is opposed to all dogmatic legislation, whereas the Church is a State, and as a liberal reform it creates antagonism. The efforts of ecclesiastical bodies to defeat its progress are too well appreciated to require mention; and political organizations, for similar reasons, endeavor to subvert its philanthropic purposes.

No order or society can entertain the humanitarian principles of Spiritualism and be conservative in its policy; freedom of opinion is fundamental law and only by generous concession of this privilege can the integrity of spiritual truth be maintained.

Understanding this primary teaching and adhering to the duty implied by judging always for one's self, will save much confusion of thought and so strengthen the mental faculties that sound reasoning will soon be established. Here also I have fallen into error. Believing too readily whatever emanated from the psychic world and yielding compliance to the desires of the decarnate to converse. To possess the psychic qualities entails serious responsibility. The powers are comparative and rare; they enable spirits to communicate their thoughts to mortals, although the psychic senses are inherent in every individual as a part of his or her spirit entity. When cultivated facilities are discovered in mortals, the spirits who hover upon the earth plane are eager to avail themselves of the opportunity thus provided and unless great watchfulness is exercised we fall ready prey to these undeveloped intelligences. In all communion the motive should be to learn eternal truth; self-interest, selfishness, vanity, conceit, or egotism of any other form will attract unscrupulous spirits whose pleasure will be to cater to such weakness. To be noble minded is the first requisite to honorate mediumship, and a careful study of self should accompany all psychic research.

In every phase of society mediums exist through whom the truth must find its way to the public mind, and naturally it will be tinged with the characteristics of these individuals. For this reason it is of paramount importance that mediums be pure and upright. A worthy man or woman will teach truth with less adulteration than one who is unprincipled. A scholar will present no gross corruptions of speech, and a refined sensitive, delicately organized, will become a more accurate mouth-piece for divine revelation than one in whom carnal appetites prevail. Yet from all classes the spiritual truth is proclaimed, and upon its immaculate garments the stains of illiteracy and vice are sometimes seen, but the ultimate is sure and no barrier can resist its onward march.

Having thus prescribed caution and self-study I lead the student into broader fields of investigation where his motives will determine his success or failure. As he rules his own nature into harmony with right living so will his faculties be developed. At this point of progress greater dangers beset the inquiring mind and the devices of strategy must be encountered.

As upon earth Spiritualism has its opponents, so in spirit life the great philosophy has its adversaries who use every artifice and endeavor to thwart its aims. These enemies are the former advocates of creeds and dogmas who still adhere to their old ideas, who love power and authority, and persecute, now as then, all who differ from them in opinion.

This is the crucial period in the experience of every psychic who aspires above the plane of physical phenomena, and here are his purposes tested. To combat these hostile influences commands the unwavering loyalty of every faculty. Heart, mind, and soul must be unanimous in maintaining rectitude of life; every wavering of will is a weapon in the hands of the cunning foe who watch continually for opportunities to undermine the truth; every yielding to doubt is a pretext for their interference, and every concession on our part, to their instruction, will result in the inculcation of falsehood. They are wary and scholarly, bland and insinuating, and by every art seek to gain ascendancy over the medium's mind. Their learning serves them well, and is the greatest shield to their treachery.

According to the value of a medium as a teacher of the divine truth is the severity of his persecution. The qualities which render him useful to proclaim profound thought invite the subtlest order of attack. His mind dwells upon high themes, and the most learned of the enemy's host are delegated to usurp his control. By clever machinations they gain his ear, and in flawless phraseology address his intellect. Their teaching is eloquent; appears logical, and appeals to reason. Their manner is affable, and, until thwarted in purpose, continues so. What they teach are the cold philosophies which have blighted divine love in religions of the past, and such scientific truths as do not impinge upon their accepted faith. Just here is the student's character sure to assert itself. If he is ambitious to exercise power and create a reputation which will attract public attention, he will probably fall into the snare thus laid and become a tool in the hands of conspiracy to assail the very heart of spiritual truth. Unconsciously, by gentle gradations, will he be led till he revolts against the divine revelation which first won his love; and finally, he will be forced either to denounce Spiritualism before the world or renounce all claim to spiritual faith and end his days as a cynic or infidel.

This picture is shocking to contemplate to those enthused with the ideal beauty of spiritual truth, but it is nevertheless a true picture of one of the possibilities confronting the ambitious psychic. Here also experience lends force to my words, and in the alternative above described, the reader sees a result I narrowly escaped. Nothing has been overdrawn, and nothing but the bare outline of facts presented. The most powerful adversary to Spiritualism is, perhaps, the well-known and anciently established order of Jesuits. They are adherents of the Roman Catholic Church loyal to their vows of fidelity and still defend her interests. From this hostile influence that most of my suffering and conflict have arisen, and therefore I am justifiable in lifting my voice against their methods.

The crisis has been safely passed and fluctuations of opinion have produced that stability which enables me to estimate the dangers encountered, and to warn others who are entering the arena of effort.

If, on the contrary, the student desires to become a reformer of purest type, a humanitarian and philanthropist; if his object is to benefit mankind and aid in the betterment of the world; if he is willing to ignore self-interest and follow the highest ideal of divine love, he will choose the less ostentatious course and cultivate his mind by aid of the occult forces which ally themselves to the cause of truth. No sincere investigator is ever deserted to the foe, but as surely as God reigns, every earnest effort reaps its reward, and that enlightenment which is the noblest acquirement, will crown persistent endeavor.

To become a psychic of ability involves much beside acquiescence in the instructions of competent decarnate intelligences. It necessitates a methodic study of nature's laws and a simple, natural life. To be sensitive in the loftiest sense one must become attuned to the ethereal harmonies of the universe. Sunshine exerts a healthful, and darkness a baneful effect. Live in the light and air, breathe oxygen, eat plain, wholesome food; curb every passion and cultivate a tranquil disposition; be honest to the letter of the law and exalt every duty by discharging it faithfully. If these maxims appear commonplace, remember that health is the fundamental essential to success in any field, and begin psychic research upon a secure foundation. The sacrifice of personal pleasure will be amply compensated, and an influx of inspiration will ennoble your mind. The limit is nowhere, imagination can not conceive the magnitude of knowledge which invites the patient investigator; revelations become perfectly natural occurrences; occult laws are clearly understood and the unknown merges continually into the known until the whole creation is seen under a new light. As enlightenment continues, the errors of conventionalism are entirely lost; a gradual liberty supplants the time-honored custom of regulating thought; all boundaries are removed from the mind, and fearlessly the intellect may search for truth.

We had 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.

THEORY OF INVOLUTION.

Some Mistaken and Misapplied Ideas Held by Many Regarding It.

PROF. W. M. LOCKWOOD.

In one of the February or March numbers of the *Light of Truth* we read an interesting article by Wm. Emmette Coleman, referring to involution as the basis of evolution, and complimentary of analogous views held by Dr. Peebles upon this postulate. We were too busy at the time in the arrangement of "The Molecular Hypothesis of Nature," to add our mite in a counter-consideration of this ideal, and so with permission of the courteous management and publishers of the *Light of Truth* we will present our contribution at this late date.

This we do, not in any dogmatic spirit, but rather with a feeling of fraternal reciprocity, believing that truth has many advocates, among which none are more generally respected than the friends above mentioned. We have more desire to extend and amplify the logical application and meaning of these terms, than to refute what has been written by these friends and others, we venture into the arena of discussion. There are few terms so meagerly understood by the public mind, and so carelessly applied, as those of "evolution" and "involution." These terms have both a mathematical as well as a cosmic application, and as used in algebraical or arithmetical formulae, are the antithesis of each other; and as frequently employed in a cosmic sense, convey to the average reader erroneous views; inconsistent with their mathematical meaning, and untenable in the light of the reciprocal relations comprising nature's formula of progression.

To enable our readers to understand the terms as employed in algebraical formulae, we will illustrate how they are applied to principles of mathematics. Involution, in this sense, means the raising of any number to any power. Thus, 5 raised to its 2d power is 5x5 or 25. Six raised to its 3d power is 6x6x6 or 216. Conversely, evolution means the "extraction of any root of a number, or what number when raised to a certain power will give a certain "known number," for example, the square root of 49 is 7. The square root of 100 is 10. So it will be seen that involution and evolution as mathematical terms, "like multiplication and division, differ in the extent of their application; the former, or direct operation can always be completed, while the latter fails to express the result with perfect accuracy."

Now it is a strange commentary on the use of words in associated ideas, that very many of our writers apply a pre-supposed mathematical idea of involution, to evolutionary processes of nature; since it seems to be an accepted postulate with them that "what is evolved must first be involved." For instance, very many people would think that 5 raised to its third power, or 5³ which equals 125, is an expression of mathematical evolution, because this idea seems to be consistent with their postulate that "what is evolved, must first be involved." Hence they argue that 125 is evolved from 5³ or raising it to its third power, whereas, our mathematicians will maintain that this progression is not "evolution," but "involution."

To illustrate how untenable the postulate of "what is evolved must first be involved," is, as an axiom of natural development, we will relate some experiments and note some data that have come under our personal observation. We once planted together in the same hill, watermelon and early Fall squash seeds. Each came up and developed the usual physiological character of squash and watermelon vine, and intertwined in a very embracing and neighborly way. The respective vines blossomed freely and we were pleased to note the rapid growth of what seemed to be fine watermelons, but no squashes appeared. As the melons increased in size we noticed the rind was coarse and full of indurated blisters. After a time we cut one of them open; and found to our surprise a peculiar development, being neither watermelon or squash; and possessing a flat acrid taste and the most being spongy and pithy in structure, and coarse in character. A chance hill of the watermelons from seed cut of the same package as that planted with the squash, yielded fine melons; suggesting that some potency of reciprocal quality existed in squash and watermelon to differentiate the character of each. As we had never before seen a freak of this kind, and would have supposed from the divergence in the physiological structure of the vines and their respective fruit, that no such interblending was possible, we have concluded that, strictly speaking, what our friends would suppose to be "involved" in the melon and squash seed, was not "evolved" in this development; but that each was acted upon by the life energy of the other, and this force was sufficiently reciprocal, to change the entire quality and character of their fruitage. A number of years ago, a friend with whom we lived had a favorite hen, which answered to the name of "Bid." Bid, in common with her kind, developed maternal instincts and intentions, and was given in charge of thirteen eggs of choice species. The nest was in an old box up on the ground sill of the barn; and it was not noticed until several days after that the lightning rod of the barn came down and entered the ground immediately behind Bid's nest. She had nursed and cherished her expectations sixteen or eighteen days, when there occurred one of those terrific electrical storms incident to Wisconsin. The lightning rod was struck, and the ground torn up where it entered the earth, even the boards were scorched that were near the rod. Bid was not thought of, until at the breakfast table, where the intensity of the storm was being discussed. We immediately went to her headquarters and found her so paralyzed that she did not pick at us as usual when her presence was invaded. Her legs were drawn up close to the body. She seemed stiff but warm, and life was manifest more by her constant winking than by any other outward expression.

We took her up and placed her on the barn-sill, while with a pencil we marked the first five eggs nearest the rod with a cross, and the next row with a figure 1. Bid was placed back in charge, and in forty-eight hours was seemingly as smart as ever. A few days later little "peeps" from under Bid indicated that her "expectations" were being realized, and were beginning to talk back to her maternally cluck. We watched very carefully the development, and found that the first five eggs nearest the lightning rod, when the storm occurred—those marked with a cross—contained dead chickens. Those with the figure 1 on, had chickens with one white wing or a large patch of white feathers on the back or side, being undoubtedly the result of the close proximity to the electrical discharge during the storm. As we have often read the theories of the involutionists, we have wondered if they would claim that the partially developed and lifeless chicks as well as the white wings and patches of white feathers "were involved" in the fecundating principle of Bid's eggs?

In the Fall of 1896 we were at Jamestown, N. Y. The valorous retreat of the Union army at the battle of Ball's Run had become partially a thing of the past to the public mind, and graver and more serious emergencies of the national contest, were the prevailing topics of the day. A soldier, who, in the front ranks of the Ball's Run engagement had received a severe wound in that part of the spinal anatomy known as the Brachial plexus, was relieved from duty and stopping with friends in that historic city. The wound had so disfigured him that he was an object of curiosity and sympathy. A lady, who was in that delicate and sensitive condition of "progressive maternity" evoking sympathetic states, happening to step upon the pavement where the wounded soldier was giving an account of his misfortunes and of an ugly scar on his back, came in close contact with him, and seemed held to the spot by the soldier's narrative. Although advised by friends to come away, the recital of the defeat and of the soldier's personal wounds and their result, had for her the influence of a hypnotist. It was to the lady an hour of misdirected sympathy, and to the unborn child a disaster as serious to its life as the wounds of the soldier were to him. At birth the child had the same expression of spinal deformity belonging to the wounded soldier, including the scar on the back.

To what extent this deformity and scar were "involved" in the preceding spermatozoon from which the child developed, is a question which, like the re-incarnation theory, will elude scientific analysis for ages to come, particularly if we hold to the misconceived postulate, that "what is evolved must first be involved."

But we expect that some of our friends will rise at this point and ask us if the fecundating pollen which differentiated our watermelons was not involved in its evolution? And if the electrical energy which made white wings and patches of white feathers, was not involved in the development of the chick? No, gentlemen! not in the original germ. It was a later expression of molecular reciprocity in the phenomenon of the melon development and of electric receptivity in the contents of the egg during the process of incubation. We must not forget that this energy which promoted white wings and feathers in the partially developed chick, was strong enough in its action upon those developments nearest the current to so change the structure as to render it incapable of continuing the evolution of chick life.

This impact of electrical energy was not in the original ovum or its germ, but a molecular change during the process of chick evolution, promoted by the environments of the electrical storm. We fully believe that a thorough investigation of the reciprocal reactions incident to all forms of development, will modify very largely the prevailing idea that some single essence or energy is alone involved in nature's formulas of development, and, perhaps, the strongest evidence of the error of this ancestral theory, is found in the even varying types of cosmic existence from molecule and monad to man.

Phenomena in Springfield, Ohio.

Through your genial representative, H. M. Robinson, we were introduced to C. E. Winans, and after earnest endeavors he was prevailed upon to visit us, and the past ten days has been a wonderful love feast to every true Spiritualist of our city who has been able to attend one of Mr. Winans' seances. During his stay we had four materializing and one light seance, all of which surpassing any thing we have ever witnessed. Wednesday evening, May 22d, was a wonderful manifestation of spirit phenomena. Thirty-eight forms materialized, some of them appearing three and four times, and all excepting two ancient spirits recognized and conversed as in earth life. One spirit, a dear friend of the medium's host, walked around the room shaking hands with every member of the circle, smiling and exchanging remarks, after ten minutes dematerialized two feet from the cabinet. Colored spirits also came and were recognized, and the medium's wonderful control, Jennie Burnett, made lace for the audience in the middle of the room, five feet from the cabinet, and passed around for all to examine. The fragrance of the room was of a sweet, spicy odor, foreign to any odor known to chemists. The light circle given was highly satisfactory; persons receiving pictures, flowers, and written communications in natural hand-writings. In fact, Mr. C. E. Winans has done the cause good and has converted many honest skeptics. He has won the esteem of all who met him, and the love of every true Spiritualist, and nothing follows him but best wishes for him and his good band, and we are truly sorry to say he failed to find us unorganized and inharmonious elements prevailing.

Napoleon said that one hostile newspaper, circulating in a community is more to be dreaded than two hundred and fifty bayonets. Thus one friendly newspaper or book to a cause circulating in a town must have resisting influence sufficiently powerful to oppose the logic of two hundred and fifty enemies. "In Higher Realms" with one month's subscription sent to one address for twenty-five cents, thus giving our readers everywhere a chance to strengthen their environments by a mere mite. Try the tonic and note the wonderful results in a few weeks time.

SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

MRS. M. T. LONGLEY, Medium.

We have a number of mediums employed for this department who are at stated seasons for the purpose of answering questions for our readers, and have been doing so for many years. In June, as in the past, we will have a special session for the purpose of answering questions for our readers, and have been doing so for many years. In June, as in the past, we will have a special session for the purpose of answering questions for our readers, and have been doing so for many years.

Report of Seance.

Questions and Answers.

QUEST.—B. F. C., Belvidere, N. J. What is truth?

ANS.—That which can not be controverted nor overturned. It concludes more than what is capable of demonstration according to known law, as there is much in the universe that can not be positively demonstrated according to man's present knowledge; as there is yet much of ignorance concerning the laws of being, and until this ignorance is dispelled by the wisdom of progressive centuries will the verities now hidden from human understanding be revealed. Lexicographers tell us that truth is "conformity to rule," that it is "that which is a reality," etc. Truth, *per se*, according to our judgment, is the living principle of the universe manifesting its power and beauty in multiplicity of ways, through a multiplicity of laws. When finite man can interpret and explain truth in its fulness and entirety he will cease to be a finite, and will become an infinite being. When one can define truth in its largeness he will be able to define God himself.

QUEST.—B. F. C. Has the spirit world a "Bible," a holy book, "God's infallible word?"

ANS.—No; the spirit world has no such book. It has many works of intellectual and spiritual beauty, the productions of elevated and wise minds. The laws of these works is of the highest order, breathing grand truths to the studious mind that ponders upon them. These truths may be in moral ethics, or of scientific thought and discovery. They may relate to the reformatory questions or grand movements. They may be the outgrowth of great learning or of acquired wisdom, and they may be received as authority upon the questions and the subjects they discuss. But none of these works are received as a bible or holy work, nor considered infallible. They are all products of finite, fallible human beings, and so regarded, while their value is understood. As the work of an eminent jurist or physician may be considered by the members of the profession as an authority upon its subject matter, and yet not be considered as the work of an infallible or infinite mind, from which it would be impossible to advance, so the mental productions of great minds in the spirit world, while valued for their real merit, are not worshipped as emanating from an infallible source.

QUEST.—B. F. C. What is love in spirit? Does it not mean useful work?

ANS.—Love is the expression of the spiritual nature in reaching out to and blending with the spiritual harmonies of other lives. True love, in spirit, does not partake of selfish monopoly. It does not exact recognition or even return; but true love, being of its own inherent qualities of harmony and purity. The highest manifestation of love in the spirit world is useful labor for humanity. Works that are full of a noble purpose and grand resolve that look to the advancement of other lives, in the doing of which personalities are forgotten, and self is merged in thought for the world's good, give evidence that the soul of love actuates and inspires them. The true lover, in the higher realms, does not sit down to admire the object of his affection, but he bestirs himself to develop the best that is within him, that he may show, in good works, that he is worthy of love, and his gratitude for it. To unfold his best powers he must be diligent, not dwelling upon self, but reaching out from self towards the larger circle of human brotherhood, and giving of his influence and helpfulness to make the world happier by his aid. Love that reaches out in blessing to others is never lost; its power carries manifold strength with it to divers lives; its magnetic rays are as the rays of the sun, invigorating and illuminating. There is no unrequited love in the true spirit life; love there wins its own reward by laboring always for the highest good.

QUEST.—T. Lorain, Green Valley, Cal. Being inclined to believe in a fourth dimension of space, though unable to grasp it, I would ask what light can be given on it?

ANS.—Very little, especially to the mind unaccustomed to deal with scientific axioms and modes of thought. As man is familiar with but three dimensions in space—and as a fourth eludes the physical senses because it partakes of the spiritual realm—he gropes in bewilderment amid the confusing thoughts which a suggestion of an other dimension arouses in his mind. Now, should we undertake to explain what Zollner has given to the world as his hypothesis of the vantage ground of intelligent but invisible beings who operate on physical substances, we should only deepen the confusion; for we have no similitudes to use in this connection, which the mind, outside of scientific schools, could understand. As it pleased the learned German professor to adopt the theory of fourth dimensional beings living in your atmosphere, but concealed from sight, one can not well object to it upon the ground that it can not be physically demonstrated. We think, however, that the clearer conception would be in studying the law of vibratory force; and in learning that were the scale of vibrations to which the human eye responds, capable of being raised, many degrees would be able to see intelligent beings moving in the atmosphere who are now invisible to you, you would gain a higher scientific knowledge of spiritual force a presence, than you can do from a study of dimensional lines. On the other hand Zollner's work has been of great importance to the world. It has reached scientific minds like himself and confronted them with new ideas and suggestions. It has shown the existence of a mighty force in the atmosphere, which, as scientific

minds, they have a right to ignore, and as it is the business of the man of science to try and explain that which is brought to his attention as a demonstrated fact, the professor adopted the fourth dimensional theory in this instance—one sufficiently novel and suggestive to attract the respectful attention of minds that will not be satisfied with knowing that spirits do move ponderable objects, but must demand that one of their own school shall invent an hypothesis for the fact. Many who are aware of Zollner's ideas have decided that, according to his experiment, some active, unseen force does or can play with objective bodies in an intelligent manner. Others have been set to investigating for themselves, and have learned not a little of spiritual phenomena in consequence, while none are found who will scoff at or deride the memory of the great scientist because of these thoughts that he gave to the world. Height, length, and breadth are the three visible dimensions; within them lies another, in which human entities live and move, so affirm those who teach a fourth dimension; others say, if this be true, there may be a fifth, and even other dimensions. We affirm that spiritual beings, whose bodies are composed of elements corresponding to the sublimated elements of the spiritual part of your atmosphere, move about in space unseen by mortal eyes, because the same are incapable of responding to the number of vibrations which alone can reveal these intelligences.

QUEST.—A. M. Richardson, The Christian Scientist, so-called, ignore the idea that spirits, out of the body, have anything to do with their work of healing and teaching. One very prominent teacher in this school says, "If there are any spirits floating around, they can have the privilege to leave." How is this?

ANS.—It does not follow that because the healers referred to ignore or deny the aid of spirit in their work that they do not attract and receive the influence of unseen intelligences who desire to serve humanity by helping to cure their ills. All successful mental healers or Christian Scientists, we believe, are sensitive, susceptible to an influx of spiritual power. They are all endowed with peculiar, magnetic properties which can be imparted to the body of apatient unconsciously, perhaps, to the other party. It is folly rational to suppose that a person who really has the desire at heart to bless his fellows by removing disease and imparting health will be open to inspiration and power from higher realms; and that he will, through the very aspiration of his desire, attract to himself beneficent beings who will exercise an influence for good upon him. He becomes a battery for them; and if he is endowed with strong magnetic forces is exceptionally mediumistic, and is truly prayerful in his desire and efforts to effect good work, he may even be able to transmit his healing power to a distance and relieve a sufferer into whose presence he does not come, the magnetism being conveyed to the patient along lines drawn from the physician's body by attendant spirits. It does not matter greatly whether these healers believe in helping spirits or not, if they accomplish humanitarian work. Many spirits who can attend such healers have never communicated through mediums, and have no desire to, but they can utilize their magnetism in this way, and they delight to labor with a "Christian Scientist." Such spirits are not disturbed that their aid is not recognized and appreciated; it is the work they have in view, not the instrument. There are some workers in the field of mental healing who do, perhaps, accomplish their cures more fully by the aid of their own will-power, and its direction of their own magnetic aura toward the patient than by positive spirit intervention; such are attended by their invisible friends, but not assisted to the extent that more susceptible practitioners may be.

SPRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JESSIE MONROE.

William Marshall.

I am thankful that privilege is given me to reach those I here left on earth. I passed into higher life far away from your city. Leaving those I love, seemingly alone, to battle with the conflicts of earth life, I am told that I can bring them knowledge through the columns of LIGHT OF TRUTH that I still live, which paper finds its way to England, and through those entrusted in its truths by reading my message convey to my people my desire that they may know I am happy in my new home, and have been anxious to reach them more direct, to advise and aid them in understanding that death is only a change into spirit realm, with all our faculties and remembrance of earth life. I have met Thomas and Permelia; they assist me to bring you tidings in this way. I am happy and often with you in the home. I am told this will reach father and mother at Birmingham, Eng., near Harper Road. My father's name is Thomas Marshall.

George Coe.

Although the remembrance to you of the going out of my life is one of honor and sadness, I want you to feel, dear father, that I am happy in spirit. I bring greetings of love and cheer to all the dear ones. I have met those gone before, and with their aid and seeking knowledge that I may progress and be able to assist others in life's duties. Grandmother comes with me, and joins me in this greeting. Many times, dear father, could you have heard me for I am present in the home, and singing for you as of old, "In the Evening by the Twilight." I am happy in my new home, and would have all my friends know that I am glad to come to them whenever an opportunity is given. I want you to remember me to Madge Darlington, and say all I well with me. I was killed on the railroad in Dayton, O. I send this message to my father, Elvin Coe, still living there.

Lewis Brant.

Dear father and mother, at last I have learned how to send you words of cheer and comfort from the realm of spirit life. Grandma Wright comes with me, and Aunt Caroline and Tom join me in this message of love. Grandma says that mother at all times she must trust in the spirit world, as brighter days are coming. Father, I am glad you made Jerry P.—a present of my books. I am satisfied and happy to send this to my father at New Orleans, La.

SPRIT PHENOMENA.

As Occurring Through Our Mediums at Various Points.

AKRON, OHIO.

Mrs. Bartholomew, the wonderful trumpet medium, of Cincinnati, has been in our midst for the last four weeks, staying at the home of Mr. Gustav Thiese, 121 Sherman street. Mrs. Bartholomew, who has been blessed with one of the most wonderful gifts that the angel world could bestow upon a person, has created the greatest excitement in our city. Some of our greatest skeptics that have visited Mrs. Bartholomew's seances have been freed from the bondage of superstition, and now they have a new thought and one grand thing to build the unbeliever's thought in regard to Spiritualism. Mrs. Bartholomew was called to the home of Mrs. M. W. Cramer one evening to give a seance, and there was quite a large crowd present, and as quick as the meeting was called Dr. Woods, one of Mrs. Bartholomew's controls, ordered her into the cabinet, and the trumpet was in the middle of the room. The seance lasted three hours. Some of the grandest tests were given that evening that have ever been given in any circle in this city, and every evening while she was here she gave a seance, and has given so much satisfaction that it has put the population of Akron to thinking, and last Monday evening, I am sorry to say, that we had a farewell circle with Mrs. Bartholomew. All had communion with their loved ones, and all so real that some who were present could hardly give up their friends as though they had not left earth life. This was one of the many circles never-to-be-forgotten. During this evening a daughter of Mr. Thiese was controlled to play on the organ, and sung pieces which were never heard before. The voice was baritone, and before the seance was through a spirit sang tenor through the trumpet. If there ever was any spiritual singing done it was done that night. I am only sorry that half the wonderful work that was performed through Mrs. Bartholomew can not be told, and now we have got to mourn her loss for a little time, trusting that we can induce her return in the fall and locate in our midst, and in conclusion will say this of Mrs. Bartholomew, that she is a grand spiritual teacher, being inspired to talk. Now they have departed for New York. With their generosity they have made a host of friends. One more feature of the evening I must tell about, as it was very grand. It was illuminating hands, disappeared in the circle, and they were so distinct that the five fingers were seen. Then one of the spirits showed a large light the size of the moon, representing a planet. At one time there were two large lights and in these lights could be seen the letters spelling Pansy. It was very beautiful indeed. And we hope we will soon have the pleasure of having them in our midst.

Mrs. E. M. J. E. BROWN.

PAUL J. BROWN.

AT ROCK RAPIDS, IOWA.

I have had stopping with me for the last two months W. W. Aber, a materializing medium. His seances have all been given under test conditions, part of the time sitting with an iron ring, I made myself, around his neck. He has also sat with handcuffs on and chained to the floor. I will endeavor to give you a brief outline of some of his manifestations. As soon as he is fastened in the cabinet, and the curtains closed, his cabinet control, Dr. Reid, steps out into view. The room is lighted enough so all in the circle can see him stroke his beard. After he retires, usually by dematerializing, other spirits appear, giving their full names, and incidents that happened while they were on earth. My Indian guide, White Eagle, materialized one night, and lifted me, chair and all, clear of the floor. This was not an easy matter, as I weigh over two hundred pounds. He then picked up the chair with the medium's wife sitting in it, and carried her around the room, the chair being at least three feet from the floor. Let me state here that the medium himself could not have lifted her a foot off the floor. After the Indian retired a veritable giant in stature came from the cabinet; he was at least eight feet high. Little Children came out, sometimes two at a time, and a little cabinet spirit, we call Nellie, never fails to come. The little guide of another medium materialized, and sang a song with my little boy. I must not forget the dancing girl and the Indian lace-maker. The latter spirit comes out and sits down on the floor and commences to manipulate with her hands. In a few minutes she produces beautiful lace. The spirit forms, through Mrs. Aber, especially the females bring such subtle, sweet perfumes, everyone giving forth a different odor. At one time a friend, George Stevens, materialized and distributed flowers to all in the room. The light is usually quite bright, and we are able to recognize their faces at once. His light seances are superior to any I have witnessed, bells are rung, musical instruments played upon, handkerchiefs and slates are written on, and hands large and small materialize while the medium is securely bound and his head protruding through the curtains. We have been experimenting in spirit photography and have obtained good results. I could write columns about the seances, but as I wish to see my article in print I will not make it too lengthy.

W. WILKA.

WE printed an extra large edition of "In Higher Realms" in order to bring the price per copy down to its minimum; for we want it to go broadcast over the land as a missionary tract in behalf of Spiritualism, and show what our belief and knowledge consist of. To help us we will send the LIGHT OF TRUTH for a month with the book to one address for 25 cents.

How to Help Us.

(1) Get your newspaper to exhibit the LIGHT OF TRUTH in the window.

(2) Get your newspaper to take a few copies of the LIGHT OF TRUTH and try to sell them, guaranteeing to take the copies that remain unsold.

(3) Take an extra copy (or more) and circulate it among your acquaintances. Post a copy occasionally to enquirers.

THE PUBLISHERS.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In the LIGHT OF TRUTH of April 27th is a communication from Francis (it should have been 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. Is my granddaughter, passed over in 1871, aged twenty-two months. Frances is my daughter. Columbus W. Hart passed over in 1861, is my brother. Gus T. A. Nations passed away more than three years ago, leaving a wife and four little children, is my nephew, his mother, Mrs. Caroline L. Nations, is my sister. I wish to thank the medium, and also the LIGHT OF TRUTH, and hope to hear from you soon again, and any of our spirit friends. I am so thankful to the editor and medium, AMANDA E. A. BENNETT, Lebanon, Ill.

To the Editor of LIGHT OF TRUTH.

In your issue of October 13, 1894, there was communication from by husband, Hosea B. Cummings. He also said that Albert and Mellie was with him; they are my children. I wish to thank the medium; also the LIGHT OF TRUTH for publishing the message—wishing that might hear from them or other loved ones from the spirit side of life. Mrs. E. A. COMINGS, Charlotte Center, N. Y.

A Born Heretic.

Bishop Whipple, of Minnesota, says that the Makota Indians once held a war dance near a mission house. He went to Wabasha, the Chief, and said: "Wabasha, you asked me for a missionary and a teacher. I gave them to you. I visit you, and the first sight is this brutal scalp dance. I knew the Chippeway whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears his children cry. He is angry. Some day he will ask Wabasha, 'Where is your red brother?'" The old Chief smiled, drew his pipe from his mouth, and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says: 'Good white man! He has my book. I love him very much. I have a good place for him by-and-by.' The Indian is a wit man. He has no Great Spirit book. He kills one man, has a scalp dance. Great Spirit is mad and says: 'Bad Indian! I put him in a bad place by-and-by.' Wabasha don't believe it."—New York Tribune.

The Spiritual Hymnal.

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For spiritual meetings and circles

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"IN HIGHER REALMS."

This little volume presents the reader with a vivid narrative of a spirit's travels in the world behind the material veil—beginning with the narrator's transition, and following him through his adventures till truth becomes his reward. It is practical throughout, and full of suggestion and mental illustrations that carry a moral as powerful as any object lesson or real experience. It locates the so-called spheres; gives a lesson in psychometry and mediumship; devotes a chapter to spiritual chemistry and astronomy; and embraces the teachings of Spiritualism up to date. It is a cyclopedia of soul life. Price 25 cents.

THE PUBLISHERS.

SPRIT ART.

Through the Mediumship of the Campbell Brothers.

To the Editor of LIGHT OF TRUTH.

In the issue of the LIGHT OF TRUTH of the 11th ult. was given a detailed account of the production in Buffalo, N. Y., through the mediumship of Mr. A. Campbell, of a beautiful water-color sketch by spirit Mrs. Cothran, for her husband, ex Judge Geo. W. Cothran. The same members who were present at the seance mentioned, with the addition of Mrs. E. S. French, of Rochester, composed the circles in four subsequent seances. In each of which a water-color picture was produced. All were the work of Mrs. Cothran, and each one exhibited a distinct improvement over its predecessor, proving that great progression was being made by the practice which she was having.

The first four pictures were of the same dimension, 12 x 18 inches, and the fifth was 14 x 28 inches. The five pictures are the property of ex-Judge Cothran, who is pleased to exhibit them to any person interested either in art or in spirit phenomena, and they are indeed worthy of careful study, as they possess great artistic merit.

On Sunday evening, May 5th, there were present in the rooms of Mr. Campbell, Mrs. E. S. French, of Rochester, Mrs. M. A. Swain, Mrs. Harriet Sherrell, ex-Judge Geo. W. Cothran, Mr. John Martin, Mr. C. W. Bigden, Mr. C. Hagen, Mr. Charles Campbell, and Mr. and Mrs. E. T. Washburn, all of Buffalo. The object of the gathering was to afford to the spirit band of Mr. Campbell an opportunity to produce in oil a portrait of the world-renowned Indian chief, Sa-go-yaw-ha, better known as "Red Jacket."

The circle was arranged as on former occasions. In the form of a horse shoe, with a table on which were a glass of water and a dish containing a mixture of various colored paints, placed between the ends of the circle, or in the opening of the horse shoe. The canvas provided for the occasion was 14 x 20 inches. After an irregular piece of the canvas had been cut from each side where it was drawn over the stretcher, and deposited with Messrs. Martin and Bigden, the canvas was placed upright upon the table, with its back resting against the mantel, and the light was extinguished.

After a space of, perhaps, thirty minutes time, passed in singing and listening to the controls of Mr. Campbell, a faint light was admitted from an adjoining room, and all the members of the circle could distinguish the outlines of a face upon the canvas. The light being excluded, another interval of darkness of shorter duration was passed in song and conversation, and again were we permitted to view the progress of the work as before. At this time the outline was much more distinct, and the background had been partially worked up in a dark color. After another and still shorter period of darkness, a stronger light was permitted, and each member of the circle was permitted to advance and examine the picture closely. The outlines were clearly distinct, and it was seen that the portrait was fast nearing completion. It was deemed best to give the spirit band still a little more time to work up the picture, and the light was again excluded from the room. At the end of one hour and a quarter from the time that the circle was first seated, we were viewing the work in a state of completion, as advanced as was possible in one sitting, and the guides requested that the canvas be allowed to remain just as it stood until the following morning, that they might work upon it during the interim.

On Monday morning the work was viewed and accepted by ex-Judge Cothran, who is its happy possessor, the irregular pieces being inserted in the places from which they had been cut, proved conclusively that the canvases bearing the portrait was that originally prepared for the purpose.

All who are conversant with the good work being done by noble spirit Red Jacket, will be rejoiced to know that a portrait of his has been secured, and if a good negative can be made, it is to be hoped that his many friends and admirers may be enabled to secure a photographic reproduction thereof.

Mr. A. Campbell and his brother Charles departed from Buffalo on May 7th to occupy their beautiful cottage at Lily Dale for a period of much needed rest and recuperation from the winter's work before the camp-season opens. There has been left in many Buffalo homes pictures and written messages that will not only voice the love and remembrance of these dear ones who have passed to the beautiful life beyond, but will also carry with them a pleasant remembrance of Mr. Campbell's visit to Buffalo, and inspire the hope that ere many months have passed we may again have the pleasure of his genial presence, and be permitted to view more of the wonderful works of art produced by the spirit world through his instrumentality.

E. T. WASHBURN.

SPRIT LIFE AND IN HIGHER REALMS.

TWO EXCELLENT STORIES.

Which have been running through the LIGHT OF TRUTH during the past two seasons are being put in ONE BOOK, making about 240 pages, and offered for the small sum of 25 cents.

Those who have read these two interesting narratives of spirit life and experience, may wish to peruse them again for their philosophic and scientific value. An opportunity is at hand. But as a guide to enable us to estimate the number wanted we will take orders for them now. Those who wish a large quantity will please notify us at once.

It will not only be an interesting and instructive book of the spiritual science and philosophy in happy union, but a missionary tract that can be used to define Modern Spiritualism. The book will be mailed to those ordering them as soon as they come from the press. If

A Splendid Offer.

The LIGHT OF TRUTH for one year and a psychometric reading for \$1.00 and two 2 cent stamps. The two for the price of one.

For the next sixty days Mrs. America A. Williams, or Daniel minister of the First Spiritual Church, Nashville, Tenn., an authorized agent of this paper, will fulfil the above offer. Send lock of hair for reading with name and address: AMERICA A. WILLIAMS, 711 Federal St., Nashville, Tenn.

A Dream.

ANDREW HERRICK.

I wandered to day to the brook side,
And under the cool, mossy bank
While sitting alone, in the twilight,
My thoughts in tranquility sank.

As I gazed on its gently flowing,
And its sparkling waters so clear,
I forgot this world and its troubles,
And life with its burdens of care.

The swallows sang kindly above me,
In the lengths of the old elm tree,
With no other in sound of those voices,
It seemed intended for me.

And the breeze seemed softer than zephyrs,
Sweet perfume of flowers it brought,
My troubles each into oblivion,
Beyond the horizon of thought.

For a moment I gazed all enraptured,
In a moment those joys had all flown,
I forgot this world and its troubles,
Our lives in those scenes of vision.

Those pictures represented before me
With the planes they take in the strife,
In sensation the waves of our life,
Produced in the current of time.

If we cannot be one of the great builders,
That causes a whirlpool of night,
We at least can produce a small ripple
That sparkles with spiritual light.

Written for the LIGHT OF TRUTH.

CAN'T YOU WRITE?

Genius Awakened by Effort and Soul Concentration.

MARION LINWOOD.

Let me tell you what a lady, who leans toward the occult sciences, said to me when I asked her how I could develop into a writer of repute, or at least so far that I might be able to make my living writing: "Every night that you can spare, take pencil and paper, and jot down all the thoughts that come to you between the hours of nine and one o'clock. Of course, you want to be alone in your room without any disturbing influences, and you must throw yourself into as passive a state as possible. You must banish from you the feverish burdens of life, which consume us body and soul, and forget as far as possible yourself and surroundings, and in this condition the spirit forces that surround you can assist you mentally and control you mechanically so that you will be enabled to do better work than you anticipate possible. Do not destroy anything you write at such times, even though it appears to you valueless. The loose sheets on which you have written will not take up much space in your bureau drawer; then slip them in there, and some time you may be glad you have not destroyed them. Even if, at such times, you only jot down loose, disjointed sentences, let them stand, for they may later on prove suggestive for a complete story or a strong feature article. I said to write between the hours of nine and one o'clock at night, simply because during these hours you are working under nature's most volucous mood, and since all must take root in the night, or under cover of the darkness, which is the same thing, the inspired thought can come to you better at this time than at any other. The house is quiet, and you are not anxious lest you are but wasting time which should be given to other work, as would be the case did you try to do the work in the daytime."

Bulwer Lytton says in "Zanoni" that all great things in music, poetry, art, science, etc., that have ever been done have been done in the trance state, and this is undoubtedly the state which this lady thought I might attain by a little effort, a state where the soul could burst its mortal bounds for the time being, and sit at the feet of those gone on before who are in sympathy with us in our desperate struggles for freedom and the light, and who would fan the slumbering embers of our ambitions into a glowing flame.

Tennyson admitted that he walked and communed with spirits. Helen Hunt Jackson claimed that all her work was but the work of inspiration. "Tom" Edison does not deny that the souls of Franklin and Morse inspire his thought and action in the marvellous things he does.

All great thinkers from the very earliest ages down feel and realize that there are times when the soul forsakes the trammels of its earthly existence, seeks its native element among the stars, and comes back with its arms laden with flowers so fair and fruits so rich that the world is forced to admit they have been gathered among the gods.

Answer to "Voiceless Verse."

If it were I that birds who sing,
In full or muted tones,
Were living life, empty lives,
Yet 'twere not all in vain;
For song is to the human heart
What sunshine is to flowers
When beams the glorious orb of day
Mid April's chilling showers.

—E. K. HERRICK.

240-page highly interesting story (In Higher Realms) and four weeks' subscription to LIGHT OF TRUTH for 25 cents. This gives our readers a golden opportunity to do a little missionary labor which promises good fruitage to the spiritual vineyard.

For Good Color and Heavy Growth Of Hair, use

AYER'S Hair Vigor

One Bottle will do Wonders. Try it.

Purify the Blood with Ayer's Sarsaparilla

Mrs. Lord Drake at Masonic Temple, Minneapolis, Minn.

The many readers of the LIGHT OF TRUTH will be interested to know that Mrs. Lord Drake, of Minneapolis, Minn., has been elected to the position of Secretary of the National Association of Spiritualists, which is held in the city of Chicago, Ill., on the 15th of June, 1905.

We have in mind members who have been elected to the position of Secretary of the National Association of Spiritualists, which is held in the city of Chicago, Ill., on the 15th of June, 1905.

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Educational Influence of Machinery.

A. R. Osterberg, Jr., has an article on the

above subject in the New York Engineering Magazine for May in which the author claims that

all labor-saving machinery is a blessing to the

people at large, as it cheapens the products of

the workshop and factory and brings them into

the hands of the working people, so that now

what was once a luxury only to be indulged in

by the wealthy, has become almost a necessity

in every home.

Mr. Osterberg discusses the "educational and

elevating influence of machinery upon the mind

of the workman," and mentions three distinct

influences in this connection:

"The educational power of the machine

itself; the intellectual force of the

inventor incorporated in the machine and

influencing the mind of the operator; and the

educational and refining influence of the products

of the machine through the cheapening of the

cost and consequent widening of distribution."

The author distinctly recognizes in the above

paragraph, where he mentions the intellectual

force of the inventor influencing the mind of

the operator, the existence of that subtle

influence called magnetism, which psychometry

discovers in the things of the world, and

claims to impart to everything in nature, and

goes on to still further emphasize it in the

following words in which not only the influence

of mind but the direct power of spirit is hinted at:

"I am satisfied that an immense machine—in

the material combinations of which, however,

the skilled designer has embodied his own

mental faculties so that it is constrained to do

his will when power is applied, performing ac-

cording to the most complex operations—carries

a stimulating, educational influence upon the

care-taker, even though he may be an illiter-

ate man or boy entirely unconscious of this in-

fluence.

"In many modern machine shops you will find

mechanics to-day measuring electrical forces

using instruments and formulas which, but a

few years ago, were the subject of profound

mathematical discussion and experimental re-

search by Lord Kelvin and other world-renowned

investigators, and which resulted in an

International Congress to establish the units of

electrical measurement. The educational in-

fluence upon the operative of daily contact with

machinery is thus, in my judgment, a potent

one, enlarging his mental horizon, giving him

more accurate perceptions of the true relation

of parts and fitness of things, and elevating

him intellectually above the average plane of

the skillful handicraftsman. The most perfect

machine ever constructed only approaches, never

realizes, the ideal of its designer or constructor,

and it is therefore impossible to entirely elimi-

nate the 'personal equation' of the operator.

"I believe that every novel machine possesses

something of the personality of its creator. I

believe furthermore that it is possible to trace

through the machine, back to the inventor, a

positive and continuing influence of his mind

upon the mind of the operator."

All of which goes to show that Mr. Oster-

berg possesses an intuitive as well as a dis-

cerning mind, and proves that he himself must

be in touch with the subtle forces and influences

of which he speaks.

It is true that mechanists and machine oper-

ators, as a rule, are very intelligent and thought-

ful people. One is often struck with the intel-

lect displayed by some machine operator who

descends on the forces of electricity or of me-

Brain Development.

By exercising certain muscles of the body

one can develop great physical strength. On

the other hand, if the same muscles are not ex-

ercised, they become atrophied, a wasting away

ensues, and organs and limbs that might have

been made healthy and vigorous by judicious

use, become inert and diseased.

So it is in regard to brain substance. By

study, reflection, and the exercise of thought

in various directions, an individual can stimulate

the nerve impulse, and strengthen the gray

matter of the brain. By persistent application

to mental pursuits, the very molecules and

atoms of brain substance may be brought to

change their relations to each other, and to as-

sume new and more potent relations to the op-

erations and achievements of intellectual and

spiritual thought.

But it does not follow that in every instance

where brain culture proceeds, that the cerebrum

will become greatly enlarged, or in other

words, show external signs of the workings

within. Some of the largest heads in the world

belong to illiterate and even unintelligent per-

sons, while some of the finest intellects are

possessed by individuals whose cranial struc-

ture—as far as outwardly seen—exhibits no

marked peculiarity of size or conformation.

Proportion rather than size marks the struc-

ture of the scholar and the thinker. A brain

well balanced with its various parts physiologi-

cally proportioned, its substance gray or white mat-

ter, its structure firm and elastic, its nerves

force and magnetic field, will show a head that

is shapely—according to the laws of physiology

—whether it adorns the shoulders of a giant or

a lilliputian, and such a head will be in con-

formity to the figure bearing it, as a rule. It fol-

lows then that we are not to look for a genius

in a man who happens to have a large head.

There is such a disease—mentally and physi-

cally—characterized in modern language as

"swelled head" the owner of which may be very

weak in both mental and physical capacity.

The encephalon may be diseased and neither

the man nor his friends suspect the fact, the

abnormal growth exhibiting itself perhaps in

disposition to boast of personal achievements

or in making display of pretended learning, and in

other ways show the failings of an egotist.

Quality not quantity is the test of value in

brain, substance and it is this that every stud-

ious and spiritually minded person can develop

stimulating the finer and more potent ele-

ments into action, and bringing about such re-

lations between spirit and body, as will de-

velop a grand intellect and a refined moral

force that will be capable of moving the world

with an uplifting influence and power.

AND MARS IS DEAD.

Prof. E. S. Holden is out in an exceedingly in-

teresting article in the current number of the

North American Review on what we don't know

about Mars. He calls it "The Latest News of

Mars." The great astronomer says that he and

his associates on Mount Hamilton have succeed-

ed in finding a very thin atmosphere surround-

ing that planet, too thin to support life organ-

isms such as exist here. He says that the vari-

ous markings on the planet, some of which have

been supposed to be artificial canals, can not be

such because there is not air enough, and that

another fond hope is dispelled—if these conclu-

sions be true—but what and what Argon will

do to help out the lovers of planetary com-

position. Argon has settled the problem of the

Lottery and Law; or, The Tale of a Conscience that Failed.

Certain persons in the employ of the Lord, at

present, are running a prominent religious

newspaper in New York called the Church

of Christ, have run foul of the law, and are

being sued by the State of New York.

The last number of the paper contained an "ad-

vertising" list of about \$1,000 in prizes to aid

in distributing the paper. The plan of

distributing the prizes is somewhat unique.

All letters received, containing subscriptions

will be numbered as received, commencing with

No. 1. The person sending the letter on which

the number 100 falls will receive a fine gold

watch valued at \$50; No. 200 will receive a

clock worth \$100; No. 300 will receive a fine

gold watch worth \$100; No. 400 will get a trip

to Europe at a cost of \$500; No. 500 gets a tour

of the Orient at \$750; and No. 600 a grand piano

worth \$500.

Certainly on its face this is a very innocent

contrivance and inasmuch as the names of such

persons as the Rev. Dr. Chas. H. Parkhurst,

Bishop J. P. Newman, Miss Frances L.

Willard, Rev. C. C. Butler, Dr. J. R. Wilson, and

others appear in the list of associate editors,

and the sure assurance that no vulgar law

of the land could be set up against a scheme for

increasing their subscription list, of course the

promoters felt secure in the consistency with

which they could serve the Lord and break the

law at the same time. But now the cruel

Government has intervened and has ac-

