

Light

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

Cincinnati, Saturday June 29, 1895.

Volume XVI, No. 26

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

DEBATE AT MUNCIE, IND.

Between Rev. Moses Hull and Elder W. B. F. Treat.

INTERESTING ARGUMENTS.

Our readers have all heard of the debate at Muncie, Ind., between Moses Hull and Elder W. B. F. Treat, Pastor of the Christian Church. As Mr. Hull affirmed the first proposition and denied the second, he had the opening and the closing speeches. In the opening speech, he laid the foundation for all his arguments, and in the closing speech, he summed up his arguments and his replies to the elder. This enables us to secure nearly verbatim reports of those two speeches, and thus to furnish our readers with an outline of the whole debate.

PROPOSITIONS FOR DISCUSSION:

Resolved: That Modern Spiritualism, in its phenomena and teachings, is sustained by the Old and New Testament Scriptures.

MOSES HULL'S OPENING SPEECH.

Gentlemen: I rejoice that as the sands of the nineteenth century are running out, the civilized world is coming to believe in frank, full, and free discussion of every proposition. Just now politicians are finding fault with a certain law; but in the closing hours of Congress, it was passed and signed by the President without discussion.

On religious questions also, the world has become so nearly civilized, that ministers of different faiths can meet and discuss, without indulging in vituperation and abuse, or without impugning each other's motives. It is to be hoped that in this debate everything will pass off as smoothly and as harmoniously as though we were ministers of the same faith and working for the same object.

I should not, and I know myself, I do not enter this debate for victory, but for truth. If I am wrong, if my interpretations of the Bible on Spiritualism and my respected friend convinces me of it, I have gained a truth and he a brother: if, on the other hand, I am right, I shall probably be confirmed in my opinions. Truth seldom suffers much from fair and honorable controversy.

Now, if the audience will please consider itself the jury, bound on its honor to hear impartially and without prejudice, and then to go home and silently, and in its calm moments, render a verdict in harmony with the evidence presented, Brother Treat and myself will try to give you the *pro* and *con* upon which you are requested to make up your minds.

In arguing that the Bible sustains Spiritualism, it is not my intention to find commands in that book to build cabinets or hold seances. Nor does the Bible command us to set three times a day; nor to put organs in our churches; nor to build churches; nor hold prayer meetings. The Bible justifies and sustains many things it does not mention by positive command.

I do not expect to find Spiritualists agreeing on every point. As a man can be a Christian and a Republican, Democrat, or Populist, so one can be a Spiritualist and believe many things not endorsed by either my opponent or myself. Spiritualism, *per se*, contains only three propositions they are about as follows:

1st. Man is a spiritual being.
2d. As such he exists in a conscious state after the death of the body, and
3d. Under favorable conditions he can manifest to and communicate with persons yet in this life.

If I fail to prove either one of these propositions by the Bible, I have lost my case. If I prove them I have proved Spiritualism. I will then begin my argument by asking the question:

IS MAN A SPIRITUAL BEING?

If you will turn to Job 4: 24, you will find Jesus asserting that "God is a spirit." Then if you will turn to Acts 17: 28, you will find Paul endorsing the old heathen assertion that "Man is the offspring of God." His exact language is: "For in him we move, and live, and have our being, as certain also of your own poets have said, for we are also his offspring. For as much as then we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device."

Many other arguments could be produced to sustain this proposition, but on these undisputed points I do not propose to overburden my arguments with proof.

I next assert that the Bible teaches that the spirit of man, even in this life, is the conscious part of man. In 1st Corinthians, 2: 11, Paul says: "For what man knoweth the things of a man, save the spirit of man, which is in him?" Thus even in this life, the spiritual part of man, is the knowing part of man.

IS MAN CONSCIOUS IN DEATH?

I will not undertake to prove that he is by any of the phenomena recorded in either the Old or New Testament Scriptures, as those rec-

ords will be used on the next proposition. In Rev. 18: 20, prophets and apostles who were all in the spirit world, were invited to rejoice. The text reads as follows: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Unconscious apostles and prophets would hardly have been called upon to rejoice. In Rev. 22: 6, I read: "And the Lord God of the holy prophets sent his angel to show his servants the things which must shortly be done."

My respondent will not dispute me when I tell him the Greek reads: "The Lord God of the spirits of the prophets," etc.

So far, it is much more than probable that my opponent will agree with all I have said. In view of the one proposition on which the whole issue must turn, viz:

CAN THESE CONSCIOUS SPIRITS RETURN?

I do not claim that the spirits of the departed can communicate with us as perfectly as we can with each other, but that they can, under proper conditions, make their presence and sometimes their desires manifest. We are at the bottom of an ocean of atmosphere, as a fish in the bottom of the sea would be in the bottom of an ocean of water; whether spirits come immediately in rapport with earth's atmosphere, is a question. I think that they live in an atmosphere that we can neither see nor feel, so we are possibly in a world not so objective to them as to us.

To illustrate: I was once invited to spend several hours in a boat, which went down a river two or three hundred feet; he stayed there more than an hour. We could neither see nor hear him, nor could he see us, while he was there. We could not speak to each other, but he had a way of manifesting to those who were in the boat. He could tell us when he wanted more or less air, when he wanted to move, also when he wanted to return to the boat. So we believe that while spirits on the other side of life may not communicate with us as perfectly as we can communicate with each other, they can at least convey their presence, and by certain signs convey to us something of their thought.

As a first Scriptural proof of this department of my subject, I refer you to 1st Samuel, 28: 3-20. I will not take the time to read it, it is the familiar case of Saul, Samuel, and the Woman of Endor. The minister generally calls the Woman "The Witch of Endor," but that honor is not conferred on her in the Bible.

Let it be remembered that Samuel and Saul were once fast friends; Samuel was one of the first friends that Saul ever had, but when Samuel wanted Saul to be a little more cruel than a Saul seemed just, when he wanted him to offer a human sacrifice to Yahweh, commonly called Jehovah, that was a little too much for Saul, and he refused. When the king saved cattle and sheep alive, thinking Yahweh would probably like them better alive than dead, Samuel got offended and denounced the king and left him and refused to ever see him again.

The other prophets were under Samuel's influence and so Saul could get nothing from them. Samuel soon passed away, but hostilities increased between Saul and the Amalekites. The result was, that Saul, like many medium haters, wanted advice from them when he got into trouble. He inquired for one, and was informed that there was a woman at Endor, who had a familiar spirit. Saul changed his raiment, and otherwise so disguised himself that she would not recognize him.

He succeeded in fooling her; mediums are as easily deceived as others, until they get into that superior condition in which they deliver their messages, then it is difficult to deceive them. As soon as she passed into the clairvoyant condition, she was terrified at the presence of her old enemy, and cried out: "Why hast thou deceived me, for thou art Saul?" Saul, after reassuring her, asked her what she saw, she answered she "saw gods ascending out of the earth." Gesenius renders it: "I saw one with god-like form ascend before me."

She described him, even the old mantle which was torn in twain at the last meeting of Samuel and the king. From the description, and from the mantle Saul "perceived that it was Samuel." Samuel begins now by resuming the old quarrel they began when last they met. In Chapter 15, "And Samuel said, Why hast thou disquieted me to bring me up?" Again he says in verse 17, "And the Lord hath been by him as he spake by me; for the Lord hath rent the kingdom out of thine hand, and hath given it unto thy neighbor, even unto David." This same spirit—Samuel—goes on to denounce Saul's dealings with the Amalekites, as he did in the last quarrel.

"Saul answered Samuel, so the record says. It finally closes with the words: "Then Saul was sore afraid, because of the words of Samuel."

Now, did Samuel utter words or did he not? If he did, Spiritualism is true—the dead can come back, for Samuel was dead. But if Samuel did not utter these words the Bible is false. All are anxious to know which of these positions our respected friend will take.

It is evident that Saul thought Samuel was there. If he had not believed in the return of the dead, he would hardly have said: "Seek me a woman that hath a familiar spirit, that I may inquire of her." But if Saul had this opinion, he either got it from the general consensus of opinion among his people, or from phenomena he had witnessed. In either instance, the writer of the Bible here had the best opportunity in the world to correct this error, if indeed it was an error. Why did he not do it? I hardly believe Brother Treat would have neglected so important a duty. No, the writer of this part of the Bible, either thought Samuel spoke to Saul, or he played the part of a deceiver when he said, without note or comment, "And when the woman saw Saul she cried out, 'Verse 12. Again, 'and Samuel said to Saul'."

That it was the general belief that Samuel returned to Saul is proved by the apocryphal Old Testament; this book may have little authority here, but its writer could not have used the language he did, if he had not shared the common opinion of the return of the dead. "This book written some years B. C., says: 'And after his death he prophesied and showed the king, his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.' Ecclesiasticus, 46: 20.

I must conclude my remarks on this case, in the language of that eminent theologian and commentator, Dr. Adam Clarke, who says: "And that Samuel did appear on this occasion, is most evident from the text; nor could this be denied from any legitimate mode of interpretation; and it was evident that he was not raised by the power of the devil; I believe that there is a spiritual world, in which human spirits, both good and bad, live, and that these spirits have intercourse with the world, and become visible to mortals."

I might now consider my propositions proved, and take my seat, and listen to what can be said against them, but as a few minutes are left me, I will give the outline of another case, which I shall fully develop as I proceed. It is the case of Elijah, the prophet. This man was a wonderful medium while on earth, and a wonderful one since his death. His prophecies and manifestations continue clear down through the book of revelations.

The first we hear of Elijah, the word of Yahweh came to him and told him of an approaching drought and where to hide. 1 Kings 17: 3. This phrase, "Word of the Lord," whenever it occurs in the Bible, refers to direct inspiration. The Word of the Lord said to Elijah, "I have commanded the ravens to feed thee." 1 Kings 17: 4. That is, I suppose, he was inspired to find where the ravens had deposited their food. This same "Word" directed him to a widow who took care of him. 1 Kings 17: 18. The wonderful phenomena of adding to her meal and oil, lasted as long as this medium stayed with her.

When the angels could get Elijah into a perfectly negative condition, they could bring him cooked food. This was done twice. See 1 Kings 5: 7. Voices spoke to Elijah as they afterward did to Jesus, Paul, Joan of Arc, and others. 1 Kings 19: 12-15.

A spirit power used to carry Elijah from one place to another. 1 Kings 18: 7-12. Many years after Elijah passed to the spirit world, there came a written message from him to King Jehoram. 2d Chron. 21: 12.

It was prophesied in Malachi, 4: 5, 6, that Elijah should return; this prophecy was renewed to Zachariah, the father of John, the Baptist, John was to go out under the power of Elias, or Elijah. Luke 1: 17.

In Matthew, 17: 1-8, is the case of the transfiguration of Jesus, and Moses, and Elias. Elijah or Elias, both coming and talking with Jesus. This is my proposition already proved. (Time expired.)

Gentlemen: It is now my duty to bring this friendly discussion to a close by summing up what has been done. We have had a friendly and harmonious discussion, all the results of which can not be told to-day nor to-morrow. Perhaps no converts have as yet been made on either side, but you are all thinking. The most of you have listened to some thoughts entirely new to you. You will carry them with you; they will haunt you night and day and their fruits will be reaped in years to come.

My opponent has proved himself to be an able and an amiable gentleman; it is refreshing to meet such a man in debate. His great trouble has been a total lack of evidence. He has done his best to "make bricks without straw." His has been an unenviable task, but he has appeared cheerful, and has made the best of a very bad case. As Eliza prayed, "Lord, open this man's eyes that he may see," so I pray for my friend who has striven so earnestly to save a tottering cause.

You will remember that I opened the discussion with three distinct propositions.

1st. Man is a spiritual being.
2d. As such, man maintains his consciousness after death, and
3d. He can, under favorable conditions, manifest his conscious intelligence and his presence to mortals.

In reply to these three main propositions, my opponent did the very wisest and best possible thing. He let them entirely alone. He never

mentioned the first and second propositions, he only referred to the third until he had read twenty-four hours. He preferred to give us dissertations, on which he was to call "the fundamental issue," and to please the audience on "superstitions, heresies, and demons."

I thought it not best to follow me, I followed. When I proved by Jewish, Pagan, and Christian authorities, including even his own—Alexander Campbell—that demons were the spirits of the dead, he stroked his long white beard and wished himself at home.

He delivered an exhortation on "the authority of the Bible," and told us that Spiritualism was licentiousness. In answer I showed that it was an old cry, raised by the Catholics against Martin Luther and Henry the VIII., and by other Protestant denominations against Wesley and Alexander Campbell—that demons were the spirits of the dead, he stroked his long white beard and wished himself at home.

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Our discussion has not involved the truth or the mistakes of the Bible, but my friend treated us to a gratuitous defense of the Bible as it is. He rather overdid the thing, for he told us there was no difference in the old MSS., except in the punctuation. As the old MSS. were not punctuated at all, their difference in punctuation must have been something terrible. And as for our modern versions I have shown you that they change angels to eagles; that instead of making Paul a reasoning philosopher, con- quering the king by the power of his logic, the new version makes him a fool, trying with lit- tle argument to make of the king a Christian.

The next effort to overthrow Spiritualism, is an attack for building no schools. Strange logic, which attacks Catholics for building parochial schools, and at the same time attacks Spiritualism for building no such schools. In reply to all this, I have shown that the ministry has al- ways opposed education, that it could not con- trol, and that it ever strives to make all educa- tion redound to the advancement of the Church. The Church kept the Bible from the people un- til it had to give them one to keep them from reading the heretical Bible given them by Mar- tin Luther. Spiritualism builds few schools; I hope this will always be true. We are taxed to educate the children, and all education should be *pro bona publico*. Every child should be thoroughly educated to fill any position his or her fellow citizens may call him or her to fill. If our public schools do not do that, they should be reformed immediately.

Last night, when my respondent changed to the affirmative side of the question, affirming that Spiritualism is condemned by the Old and New Testament Scriptures, instead of doing his own work, he was driven to refer to the cases of Samuel and Saul, and Moses and Elias. Then it was, that every one in the audience could see, why he stood aloof so long. The feeble at- tempt to show that the old lady deceived Saul, and that the Bible writers joined in that decep- tion, reminded one of the great labor of the mountain to bring down a single stone.

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LETTER FROM MRS. LONGLEY.

"A Circular for Mediums Only." Who is Dr. Potter? The Subtic Law of Psychometry.

Can anyone tell us who Wm. R. Potter, M. D., of Hammoncton, N. J., is, and what distinguished work he has done to entitle him and his opinions to the consideration of the public at large? Is the gentleman in any capacity—by virtue of brains, scientific discovery, therapeutic knowledge, or spiritual standing—to be ranked with Prof. Wm. Crookes—the great scientist whose brilliant discoveries and conclusions entitle him to the homage of the world, not the least of which is his recent observations concern- ing the element "Argon," of which we are learning at the present time? Or with Prof. Alfred Russell Wallace, the learned naturalist, whose labors are of incalculable value to science? Or with our own Prof. Jos. Rodes Buchanan whose scientific discoveries and teachings in anthropology, psychometry, therapeutics, and psychometry will have a lasting effect upon the progress and instruction of the race centuries after the name of Potter is forgotten?

I might name most of other brilliant intel- lects whose advocacy of Spiritualism is an honor to themselves and the cause, not to speak of another host of fearless, brainy, noble souls who have labored for the cause of Spiritualism, and works do follow him; John Pierpont, than whom never lived a more valiant and pure- minded being;—who has written a book, "The Spirit World," and who, from the angel world, pursue their labors for our cause with unabated zeal. But want of space forbids my per- tracting the names of these lofty minds. The Veteran Spiritualists' Union has published a long list of them, called the "Roll of Honor," and I would like to have the most intimate friends of Wm. R. Potter, M. D., peruse that list, and decide if the judgment and conclusions on Spiritualism of their medical friend are to be preferred to those of the distinguished minds the roll of honor contains.

I ask you in our ranks among the learned and well informed are acquainted with any special qualities of Wm. R. Potter, M. D., peruse that list, and decide if the judgment and conclusions on Spiritualism of their medical friend are to be preferred to those of the distinguished minds the roll of honor contains.

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(Continued on Fourth Page.)

Philosophy and Facts.

JESUS AND SPIRITUALISM.

An Exposition of the Primitive Christians.

IN RE W. E. COLEMAN.

DR. J. BOBBS BUCKMAN.

The learned essay of W. E. Coleman on this subject... who has rendered such valuable service in exposing frauds...

Modern scholarship, however, has inquired, and clearly proved that the pseudo-gospels on which the so-called Christian Church is based...

Taking Mr. Coleman's exposition of the pseudo-gospels, which are the gospels of the orthodox churches to-day, and have been for seventeen centuries...

But we can not construct out of this largely fictitious Biblical history any correct account of the lives and doctrines of Jesus and the apostles...

San Jose, Cal., June 10th.

Written for the LIGHT OF TRUTH.

THE RELIGION OF SPIRITUALISM. CHRISTIANITY REVIEWED.

Atonement, Baptism, and Prayer Defined from a Rational Standpoint.

MOSES HULL.

Spiritualism really, in its present stage, has little time to spend in denials. When Spiritualism first came to the world, no one seemed to comprehend the scope of its work...

A theory so ridiculously fabulous and inconsistent with itself should never be seriously treated as history, no matter how many deluded followers it has.

Out of this Manichean rubbish Mr. Coleman tries to pick up data for an opinion about Jesus, and might as well suppose to have portrayed his character if his data had any reliability.

Mr. Coleman has been carried slightly beyond even the pseudo-history in discussing that matter, but that is of no importance.

But it is needless to protract this discussion over fictitious history, which I think Mr. Coleman misinterprets.

As a matter of fact Jesus was put to death by the hostility of the Jewish priests and aristocracy, who recognized him as an innovator, disturbing their old religion with a new dispensation...

I have given this subject a thorough investigation, discovering many facts which are important and startling, and in due time I propose to prove:

1. That Jesus and the apostles have been grossly and slanderously misrepresented by the pseudo-gospels, and were the most elevated type of heroic and religious humanity that the history of the world has ever mentioned...

either in possession or in prospect, and liable to the death of the body, and all the other things which precede and accompany it...

Dr. Buck said: "The covenant of works was made with Adam during the whole time of his probation..."

The Westminster Review of Faith said: "Every sin, both original and personal, is a transgression of the righteous law of God..."

Again Buck says: "Spiritual death is that awful state of insensibility, insensibility, and disobedience..."

Spiritualists sometimes use many of the terms used by the old school theologians, but they use them with meanings so different...

The term salvation is used to signify a miraculous escape from the effects of sin at least an escape from the consequences of their acts. Spiritualists really have no use for the word, believing as they do, that man is constantly ascending from lower to higher conditions...

It is not a bad word, but it is generally used to signify that man had fallen away from God, had been cut loose from all that is divine...

Spiritualists believe in an atonement, that is, they believe that man should constantly rise into a more perfect union with all that is divine...

While Spiritualism ignores empty forms, such as baptism, christenings, Sabbaths, etc., it does not ignore the table, prayers at certain hours of the day, or certain days of the week...

Just how much an occasional baptism in water, may have to do with our spiritual development, may not be comprehended by the majority of Spiritualists, as it surely is not by the Churches.

It was when Jesus was baptized that the heavens were opened unto him—not to the multitude, as is generally supposed, and he, not the multitude, saw the spirit of God descending and lighting upon him.

When the holy ghost, that is, the spirit power came to the disciples on the day of Pentecost, the people after witnessing it cried out, "What shall we do?"

Paul recognized that baptism was done in order to bring the subject into communion with the dead when he said: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

This text, as well as hundreds of others, is utterly without meaning, unless somehow Paul supposed that baptism brought the subject in rapport with the dead.

While nearly every intelligent Spiritualist believes in prayer, I know of none who believe that God is in any way affected by our prayers. The most of them believe that prayer constitutes a part of the spirit callanthic exercise.

Prayer brings its answer: "It is the effort of the soul to rise into the realm of the spiritual, as people sometimes sing themselves into harmony, so they pray themselves into the spiritual attitudes they desire.

"The death here threatened is evidently to be considered as opposed to the life or lives rather, which God has bestowed on him. This was not only the natural life of his body, in its union with his soul, but the spiritual life of his soul in its union with God, and the eternal life of both.

As a general thing, prayer should be in secret, in one's own private closet, where the world with its varied sights and sounds is shut out.

Sometimes when a congregation is united in prayer for certain blessings, one leading in prayer aloud may hold the minds of the congregation to the same thing.

In Jesus' talk about this matter, he said: "That if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

For this reason there must be self-consciousness in the first place, then the consciousness of matter. Self-consciousness is therefore independent of the consciousness of matter.

1. Is it clear that "consciousness is something which is diametrically opposite to the material universe?" By some means they are very closely allied; for what do we know of consciousness independent of the material universe?

Certain states of matter appear to our limited consciousness to be unconscious, and if such matter be endowed with its own consciousness, it may regard us in the same light, as unconscious matter.

AID THE N. S. A.

One of the One Hundred Earnest Spiritualists

In your very splendid issue of June 15th, my attention is again called to a proposition recently published under the signature of Messrs O. W. Humphrey and J. G. Patton...

In fact, everyone knows who feels an interdependence in the great work undertaken by that association that its success depends entirely upon its resources.

The proposition referred to involves a condition which, I presume, is not necessarily to be observed, which was that one hundred persons should pledge themselves to pay five dollars each for the use and benefit of the N. S. A. or before the next annual convention.

It occurs to me a more practical plan to secure this very greatly needed subscription, as shown in Brother Barrett's letter, and to make it available at once, or at least a part of it, would be for each one willing to make the donation to do so as soon as convenient, and remit the same to the treasurer, Theodore J. Mayer, or to the secretary of the association at Washington, F. B. Woodbury.

Instead of the party notifying the LIGHT OF TRUTH of their willingness to devote five or fifty dollars for the object, let the secretary advise the paper, from time to time, that so much money has been received from Mr. and Mrs. so and so for the use of the N. S. A., agreeable to the proposition made by Messrs. Humphrey and Patton.

I apprehend no one disposed to contribute to this very worthy object will decline to do so, because only unity and voice have agreed to do it. I simply make the suggestion as being more prompt and quite as effectual, and as an evidence of my sincerity I will enclose a post-office order to-day for five dollars to the secretary of the N. S. A. as a part of the sum to be raised, agreeable to the suggestion of Messrs. Humphrey and Patton.

"We had a very large edition of that most wonderful book 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.

Conscience pangs in spirit have the appearance of realities until neutralized by opposite effects which created them, thus the idea of a literal hell as impressed on sensitives before these psychological effects were understood, being the reactionary results of suffering imposed on others by selfishness or tyranny in the mortal.

CONSCIOUSNESS.

LYMAN C. BOWEN.

The N. P. Journal—June 1st—quotes from Light of the East some suggestive sayings; but they lack consistency and clearness.

Consciousness is unchangeable; matter is finite, consciousness is infinite; matter is dependent for its existence on consciousness, for through consciousness it is perceived; consciousness on the other hand is independent, for no one can imagine that consciousness can be perceived through dead matter which is equivalent to unconsciousness.

For this reason there must be self-consciousness in the first place, then the consciousness of matter. Self-consciousness is therefore independent of the consciousness of matter.

1. Is it clear that "consciousness is something which is diametrically opposite to the material universe?" By some means they are very closely allied; for what do we know of consciousness independent of the material universe?

Certain states of matter appear to our limited consciousness to be unconscious, and if such matter be endowed with its own consciousness, it may regard us in the same light, as unconscious matter. I have no recollection of any self-consciousness prior to the advent of my individuality which has its inception in a material matrix; and even if we allow the claims of pre-existence, and a limitless series of re-incarnations, have we any means of knowing that said pre-existences were independent of matter?

THE SOUL'S PERCEPTION.

WILLIAM FORBES OF TRURO.

Like the Negative of a Photograph It Receives Impressions.

QUALITY BECOMES OUT OF SENSITIVENESS.

F. L. WOODWARD.

The soul, looking through the mediumship of matter, perceives according to the grade and unfolding which it has attained. It recognizes what has already been acquired in its school. Looking as it does, through physical lenses, what is seen partakes in its recognition of just that amount and degree which is equal to its sensitiveness.

In the instance of several persons, say four, visiting for the first time, and at the same time, the bridge spanning the waters between the cities of New York and Brooklyn—in the case of one, he sees and describes the mechanical construction and adaptabilities of the grand structure, his whole attention seems riveted on lines and surfaces and solids; an example of materialistic mind and trend.

The soul's perception varies according to soul's achievement. There is no limit to achievement except as experienced in impatience, doubt, distrust, disbelief, given suitable conditions of protection and convenience, the soul, even while immersed in matter may reach out either through matter of independent of matter, bringing to use, while in the material sphere, wonderful and hardly to be credited possibilities.

The soul's perception commences with A and B and C on through the alphabet of fundamentals. Then follow combinations of these fundamentals, limitless as far as human knowledge can reach. There are also to be found octaves upon octaves of supplementary combinations and re-combinations. Finer and finer vibrations greet awakening receptivities, far above, far away from the first steps upon the bridge, spanning depths and activities of existences as interesting in their direction, as has been pointed out in the upper realms.

Mrs. Alma Calder Johnston, President of the Little Mothers' Aid Society, believes in the power of thought to the extent that she sometimes has a room in her house in Stuyvesant Square, New York, cleaned, when it apparently does not need it, simply to get the thoughts out of it, remarks the Philadelphia Press.

A liberal, cultured family, surprised by your hidden interest in them, will be led to reading your remailed copies of the LIGHT OF TRUTH.

SPIRITUALISM

Questions

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4 LIGHT OF TRUTH.

Published weekly by THE LIGHT OF TRUTH PUBLISHING CO., 204 Broadway, New York.

TERMS OF SUBSCRIPTIONS. The Light of Truth is published weekly...

CHICAGO, SATURDAY, JUNE 29, 1895.

The Light of Truth contains... The Light of Truth is published weekly...

The LIGHT OF TRUTH CALENDAR. A decorative calendar for the month of June 1895.

Table with 7 columns and 4 rows, likely a calendar or schedule.

THE SCHOOL-BOOK COMBINE.

A wall comes up from Boston in the shape of a circular letter from Ginn & Co., publishers of school books...

The American Book Co., like all other monopolies, is an absorber. Doubtless it will drive its competitors from the field...

What the people want is a new Church, a Church that will be popular, a Church that will reach the masses...

It carries with it the downfall of capitalism and its regal, mercenary empire. The great "capitalist industry," he it worst of best...

THE N. S. A.

It has been some time since we have had anything to say concerning our national organization. In the mean while our columns have been open to anything in its favor...

The statistics published by the Presbyterians, at their national meeting in Pittsburg, already show one thousand of their ministers out of employment...

Spiritualists, you have set by your favorite medium, watched the dejected spirits make superhuman effort to maintain their control...

WHAT REV. DIXON SAYS.

According to the Rev. Thomas Dixon there is something the matter with Christianity in New York...

For twenty years Protestantism in New York has been a colossal failure. At present the majority of the Churches in the city are doing nothing...

What the people want is a new Church, a Church that will be popular, a Church that will reach the masses...

We concur with Mr. Dixon in the above, except that part of his stricture which claims that "the people want is a new Church."

The editor of the Arena is contributing valuable series of articles to that magazine under the title of "The Well-Springs of Immorality..."

Keeping in Touch With the World.

The tendency of the present times is to keep the average American breast in a state of mental stagnation...

In the marts of trade, commerce, speculation, and enterprise, the man who is always to the highest and best, and determined to subject the lower nature by making the spiritual king...

A National Conference of Reformers. Elsewhere in the issue of LIGHT OF TRUTH will be found a call for a National Conference...

THE GLORIOUS FOURTH AND THE N. S. A.

Let our national holiday be a red-letter day in the annals of the N. S. A.

Let your patriotism for 1895 extend beyond the ordinary so that it will be substantially felt by the N. S. A.

A number of 25 checks have already materialized, as well as many for smaller amounts...

AN APPROVAL FROM AN ABLE EXPONENT.

I beg leave to express my profound admiration and gratitude for the sublime spirit address vouchsafed to the readers and to the world through the instrumentality of the medium and controlling intelligence of the LIGHT OF TRUTH...

SPECIAL REQUEST TO ALL SUBSCRIBERS.

In the last issue of this paper was a spirit message signed by fifty spirits of the LIGHT OF TRUTH band, which can be found in Spirit Message Department of that paper.

The editor of the Arena is contributing valuable series of articles to that magazine under the title of "The Well-Springs of Immorality..."

As will be seen by an announcement elsewhere, the Lookout Mountain Camp Meeting Association will, this year, in connection with its annual stockholders' assemblage, open a public subscription...

Mr. Drumm, who is Irish and sports the title of Archbishop, has been spending patriotic again. In a speech at Great Bend, Ind., recently he espoused and defended the public schools in true Irish-American style...

CURRENT EVENTS.

On account of a new hypocritical Sunday law in New York a barber committed suicide. The Barber, Joseph, had the New York Legislature responsible for the man's death.

Henry Drummond is the next object of the Presbyterian heresy-hunters. For years it has been a matter of welcome pleasure, with a little astonishment mingled, that a Free-Church minister and professor could hold so liberal, genial, and generous an outlook on the world...

The opening of the Kiel Canal in Germany seems to have been utilized as a jubilee occasion for the young Kaiser rather than for the country. It is but a small affair compared to others of its kind...

At Gubbio, in Italy, a Spiritualist medium recently promised to put a mother in communication with her dead son. When she saw flames and sulphurous smoke coming out of the cabinet she was convinced her son was damned, went stark mad, and will not recover.

PACIFIC COAST NOTES.

Since my last installment of "Notes" but little has transpired of interest to the general reader in Spiritualistic matter. Some little stir has been created among the mediums by the attempted enforcement of an old city ordinance requiring mediums to pay a license...

A Splendid Musical Tribute.

Is offered to three prominent workers in the spiritual field, who have recently ascended to the higher life, in the handsome memorial sheet of songs lately issued by C. P. Longley.

What will it be to be there? is inscribed to Dr. Arthur Hodges. Each of these compositions is again in itself and well worth the price of the whole sheet...

As will be seen by an announcement elsewhere, the Lookout Mountain Camp Meeting Association will, this year, in connection with its annual stockholders' assemblage, open a public subscription...

Letter from Mrs. Longley.

I have given more space to the circular than I deserve, but as its author desires to have it placed before mediums, I thought our valuable LIGHT OF TRUTH, which reaches nearly every medium in the country, could aid him by printing these lines...

Dr. Potter places psychometry among the sciences which he condemns as "all the work of spirits, and full of errors, confusions, and immorality, clairvoyance and hypnotism he includes in the same category..."

I do know that the law of psychometry is a subtle one; that the conditions necessary for its best expression are delicate. I know that a dirty duster folded next to the hand writing will ruin the work...

A lady in New Hampshire sent me a kid glove, with request for a reading. I gave the delineation, with my remarks, as her first letter received a note stating that my reading would not apply to the owner of the glove...

Other readings reach their point at once, one lady writing from Montana writes: "You read the soul like an open book..."

Such is the new item as it appears in last Sunday's Enquirer of this city. Every Spiritualist will pronounce the whole thing a fraud without further ado, or consider it even a wild duck, because no such manifestations occur through a "Spiritualist medium..."

REBOLD, I BRING YOU GLAD TIDINGS OF GREAT JOY.

Rebald, I bring you glad tidings of great joy. Since my last installment of "Notes" but little has transpired of interest to the general reader in Spiritualistic matter...

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tender mercies of the poorhouse, county hospital, or charitable institutions of other religious bodies. It is the one great shame and misery of the age...

A public medium of twenty years ago, through whose inspired lips grand truths were given to the world, died in California in this city about three years ago, having not time to lay her head among Spiritualists...

The present month closes Walter Howell's engagement with the Society of Progressive Spiritualists previous to their summer vacation of two months...

The other societies are all holding their usual meetings, and keeping local talent well employed. Dr. Schlesinger returns to the First Spiritualist Union of San Jose, during the month of May, as test medium...

Since our last writing Spiritualism has sustained a great loss in the death of Col. L. B. Hopkins, one of our most highly respected citizens, and a staunch advocate of the cause...

Los Angeles Spiritualists are taking the lead in this State in practical work. They have a camp-meeting of importance and magnitude to any, and will establish permanent homes upon the grounds selected for that purpose...

Our library has been enriched by the addition of the two volumes of the new Standard Dictionary, of which so many commendations have been made...

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Vertical text on the right edge of the page, likely bleed-through or a separate column.

IF NOT SPIRITS, WHAT? An Interesting Chapter on Obsession and Evil Spirits.

By A. K. WILSON

It is more being printed of late than usual in the columns of our spiritual papers in regard to obsession and obsessing influences. It shows that the people are investigating more into the principles of our spiritual philosophy and phenomena.

I will give some facts for the readers of this paper that have come under my personal observation in my professional work as a magnetic healer. I was called to see a woman who had suffered for years with a complication of diseases, so-called by the M. D.'s. I found her to be a very sensitive woman and an undeveloped medium.

These dark spirits were forced to control by my hand. Then I would talk to them, appealing to their better nature, honor, and manhood, and tell them they were not doing as they would like to be done by, and are causing their friends in a higher life much sorrow; sooner or later they would see the error of their ways, and with much contrition promise me not to molest anyone any more, but try and lead a better and purer life.

This lady had a daughter attending school. All at once she could not see very well, was dull, stupid, and lacked all ambition to work or study had gone, and she really seemed to be fast going into a decline.

After I had thrown off from the sick spirit the conditions with which she passed to spirit life, by treating the medium's organism while the spirit controlled, the spirit described three dark spirits who had been instrumental in bringing and holding her to this woman, and said that she had tried to get away from her, but these spirits told her to stay by her, and she would feel better after a while.

She gave her name and described a seaport town so that the young lady recognized the place. She said she used to tell things for people and they called her a witch. On enquiry we found all to be correct, and that she lived to be one hundred and two years old.

I have noticed that three mediums, sitting in a triangle, will get more power there than in any other position. At another time, while treating her, the spirit of a fireman controlled her, who had passed out in a fire by a beam falling upon him and pinning him down.

force of spirit through the drugs administered to them by those learned M. D.'s. A lecture was given a short time ago by one of our noted mediums, through which the spirit of an noble man as ever worked for the liberation and freedom of the American people, was reported as saying that "We leave of our evil propensities on entering spirit life." Away with such spiritual ignorance! The spirit had demonstrated the astrality of that statement before entering spirit life. Now was it the proper privilege of the medium himself that he should receive the thought when expressed through his brain that it was given completely opposite to what the spirit wished to express, and was that thought thrown upon the brain of the medium or her control by some deceitful, cunning, jesuitical spirit, who are ever on the alert watching an opportunity to throw upon some sensitive brain misleading thoughts. And of the medium was not constant of the fact that there are lying, deceitful spirits, as well as mortals in the same condition such a spirit could more readily throw upon them a thought of the above character. They have been the downfall of many a fine sensitive medium.

To those who believe that as soon as our spirit leaves the body we cease all evil (if disposed to evil in the mortal), and enter a land of peaceful rest, I ask if evil spirits did not cause or greatly aggravate the troubles of these two people, what was it?

These dark spirits were forced to control by my hand. Then I would talk to them, appealing to their better nature, honor, and manhood, and tell them they were not doing as they would like to be done by, and are causing their friends in a higher life much sorrow; sooner or later they would see the error of their ways, and with much contrition promise me not to molest anyone any more, but try and lead a better and purer life.

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VOICE OF THE PEOPLE

WHAT'S THE MATTER?

"Die Off, Old Messback, and Give the Rest of Us a Chance."

To the Editor of LIGHT OF TRUTH.

The article in your paper of June 1st by J. I. Arnold and headed as above, though short, contains a volume of truth. To me it is a very good thing to see so many who call themselves Spiritualists so subservient to the "powers that be" that they confine their efforts to phenomenal Spiritualism and the unspiritual philosophy.

Another Arnold says: "Every time I have tried to combine spirit life and culture with the economic question, I have fought against odds." He is not alone in that experience, and there is more than one earnest worker who has been driven from the direct work of Spiritualism because, seeing the intimate relations between a harmonious spiritual and intellectual development and proper economic conditions, they can not be true to themselves without speaking of the same, and the fearful element combined with the ignorant and bigoted element among those calling themselves Spiritualists have not permitted the honest convictions of such workers to find expression.

To illustrate what I mean by the fearful, I will relate an incident that occurred right here in Portland, Ore., in the G. A. R. Hall over five years ago. In the conference meeting an old worker had stirred the feelings of a new medium not long out of the Church. At the close of her remarks said medium talked awhile, and then asked of the old worker a question. The latter attempted to reply by first laying a foundation which, when elaborated, would make her position fully understood, but she was interrupted in the midst of it by one who claimed that she was going outside of Spiritualism. When the conference was over the man who had made this interruption acknowledged that the woman was right, but said: "The people are not ready for her ideas, she would drive everybody away." The lady herself came up just as this last remark was made, and she replied: "That is what's the matter, Mr. H. You have driven most of the thinking people away now, and it is true. These fearing ones, coupled with half-fledged Church mediums who propose to teach instead of waiting to learn, have shut out from the organized class among Spiritualists so many of our best thinkers that there is not a sufficient number of broad thinking ones inside the ranks to hold the balance of power, consequently some of the broadest, deepest thinkers are without engagements.

Perhaps a little personal experience will do right here. I have spoken twice during the three weeks I have been in Portland. The first time for the First Spiritual Society and the second for the Secular Church, taking the same subject both times. "The inefficiency of present methods of reform," and it is a matter of general comment how much better I did for the Liberals than for the Spiritualists. Now, why was this?

Because, being a sensitive, I had first to meet and throw back the feeling coming from a class of minds who seem to think that Spiritualism will be snuffed under unless continually held aloft as pointing to spirits and spirit land, instead of as a practical working power to point out and remove all that works injustice here. Among the Liberals I felt nothing of the kind. Still, in justice to both Liberals and Spiritualists, I must say, and say gladly, that there has been great growth since I left here five years ago. Scientific thought and discussion is largely on the increase, and when the "messbacks" pass over this growth will be still more apparent. The term messback is quoted as used by a little San Francisco medium at the time of the "fearful man" and, putting him on the shoulder, said: "Die off, old messback, die off, and give the rest of us a chance."

LOIS WAISBROOKE.

WHAT IS NEEDED?

Not Repudiation of Coin, but Honest Issue of Both.

To the Editor of LIGHT OF TRUTH.

I have read with much interest "The Status of Labor," by Gen. F. Kittredge, and with your permission I would like to make a few remarks, as some of our speakers say.

In chapter eight Mr. Kittredge informs us "that the present depression which overshadows our fair land" has been brought upon us by the fact "that nothing shall be considered money except it be coined metal." And continuing further in the same strain he says: "Verily gold and silver are the curse of the age; they are the millstones around the necks of the poor—the drawback to civilization."

Now, a distinction should always be considered between the proper use and abuse of anything. Because silver has been demonetized, and in consequence thereof we are now feeling the effects of a money contraction.

Had silver not been discarded as a money metal, we to-day would not be suffering from "hard times." Therefore it has been the abuse of silver, and not its proper use, that has brought these times about.

BOOK LIST

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