

Light of Truth.

Marion Skidmore Bellamy

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

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Philosophy and Facts.

EXPERIMENTAL TELEPATHY.

A Reason to be for Psychic Science.

MIND TELEGRAPH.

Hypnotism an Aid to the Experiments.

REV. T. E. ALLEN.

... Unfortunately, the phenomena which we are to consider can not themselves be repeated upon these printed pages for the reader's benefit. The next best thing is to present the results obtained by those who have investigated telepathy, in such a manner, if possible, as to carry conviction or, at the very least, as to lead the reader to study the literature of the subject, and, I hope, to make experiments himself.

Telepathy is that kind of action of one mind upon another which takes place without the intermediation of the ordinary channels of sense. The mind acting as the cause is the "agent," and the one influenced or that it is sought to influence is the "percipient." Telepathic phenomena are divided into two classes, experimental and spontaneous. As the former furnish the better evidence, we shall confine our attention to them. The demonstration of the reality of telepathic phenomena provides us with the most fundamental truth in the realm of psychical science that it is possible to have. It is comparable to gravitation in astronomy. It is conceivable that thought-transference might be of every-day occurrence without the slightest valid evidence for the genuineness of spiritualistic phenomena; but the existence of the latter would, in my judgment, necessitate the reality of the former. It will be seen, then, that even for those whose interest in psychical science terminates in the general question of the possibility of a life beyond the grave, the fact of telepathy throws light upon a problem simpler in its nature than, and logically prior in time to, any question whatever related to spiritualistic phenomena. Again, the assumption of a revelation in the domain of religion, if a process under law and not "miraculous," carries with it the same implications just pointed out. The proof of telepathy, too, entitles psychical science to the recognition of all other branches of science either as an entirely new department, or else as a division of psychology with rights and privileges of its own which ought to be and soon will be respected. In other words, telepathy, taken by itself, supplies a *raison d'être* for psychical science which is entirely adequate.

The ancient history of telepathy in the light of recent investigations is as yet unwritten. When this work is undertaken, many cases will probably be found. Mesmeric operators noted a "community of sensation" between themselves and their subjects without, however, bestowing much thought upon it. How far telepathy plays a part in hypnotism is an open question. In many cases it does. The pioneers of the spiritualistic movement in this country were by no means blind to the facts of thought-transference as distinct from spirit communion. In his work, "Man and His Relations" (fourth edition), Dr. S. B. Brittan gives an account of his own experiments in a chapter entitled "Mental Telegraphing." Without attempting, however, to estimate the value of spiritualistic and psychical literature previous to 1882, it is to that year that we must assign a most favorable crisis in the life of psychical science, if not its actual birth into the scientific world. In that year, the Society for Psychical Research was formed in England, and the evidence collected by this body now covers the results of thousands of experimental and hundreds of spontaneous cases of telepathy which, transferred from its "Proceedings," from "Phantasms of the Living" (a work in two volumes, now out of print, sanctioned by the council of the society and devoted primarily to telepathy) and from its archives, would fill several volumes of *The Arena*.

In 1883 Mr. Malcolm Guthrie, J. P., a gentleman of high standing in Liverpool, became interested in thought-transference and, with the aid of Mr. James Birrell, honorary secretary of the Liverpool Literary and Philosophical Society, carried on an extensive series of experiments with two percipients. In the cases from this series which I shall quote, all present acted as agents by concentrating their minds upon the object selected. In the experiments with contact, one of the agents either clasped one hand of the percipient or laid a hand lightly on the back of her hand.

Almost all the experiments with objects were performed under strict conditions—the "subjects" (percipient) being blindfolded, and the objects placed out of the range of their vision even had they not been thus incapacitated for observation; and silence being preserved during the progress of the experiments. In other cases the precautions were not so strict; but as the rule has been to record every incident, without an exception whatever, the full record is presented.

My attention, throughout the whole series of experiments, has been mainly directed to the strict observance of the necessary conditions, as far as I am able to judge, the experiments here recorded are unquestionably genuine.

... The following are all of the results obtained upon April 23, 1888, so that the reader may estimate the degree of success. I shall indicate also whether with or without contact.

With Contact. Object—A square of pink silk on black satin. Result (spoken by percipient)—"Pink * * * square." Answered almost instantly. O.—A ring of white silk on black satin. R.—"Can't see it." O.—Word, R-E-S, letter by letter. R.—Each letter was named correctly as it was set up on the first trial. O.—Letter Q. R.—"Q," first answer. O.—Letter F. R.—"F," first answer.

Without Contact. O.—A gilt cross held by Mr. G. behind the percipient. R.—"Is it a cross?" Asked which way it was held, the percipient replied, "The right way," which was correct. O.—A yellow paper knife. R.—"Yellow * * * is it a feather?" * * * It looks more like a knife with a thin handle." O.—Mr. Steel's Exchange pass ticket (similar to a first class (English) railway contract ticket, maroon colored leather cover. R.—"Is it square?" * * * longer one way than the other. * * * a dark reddish color." O.—A pair of scissors, standing open and upright. R.—"Is it silver?" * * * No—It is steel. * * * It is a pair of scissors standing upright."

Upon April 25th objects were selected in the following order: Word "Faelia," letter by letter; a diamond of blue silk on black satin; a dark green circle of silk on black satin; a terra-cotta meerschaum pipe, glazed at the mouth-piece, the stem jointed to the bowl by a carved bird's claw; a small toy dog; a dark crimson apple; an orange; an electro-plate teaspoon; a bright steel door key; a red ivory ball; a cross of yellow silk on black satin; the name "Tom," all the letters fixed up to be read at once; a gold watch; a jag cut out in white cardboard; a five-barrel gun cut out in paper.

... The following is a set of 400 trials made in batches of 40 or 50 at a time, in June, 1886, by the Misses Wingfield. * * * The ninety numbers (from 10 to 99 inclusive) * * * were inscribed on ninety slips of paper, and placed in a bowl. Miss M. Wingfield, sitting six feet behind the percipient, drew a slip at random, and fixed her attention on the number which it bore; Miss K. Wingfield made a guess at the number, and the real number and the guess made were at once recorded in the table. The slip of paper was then replaced, the contents of the bowl shuffled, and another draw made at hazard. The most probable number of right guesses for accident to bring about in the 400 trials was 4. The actual number of completely right guesses was 27; in 21 other cases the two right digits were given in reverse order, and in 142 others one of the digits was given rightly in its right place. The probability which this result affords for a cause other than chance is represented by nine and a 5 following a decimal point; i. e., the odds are nearly two hundred thousand million trillions to trillions to 1. It would be a very inadequate statement of the case to say that, if the waking hours of the whole population of the world were for the future continuously devoted to making similar trials, life on this planet would come to an end without such an amount of success, or anything like it, having been accidentally obtained.

Far more remarkable results have been obtained when the percipient was hypnotized. In a series of experiments made by Professor and Mrs. Sidgwick with a percipient in this state, 81 numbers (from 10 to 80); out of 15 trials, 9 were entirely correct, 1 was right on the second trial, and one of the two digits was right in each of the other 5 cases. Space will not permit me even to catalogue the other kinds of effects produced both in the normal and hypnotic states. The theoretical limit to telepathy can not, with our present elementary knowledge, be placed anywhere short of the production of every kind of mental state that the agent is capable of experiencing, and the English Psychical Society claims that the subliminal consciousness may also come into play and produce states in the percipient which are not active in the agent.

Speaking of the evidence for experimental telepathy, Mr. Podmore says: "If the reader has been able to accept my estimate of the evidence brought forward of the possibility of the transmission of ideas and sensations, otherwise than through the known channels of the senses, must be held to be proved by the experiments there recorded. That proof can be impugned only on the ground that the precautions taken against communication between agent and percipient by normal means were insufficient. For if the precautions are admitted to have been sufficient, there can be no question that the results were not due to chance."—*The Arena*.

REPORT FOR THE LEAGUE OF TRUTH.

IN CONVENTION.

The Massachusetts State Association of Spiritualists.

A GREAT EVENT.

The Massachusetts State Association held its annual convention in Boston at the First Spiritualist Temple—through the courtesy of its proprietor, Mr. S. Ayer—on Tuesday, January 1, 1895. Three sessions during the day, which were attended by large and enthusiastic audiences, attested to the fact that in the old bay State, our cause is very near to the hearts of the people, large delegations from the various cities and towns being present. Dr. Geo. A. Fuller, of Worcester, President of the Association, called the meeting to order at 10:30 a. m. On motion of the secretary—Francis B. Woodbury, who had come on from Washington, D. C., where he is now located as Secretary of the N. S. A.—the business meeting was adjourned for one hour, and a conference was held.

Mrs. R. S. Lillie introduced Dr. H. D. Barrett, President of the N. S. A., as chairman of the conference. Dr. Barrett made a brief but eloquent address in favor of associative work among Spiritualists. He said, we need training schools for the young; homes for the aged and worn-out mediums; and other institutions among Spiritualists along the lines of progressive education and of protection. Dr. Barrett made a plea for the support of the Massachusetts State Association and of the N. S. A., stating that only by uniting our forces can we hope to secure recognition from the courts, and in legislative enactments.

Dr. Chas. Hadden, of Newburyport, Dr. Field, and Dr. Mary T. Longley, also Dr. E. A. Smith of Brandon, Vt., spoke earnestly and forcibly upon the Medical Bill of Massachusetts, citing their experiences and observations in relation to the association's appeal to the legislature to raise funds for the erection of homes for worn-out mediums, where love, sympathy, and kind influences would be dispensed to the inmates not in charity so-called, but in tender affection and care.

Mrs. M. E. Cadwallader was called upon, and made a vigorous appeal for a mediums' home—not for charity, but in justice. For herself, she felt to devote her time and money in behalf of those who have been made feeble by faithful service. She despised the idea of charity for them; it is only right that there should be a liberal dispensing of money; the mere pittance we pay for a lecture or advice of any kind is not enough; let us have a home in the true sense.

The conference adjourned, and Dr. Fuller resumed the chair, making a statement as to the work of the association during the year. We have been getting into line, and feel that we were just now in readiness for effective and useful work for our cause. We are ready to ordain our speakers—permitted so to do by the privileges granted under the laws of the State—under our charter; and through this power, we can send our mediums and speakers forth equipped with the same rights and privileges as are accorded to any denominational minister.

F. B. Woodbury, secretary, read his report for the year, which not only included a summary of the work of the Massachusetts Association during the twelve months of its existence, but continued as a bright, breezy paper, full of practical suggestions concerning the appointment of a committee to watch the attitude of the legislative body on all questions dealing with the liberty of the people; the advisability of condemning the compulsory vaccination act, capital punishment, and other obnoxious laws which exist on our statute books. This paper was received with loud and prolonged applause.

W. H. Banks, treasurer, reported the receipts as one hundred and thirty dollars. Expenditures one hundred and twenty dollars. Reports accepted.

President Fuller called attention to the spiritual papers on sale at the hall and spoke earnestly for the support of the spiritual press. Secretary Woodbury gave an eloquent tribute to the work and worth of Dr. Fuller as president of the Association during the year.

T. H. B. James, of the auditing committee, reported the accounts of the secretary and treasurer as correct. Financially the association is in a healthy condition.

... Convention adjourned for one hour for dinner, by a special act of the Legislature that these licenses are granted.

J. H. Young, of Onset, explained that every legal means was taken to have the charter of this Association conform to law. He told about his action in regard to solemnizing marriage ceremonies in his State under a license from a fact of nature but can be misused, and such misuse would prove a curse to the world. But our idea of organization in Spiritualism is not to crystallize, to form creeds, or to mislead facts, but to co-operate along lines of harmonious association for the spread of truth, and the betterment of our cause.

Mrs. Cadwallader, of Philadelphia, representative of the N. S. A., followed Mr. Tisdale with effective remarks upon "Spiritualism pure and simple," without any prefix or title, which she declared good enough for her, giving scathing rebuke to those so-called Spiritualists, who, while knowing Spiritualism is a fact, regularly attend the Christian Church and pay their money into its coffers in support of theological ministers.

Mr. Frank A. Wiggin, of Salem, was the next speaker. His address was a stirring one, full of the zeal of an enthusiastic worker in the cause of liberty, equality, and fraternity for mankind, all of which he identified with the mission and service of Spiritualism.

The singing of "America" by the entire audience, which nearly filled the spacious auditorium, led the way to other appropriate remarks by Mrs. Carrie Loring, of Braintree, and Mrs. N. J. Willis, of Cambridgeport. Dr. Fuller, at this stage of the meeting, surrendered his chairmanship into the care of Dr. H. D. Barrett, president of the N. S. A. President Fuller, in retiring to take the night train for his Worcester home, returned thanks to the assembly for its attendance, attention and interest, as manifested in the State Association during the day.

A unanimous vote of thanks was tendered to Mr. M. S. Ayer for his generous donation of the Temple to the service of the Association during the past year.

A collection was taken for the benefit of the National Association, which resulted in the sum of \$20.50.

Mrs. R. S. Lillie gave an interesting account of progressive work which the N. S. A. and some of its auxiliary societies are doing for the spiritual cause. Mr. Ayer was called for, amid enthusiastic applause, and invited to a seat on the rostrum, but that gentleman declined to do so, making a few pertinent and graceful remarks from his station in the rear of the hall. Dr. P. Field, of Boston, gave some interesting facts in regard to medical legislation, and made an appeal for support of the Massachusetts Liberal League as an organization established for the defense of all humanitarian and progressive movements.

On motion of Mrs. Lillie a vote of thanks was passed to Dr. Barrett and Mrs. Cadwallader for their attendance upon this convention, and the interest which they manifested in it. Mrs. Longley made an address upon the principles of liberty in thought and action, giving an account of some of the effective work recently accomplished by the American Protective Association in behalf of the principles of law and order and good government in various portions of our country, stating that in many localities a large number of the members of the A. P. A. are Spiritualists. In passing, Mrs. Longley paid a tribute to the weekly publication of San Francisco, the *American Patriot*, as a bright and fearless exponent of liberty for the American citizen, of purity of the ballot, of freedom from sectarianism in the management of the public schools, of equality for all, and special privileges to none; Mrs. Longley also emphasized the needs of united co-operation among Spiritualists, in maintaining "eternal vigilance" against the encroachments of religious intolerance and medical monopoly on the rights of the people. She called attention to the need of sanitariums among Spiritualists, managed by competent healers and progressive physicians, where the sick and afflicted of our cause could receive proper care and attention, citing a case of partial obsession and insanity that had recently come under her observation, where, for want of a proper sanitarium, the sufferer—a young and sensitive woman—was confined in the tombs for forty-eight hours, and afterwards conveyed to a public institution.

Dr. Barrett made the closing speech of the session in his usual brilliant and impressive manner. An address replete with bright thoughts and wise suggestions, concluding with words of praise and commendation of work performed by the Massachusetts Convention, and by returning thanks to Boston for giving, as secretary to the N. S. A., such an efficient and earnest worker as Francis B. Woodbury.

Communications of congratulation to the Massachusetts State Association, and regret at the enforced absence from the convention of their workers, were received by the secretary from Dr. Andrus Titus, of New York, and from the State Association of San Francisco, California. The board of officers of the United Spiritualists Association of America, Oscar A. Eganly—the latter having an engagement in New York on New Year's day.

Over one hundred new members were secured to the State Association during the day. Thirty-four cities and towns were represented by the members of the Association. Three delegates from New Hampshire, two from Maine, and one from Vermont were present. Mr. Henry W. Smith, founder of the Spiritual Church of Greenwich, was in attendance, and became a member of the association. The entire convention was one of harmony and success, a credit to the Spiritualists and the cause.

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... array of facts; facts fully established are capable of being classified as a science. Spiritualism deals with facts, it is founded upon them. But a fact is one thing, and the use we put it to is another; if the time ever comes when Spiritualism becomes crystallized into a creed, its usefulness will wane. There is not a fact of nature but can be misused, and such misuse would prove a curse to the world. But our idea of organization in Spiritualism is not to crystallize, to form creeds, or to mislead facts, but to co-operate along lines of harmonious association for the spread of truth, and the betterment of our cause.

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WRITERS FOR THE LIGHT OF TRUTH.

When the Morning Comes.

OR,
The Mystery of a Sub-Conscious Self.

Author of "Outside the Gates," "Narcosis," "Crowded Out," etc., etc.
BY MRS. M. T. LONGLEY.

CHAPTER XVI.

LIKE THE LAST NOTES OF A DYING SWAN.

"We are living in great days, true enough. Days in which the preacher and the teacher are called on to explain the subtle forces and occult powers invested in humanity. But how many fail to interpret them. The pulpit and the classroom seem powerless to educate the inquiring mind on these subjects."

The speaker was Will Calver, now a man of twenty-five; his active mind and quick intelligence was evidently keeping pace with the march of time, and he had no place with the shrinking conservatives of the old school who hesitate to take one step out of the narrow lines of thought and prejudice that hold them to the rats of their ancestors. He was spending a day or two with his old friends, the Hunters, and it was in their pleasant sitting-room that the family had gathered to pass the evening hour. In the group lay Hanser, head of the household, tall, handsome, and courteous as ever. Roy is a prosperous man, too, for he has weathered the financial storm that threatened to engulf him two years ago, and is now considered by all who know him as a man of large business interests, a just employer, and a character of sound and honorable principles. Daisy, who in personal appearance has changed but little, slightly more matured, a trifle more matronly—for she is a mother now as well as a wife, with a new light in her clear dark eyes, a sweet dignity in voice and face very becoming to her, but with the same bright, arch, piquant nature as of old.

Yet Daisy has seen sorrow, for twice has the Angel of Transfiguration visited her home since the day she wrote Will Calver of her father's decease. First it came gently and almost without warning to bear her mother to the best abode. This could hardly be called a bereavement for all recognized the fact that the poor diseased body of the invalid could only provide discomfort and pain to its bearer, and that the summons could not fail to bring release and rest. Therefore, although the daughter sorrowed as she missed the motherly presence, yet it was with a sense of thankfulness that the dear parent must have found a more blessed state. But there had come one sharp anguish and grief into Daisy's heart that could not be borne with the same resignation and fortitude which she cultivated at her mother's death. And this was occasioned by the loss of her beautiful baby boy. The sweet cherub of a year, whose bright blue eyes and golden clustering rings of hair, were so like those of the father—Roy—for whom he was named, that he seemed but a miniature of the paternal face. The dainty darling that she had watched and tended with unflinching devotion for his twelve short months of mortal life, the cooing, dimpling, laughing babe had been snatched from her arms by the hand of death, and borne from sight to the land of flowers.

Yet she was not left childless in her agony, for one bright, rare blossom still lingered in the sweet home nest, in the person of little Pearl, dark-eyed and beautiful, with dusky rings of silky hair clustering about her delicate forehead. Twin sister to the precious boy, who had been taken from this world of pain, as wise and beautiful a little sprite of two years—as at the time this chapter records—she has grown to be—as one could find in a journey of many miles.

But there are others in this household party, too. For before us, shading face and eyes from the lamp light, by a crimson fan in her hand, which throws a rosy glow over her marble-like features, sits Emily Reade. Dear, sweet Emily who has been more to the sorrowing Daisy than any one can know. Emily who smoothed the pathway of Mrs. Barton—Daisy's mother—to the higher life, giving loving counsel, and gentle ministrations to the lady in her closing days on earth. Emily, who held the breaking heart of Daisy to her breast when the baby boy was taken—after only one day of illness—from earth to heaven, comforting the stricken mother by her tender sympathy and priceless love; Emily, who bathed and dressed the tiny form for burial and laid it in its mother's arms for a farewell kiss, and Emily who had assumed charge of little Pearl, the one remaining treasure of the home, so that during the months of weakness—not illness, but of weakness that had assailed Daisy after the decease of her baby boy—the child never for one instant felt the need of tender attention or brought the young mother one moment of pain that she could not personally care for her darling as she desired.

But Daisy is herself again in health and strength, and it has dawned upon her that Emily is paler than usual and in need of a change. She has said to herself this evening, that in another month they will go to the seashore or somewhere, and that Emily shall be given an opportunity to recuperate and to become happy and well.

The remaining member of our party is Charles Blackburn, who has been in New York also for a few days. His angular figure has rounded out somewhat into more attractive lines, and his eyes seem to have caught a deeper glint which gives them a luminous light which is very attractive to his friends. Yet he is not a handsome man, he could never be called that, but the goodness of his face stamps it with a beauty such as tint of coloring or curve of physical loveliness could never give.

Blackburn is not now preaching in the old parish. He has grown out of that. It could not hold him. He has broadened in his conceptions of the Love of God and the majesty of humanity, that no theological pulpit could hold him, no denominational lines confine him, no ecclesiastical body could accept or recognize him, and so he has left them all, and is wandering about, an itinerant, preaching the fellowship of man, the protection and ministry of angels, and the love of the divine, sometimes without means to bear him from one town to another, but always like one crying in the wilderness, lifting up his voice in behalf of the oppressed and calling upon his hearers to live out the best that is within them.

Blackburn's lectures are simple, powerful, and not of great length. They go right to the heart; they linger in the soul, they stir the better impulses, and reach down to whatever there is of good in his hearers. They bring comfort to the sorrowing, hope and tender entreaty to the erring, and instruction to the ignorant. To-morrow he will go out of town again for further work, for although his host desires him to stay—that kindly host, who, although not a professor of religion, and not one either who can say he believes in conscious communication between the two realms of spirit—material and ethereal—yet, recognizing the sincerity and zeal of his friend, has this very evening quietly slipped five twenty-dollar bills into that friend's hand and pressed it cordially, that Blackburn might not be without the means of travel and shelter while preaching to those who needed his words.

The friends had been talking of "Auguste, the Seer," who

had only appeared once in New York at that time he had told the chairman of his meeting that the atmosphere of Gotham stifled him—the mercantile spirit and air of sordid materiality of the great metropolis hampered his movements and choked his utterance, he had no desire to mingle farther with its elements.

"It is left for the press and the rostrum to take up this instructive work," remarked Blackburn in response to Calver's words. "The times demand a consideration of these subjects. Mammon and custom can not put them aside. Man is a dual being, an immortal being, he must and will learn of his future and its possibilities."

"Yes," assented Will, "the world is full of inquiry. Go where you will, you will find the occult under discussion, before the curtain, in the wings, behind the scenes, or in the green room, it is all the same; the mystical, the psychical, that which is of the spiritual demands a hearing."

"Yes," softly spoke the voice of Emily Reade, "the earth seems trembling as if feeling the approach of a new and glorious light. It is already vibrating with expectancy, the very air seems to listen with bated breath for the footsteps of the morning that is to usher in a new understanding of life, love, and immortality."

"That reminds me to ask," spoke up Daisy, "have you all read Adaire's last article in the *Union Magazine*? It is full of the fire of exaltation and of triumph. To me it is like a prophecy of coming glory that is to startle earth's slumbers out of their lethargy—arouse the pessimist from his gloom, awaken the unjust to a consciousness of their iniquity, and give the optimists a grander hope for the final elevation and restoration to Eden of the human race."

"Well done, Daisy," said her husband, with laughter in his voice, "you are growing eloquent, my wife. I see that our friends have all read Adaire's 'When the Morning Comes.' It is a finely written article, but I fear it predicts more than can be fulfilled in the life of man on this erratic ball."

"You are skeptical, my friend, of human growth and progress, but man of the world as you are, you have a splendid spiritual nature that will yet assert itself above all the materiality and show its power. To my mind, Adaire has caught the spirit of prophecy in her inspired soul, and pours it forth like some priestess of old, in this her latest effort for the press. I own it gives me wondrous strength to press on with my own feeble labors, as I persevere her lines."

Was it the glow cast by the ruby fan that tinted the fair cheeks of Emily Reade as these words fell from the minister's lips? No one noticed the crimson tide, however, and Will Calver taking up the theme remarked: "Something like the sensation I had, Blackburn, when I read Adaire last night. Her words thrilled me as if I had taken a long draught of rich old wine. Yet there seems to be an under-current of sadness beneath the exaltation of her words, much as if the writer did not expect to see the fulfillment of her prophecies; how did that composition strike you, Miss Reade?"

"Something as the last notes of a dying swan might do," she gently answered, and for a brief space silence settled upon the little group.

Then they fell to talking again, this time discussing Will and his plans. That young man was very happy just then, for his prospects were most pleasing ones. In a week he was to set sail on the "Freedonia" for Europe. He and his company for a two-year's stay abroad. In the troupe was Lillian Yale, a sweet-faced singer with a glorious voice. A girl of twenty, fair as a dream and pure as her beautiful name. Will had been friendly with Lillian since her mother—who always accompanied her daughter—for nearly a year, and the young man had lost his heart to the dainty maiden. Now they were betrothed and would be married in a year, somewhere on European soil.

His friends were more than glad for his sake and their praises of the lovely singer who had won his heart were like music in his ears. Again they spoke of his affairs in interested tones, again they made him show her photograph which he carried next to his heart.

It was truly a sweet picture, the face like a star of light, framed in with waving chestnut hair and set with lustrous eyes of blue. The delicate chin and finely curved mouth portrayed the soul of an artist, and no one wondered that our young friend had given his love to such a girl.

"Will," Daisy whispered, when congratulating him on his choice, "I am so glad that you have won such a prize. It was well worth waiting for. Every thing has turned out for the best, hasn't it?"

But as Will assented, a little shadow came over Daisy's face. Had everything turned out for the best? How about *Emily*? Where was she? No one seemed to know. Rumor said she had lost her fortune, but no definite news had been heard of her for two years.

"Mr. Blackburn, can you spare me a few moments before you retire? I may not see you in the morning, and I have something to say to you in Emily's matter."

It was the gentle voice of Emily Reade speaking to the minister as the party was about to separate for the night, and at her words he lingered till the others had passed from the room.

"I trust you will not think strange of my request. You are a pastor and a spiritual teacher; I am impelled to-night to ask you, in the event of my death, to preach my funeral sermon."

"My dear Miss Reade, I trust the day will be far distant that calls for such a service. Surely, you have yet many years to live!"

"We can not tell, dear friend, only promise that you will speak the last words over my remains."

"I promise, but heaven forbid that the need shall come. May you be spared to a long and useful life."

"I have strange words to speak to you, strange, as coming from a woman's lips."

PEN PICKINGS AND PEBBLES.

An Interesting Letter from Dr. J. M. Peebles, Touching on a Number of Prominent Persons.

LIGHT WANTED.

To the Editor of *THE LIGHT OF TRUTH*.

By chance, if chance there be in this universe, the other day I came across one of Alice Cary's admirable poems. Many of her poems are gems. Appreciating the moral grandeur of a broad religious optimism, she sang one of her sweetest songs in these words:

I would not make the path I've trod
More crooked, or even more straight or wide;
Nor changing course the breadth of a hair,
The way of that, to either side.
My path is this, and I take it all—
Its weakness, its folly, its pain;
Not even by sin, if you come in that,
May I see my help, not hindrance.
So let my path stand just as it stands,
And I will grow, as I may, grow old;
I am weak, and my life for me
Lies not, but it had not been—I hold.

The oak remembers not each leaf it bore; and yet each leaf and bough and spry limb help to make up the towering tree. Though many of our acts, and the minor events of our lives have died away into oblivion, still their results live in our characters. The new year is here. Let a new leaf be turned over in the ledger of time, and the blots be forgotten. It is not wise to brood over the broken rounds of the ladder our feet have pressed. All have made mistakes. The summit of the temple is to be reached. Then direct the eye upward, and press forward toward the higher altitudes of heavenly truth and wisdom.

THE GREAT "BOY PHENOMENON."

There is no class of people that more enjoy being humbugged than Spiritualists. There is now in our city the "boy phenomenon," Dr. Temple, whose cures "have astonished people in all parts of the civilized world," as run the flaming, flaring advertisements—a lie on the face of them. This boy is a man with a wife and one or more children. He is simply a magnetic medium, with considerable healing power. And yet there is a score of Spiritualist healers in this city whose gifts excel his; and I would infinitely sooner employ them than him. His charges are often enormous. One man that I know, suffering from a case of paralysis, is now bustling around (half-hypnotized) among his friends to raise \$100 for treatments from this self-puffed, self-advertised "boy phenomenon." And yet there are thousands of Spiritualists too poor or too stingy to buy a Spiritualist book, to take a Spiritualist journal, support Spiritualist lectures, and too poor or too sneakily stingy to pay their own honest well-earned home mediums, and yet they will spend money—sometimes borrowed money—free of charge, to have some "boy phenomenon" come along. I don't know that says, "What fools these mortals be?"

THE TOMB DATE OF GLADSTONE.

A friend of mine lately, to whom I am indebted for many English journals, forwards me one containing an unpoetic slur upon the Grand Old Man. It was long a question in Europe which of the two was the greater statesman, Bismarck or Gladstone. The latter, loving freedom and progress and home rule, and refusing the offer of royal titles, preferring to be a plain English commoner of the people and for the people, continually calls out the Tory spite. Here follow some lines with which English Tories regard themselves in song:

When the Grand Old Man goes down to his doom,
He'll ride on a fiery chariot,
And sit between a red-hot plate
Between Judas and Judas Iscariot,
Said the British, "rather full, you see,
But it's the best I can;
I'll just let Judas and Judas go free,
And let the Grand Old Man."

THE MEDIUM PRIOR.

It always gratifies me to speak good words of mediums for too often, all too often, is their pathway rough and thorny. And, then, the true and the genuine have to suffer more or less for the stretched rascalities of the frauds—the brazen-faced frauds that cling to the cause of truth as do barnacles to a ship's side. Prior, of San Francisco, has been stopping several weeks in San Diego, where she has won laurels both for her quiet lady-like deportment and for her fine spiritual gifts. She speaks in the unconscious trances, and her tests are very fine and convincing. Her leading control, known as the "Professor," was a physician while on earth, and is now a clear-headed, logical-minded spirit. Unasked, unbidden by her or any one, I mention Mrs. Prior because she is worthy, and because I learn that she is soon going to Portland, Ore., and then on to the Eastern States, where she should receive a more cordial welcome—and doublets will.

HE IS GOING TO CALIFORNIA.

What well-read Spiritualist does not remember hearing of the test seances given in the residence of the late Epes Sargent, Boston, by E. E. Watkins, for the spiritual conversion and education of the Rev. Joseph Cook and others claiming great culture and scholarship? The tests were demonstrations. Cook admitted the facts to be invisible in origin, but wriggled them off as coming from the devil. It was his only escape. Mr. Watkins was not then, and never has been, accused of fraud. His tests then, and his healing gifts now through spirit physicians, are most astonishing. An old time spiritualist of Boston, Mr. G. S. Lloyd, writes me that he cures 50 per cent. of his chronics, and benefits the others. The Pacific Coast will welcome such a healer with open arms; while he will doubtless continue to treat his patients, leaves by letter.

W. EMMETTE COLEMAN'S EVOLUTION OF THE SPHERES.

Deeply was interested in Mr. Coleman's essay in a recent number of the *Light of Truth* upon the evolution of the spiritual universe. It read like a poem—a finely conceived prose poem—neatly and richly colored by a cultured imagination. Poets, it is conceded, are not supposed to adduce arguments, nor indulge in trains of close, logical reasoning. For more than a generation I have believed in evolution—the upward trend of all things—and I have also believed in Involution. It was an old farmer who said, "He could not pump any water out of his well unless there was first some water in it." This requires no proof: it is axiomatic. And must not involution precede evolution? It seems that all through this excellent essay that the greater is evolved from the lesser, and that even divinity the "illimitable God of the universe"—is evolved, or grows up, from finite intelligences.

To get this matter more fully elaborated, not for controversy, but for the easier and better understanding of the subject, I submit the following questions, hoping that if our brother can spare the time from the greater and grander work that I know him to be engaged in, he will kindly answer the following questions:

1. Does not evolution imply something—substance to be evolved from?
2. Can there be anything evolved out of matter, or out of matter, force, and motion, that was not first in them?
3. Must not involution—place the beginning where you may—precede evolution?
4. Can the lesser evolve the greater without the addition of some other power, force, or principle?
5. Was there any "omnipresent, omniscient, and omnipotent God of the illimitable universe"—to use your own words—until the evolution of mortals and spirits ultimatum up into and constituted the "veritable God of nature"?

J. M. PEEBLES, M. D.
San Diego, Cal.

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San Diego, Cal.

HYPNOTIST TO HANG.

Held Responsible for Murder Committed by Another.

THE ACTUAL MURDERER ACQUITTED.

He Was Believed to be Under Hypnotic Influence.

At Wellington, Kan., on December 30th, Anderson Gray was given death sentence by Judge Burnett, according to the verdict of the jury finding him guilty of murder in the first degree for the killing of Thomas Patton. Thomas McDonald, while under the hypnotic influence of Gray, did the killing, but was discharged after trial. Gray is a well-to-do farmer. Patton had incurred his enmity and Gray hypnotized McDonald, a farm hand, and while the latter was in that condition compelled him to commit the murder.

Thus, for the first time in the history of Kansas jurisprudence, the theory of hypnotism has seriously entered into the trial of a case of murder. J. V. Beckman, of Sumner County, who is a prominent candidate for Speaker of the Kansas House and who was the attorney to introduce the hypnotic theory, relates the extremely interesting details of the case. On the 5th day of last May, at a place near Caldwell, Sumner County, Thomas McDonald shot and killed Thomas Patton. McDonald was the tenant of Anderson Gray, a wealthy farmer, who was the neighbor of the murdered man. Gray was involved in a lawsuit in which Patton was a witness, and he had, it is alleged, a consuming desire to get the latter out of the way. It is claimed he involved young McDonald and Patton in a quarrel by reporting to McDonald that Patton was circulating scandalous reports about his wife. On the 5th of May the two men met and exchanged angry words. This was early in the morning.

At this point Gray appeared in the affair and commenced to exercise, according to the theory of J. V. Beckman, his hypnotic influence. He assured McDonald, according to the story, that Patton was a dangerous man, and that his only hope of life would be to kill him first. McDonald and his wife both rebelled at the murderous thought, but Gray, who is a man of intense will power, insisted. McDonald had never fired a gun in his life, and Gray at once procured a rifle and commenced to give him instructions. At the first shots he could not hit the mark at all, but under the mysterious spell of Gray, who was an expert shot, became able to hit the mark in the center at every shot in less than an hour's practice.

Shortly before 2 o'clock Gray conducted McDonald to the spot in the woods where Patton must pass, and cut a croch in which he might rest his gun. At the expected hour Patton came riding by, and an unerring bullet from McDonald's rifle reached his heart.

After a time suspicion pointed to McDonald and Gray as the murderers. They were arrested, as also was McDonald's wife. After three weeks in jail McDonald broke down and confessed all, asserting that he could not bear to see his innocent wife in confinement. But, as bearing on the hypnotic theory, it was shown on the trial that whenever McDonald got anywhere close to Gray he would deny the confession or the fact that he had made it.

At the opening of the Sumner County District Court three weeks ago, Gray, the accessory and hypnotizer, was placed on trial first. He was quickly found guilty of murder in the first degree and has since been sentenced to be hanged. On Monday following McDonald was placed on trial. The case lasted the entire week and was intensely interesting because of the peculiar defense offered. Judge Beckman, for his client, freely admitted the crime, and made no attempt to soften its atrocious details. He tried the case strictly on the theory that McDonald was under the hypnotic influence of Gray, and that he had no control over his own actions. The court in its instructions left no dividing line between a verdict of guilty and an acceptance of the theory of hypnotism. That night, after three hours of deliberation, the jury returned a verdict of not guilty, and the remarkable spectacle was presented of a principal who was innocent and an accessory who was guilty.

The sentenced imposed upon Gray has attracted great attention here and in all the cities of Kansas, and local physicians are discussing the justice of the verdict. It is held by most members of the legal fraternity that a hypnotist has no power to influence a man to commit a crime which is repulsive to the one controlled. They hold that if a man shrinks from committing an offense against the law any effort of the hypnotist to force him to do the act will result in his losing power over the subject. For this reason they are inclined to believe that Gray should not have been convicted on the theory of hypnotic influence. They believe, too, that an appeal to the Supreme Court will result in a reversal of the verdict. It is, all things considered, the most remarkable case in the criminal annals of Kansas, and the final outcome will be watched with a good deal of interest. *Inter-Ocean.*

A vibrating helmet for the cure of nervous headaches has been devised by a French physician. It is constructed of strips of steel, put in vibration by a small electro-motor which makes 600 turns a minute. The sensation, which is described as not unpleasant, produces drowsiness; the patient falls asleep under its influence and awakes to find that the pain has ceased.

Small incandescent lamps, using secondary batteries weighing about half a pound, are used for night service in the German army.

CHILDREN'S COLUMN.

EDITED BY MRS. M. T. LONGLEY.

All contributions intended for this department must be addressed to Mrs. M. T. Longley, 56 Broadway street, New-York, U.S.A.

JANUARY 15L.

Our lilacs have nothing to wear,
Our daisies swing from the eaves,
Our maples are gloomy and bare,
The fence is lank with their leaves.

Kean, bowen, ink the stream,
Whose flowery banks are dear,
The day-star but coldly doth beam,
And the warmth has waned with the year.

The clouds and the earth are frore,
The face of the poor o'er-crowd,
For the chill that strikes to the core
Comes down with the northern blast.

Now forth at the close of day
The wolf from his covert prowls,
Burnished on bones of his prey,
Bright shine his teeth as he howls.

The serpent is drowsed by the cold,
Where he crawled to hide in the rocks,
Each taking a song of its own
To sing in a southern glen.

With notes so mellow and clear,
The oriole carved his own,
Then sang to his feathery dear
As the hling her nest to a bough.

In my orchard he came to woo;
He's gone to some tropical park,
But when next springtime is new,
He'll come with the twittering lark.

Yet blackcap chickadee,
The bravest you bird o'er born,
Still feeds the cattle with me,
And picks at their yellow corn.

Too timid, too honest to steal,
The quail will huddle till May,
But what can he dig for a meal—
How keep from blowing away?

The advent of winter is here,
He charges o'er deep-frozen plain,
And rids to the home of the poor
On steel of white-floving mane.

He comes as a boreal ghost
To contrast with garments so thin,
Who tramps from pillar to post,
Spurred by all of his kin.

And the wind will whistle and whirr
While cloud-wings cover the sun,
As they pick through the frost to enter
Some paper skeleton.

—E. D. Shaw, Lee Co., Ill.

A Letter from Wm. Phillips.

Beneath the rose tree's cooling shade,
Around which the jacinths climb,
A group of children free and glad,
Iasing the happy hours of time.

I see in the *Light of Truth* of December 15th that that paper is to open a children's column, and that Mrs. Longley is to edit it. Such a step in the right direction, and I long been needed.

A good many years ago I wrote the first suggestion in that direction I saw in print. But others soon followed, suggesting that such take the form of stories for youth, inculcating the philosophy of life, or doctrines of Spiritualism. And as a consequence, or otherwise, stories of that nature soon began to appear in our papers, and I think were well appreciated, and are still by all who read them.

Notwithstanding the fact that a story occasionally finds its way into spiritual papers more suited to secular columns on account of its entire lack of instruction of a spiritual nature, since that suggestion was made I have worked as best I could in that direction, willing to add my mite to secure what I held most dear.

My sympathy for children began to assert itself at an early day in my life, and notwithstanding it has caused me contentions, I still hold to my sacred trust as missionary to youth and the uneducated. In this work I seem to be inspired by an adopted sister, who claims also to be my guardian angel, a motherless orphan who passed to spirit life in early years without ever once having a chance to exercise the sweet devotion of maternal love. She claims she was assigned the pleasurable vocation of caring for children there, that this, one of the first needs of the pure woman's soul, might be supplied. And in connection with her through mediums on this subject, she gave me much interesting information, opening one of the scenes held for this purpose with the lines quoted above, then explaining the conditions that the rose tree and the jacinth were emblems of. Subsequently another scene was opened with the following lines:

"Along the little brooklets,
Where the golden fishes play,
Mary a wandering orphan
Has spent a happy day."

The brooklets and the golden fishes were explained as some of the happy conditions in the development of childhood.

Sister also said that at first she only had a single class of infants. But as these grew in age and knowledge, they were reckoned as a first class, while the infant class was still kept up by new recruits as second. But as they grew in age and knowledge, each was formed into a higher class, to be followed by the education of more infants, until she became a superintendent of a district containing many schools, which position she held for many years of our time. But one evening last summer, after I had retired for the night, the room being dark without a ray of light, a slightly illuminating gray mist filled the room, in which I saw sister approaching. Seating herself near my side, and looking straight at me, she said, "I have turned missionary now," and said no more. But I could read the condition intuitively. Others were prepared to take her place as teacher and superintendent of the schools, while she was advanced so as to become a missionary to teach "the spirits in prison," whether in that condition of life or in this, in the prisons of crime, or in the dungeons of ignorance and fear.

WM. PHILLIPS,
Clackamas, Oregon.

SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

Ques. 21.—In a developing circle the first phenomena usually received is a spirit rap. Please give a picture of the scene just at this moment on the spirit side? Are there electricians, chemists, and advanced spirits assisting the work at this time? In the first stages of development require much care and attention on the part of the sitters?

Ans.—Our friend is too sweeping in his conclusions, as there have been hundreds of spirit circles where mediums have been developed as frequently as the number of spirits that are present, as seen, prophetic readers, healers and psychometric delineators, in which not a rap has been produced, or any sign of physical phenomena occurred. But there are also hundreds of seances where the first taken of spirit presence is given by a "rap," and at such a moment the spiritual side presents a most interesting picture. The intelligences who have conspired to produce this physical sound are at work. They have concentrated their forces, have brought the elements of their material to just the proper state of combination, and have projected it at the instance of their will power, or frequently at that of one special scientific spirit who understands the law of chemical affinity, and is versed somewhat in the application of the principles and forces called electricity, to human needs, who is the leader of the band into the mortal atmosphere. These spirits are grouped about, silently watching the effect of their effort, and realizing by the vibrations of the mental forces of the mortal sitters, how successful it has been. Sometimes they can produce but one rap, explosion, or shock to a physical substance, having exhausted their power for the time in the one attempt, as the small boy who sets off his whole bunch of firecrackers at once finds himself without ammunition for further display. But usually in a circle the invisible operators will be able to conserve their material sufficiently to utilize it in a succession of sounds that may be intelligently made on the one side and as intelligently interpreted on the other, when the system has gotten into working order, and a code of signals has been adopted as a means of communication between the two spheres of consciousness. Experienced electricians and scientific chemists, in company with other advanced beings, take an interest in all such work which demonstrates the power of spirit over matter. Chemists unite in directing the work of gathering, combining and utilizing just the proper elements needed for the work. This is especially so in seances where hands, faces, or full forms are materialized. Electricians assist in the distribution and application of force, in order to produce the concussion, explosion, or other physical demonstration, and this especially when telegraphic sounds and signals are given to mortal sitters. These advanced spirits, at various stages of medial development require care, attention, labor, and the expression of loving fidelity on the part of your spirit co-operators to make the results a success and a blessing to mankind. While we mention the advanced intelligences, whether they be "Ancients" or "Moderns" of any race, scientists and philosophers, who are interested in such work, let us remember that the faithful American Indian has borne an important part in the development of mediumship.

Report of Seance.

Ques. 22.—Frequently a number of friends agree to form a circle and abandon the circle. Please give a detailed description of the circle on the spirit side of life, the number of spirits that are necessarily lowered and advanced, the sacrifices, if any, they make to produce the work, and any other persons calculated to influence such a circle to try again.

Ans.—It depends upon the general character and spiritual precocities of spiritual aspirants of the mortals who form a circle for spirit manifestations, as to the nature of the developed intelligences that are attracted to them. If the former are earnest, sincere, and are really desirous of seeking the presence of high and good spirits for helpful purposes; and if they wish to develop medial powers for the benefit of humanity they will attract spirits who are lofty in thought and aspiration, and whose habits and desires are pure and good. Taking it for granted that such is the case we start out in the formation of a spirit circle composed of ten or twelve harmonious mortals. Each of these sitters has one or more spirit guides. These spiritual attendants also have friends in the higher life whom they will enlist in their service. These intelligences will be such as are interested in the development of truth and knowledge on earth of immortal life. It will be the business of the guide of each earthly sitter to harmonize his or her magnetic forces, and to bring them into a state of assimilation with the forces of the spiritual circle. For a circle will be formed on the spirit side, corresponding to the earthly one, which, in turn, will be gradually brought into receptivity to higher influences from a still more exalted circle of intelligences. After the circle has been formed, the spirit attendants must unite their own forces and magnetize the seance-room and all it contains, including the sitters of earth. It may take several weeks to bring the magnetic work in this line to a satisfactory condition. After this the work of the invisibles in operating distinctively and separately upon each sitter for the purpose of stimulating the medial powers in to activity begins. A magnetic aura which to the spirit is visible, palpable, and tangible, is concentrated in the seance-room, and directed toward the sitters present. This magnetism is potent in power, and sooner or later the susceptible mortals will feel its influence and respond in a quickened mental action to its touch. If physical phenomena are to be produced, the magnetic aura of the spirit operators is combined with certain emanations of an electrical nature, from the bodies of such of the sitters as generate a surplus quantity, and this combination of elements is used in making a concussion, in producing explosive sounds, or in the vibration and movement of physical objects. The number of spirits engaged in the labor of developing mediumship in a circle may range from a dozen to a hundred or more. The number varies according to the work to be done, and other circumstances and conditions. Some of these spirits will be no higher, perhaps, in mentality, probity, and wisdom than is the average man or woman in the mundane circle. Others will be more advanced because the aspiration of the circle to gain spiritual light and unfoldment, and the desires of the spirit attendants and workers near to the outer circle to have created guidance, higher teaching, and the blessing of wisdom spheres in their labors will attract such intelligences as can respond in love and wisdom and understanding from the courts above. The spirits who attend these circles are always regular and punctual; they allow no other consideration to deter them from their purpose. They willingly sacrifice personal inclination and comfort to enter the earth state, take upon themselves the condition of materiality to an extent, and mingle with the confusing elements of mortal life, with the hope and object of bringing instruction to mortals and of assisting in stimulating to expansion the mediumistic, intuitive, and spiritual attributes of their friends on earth. 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THE LATEST PHENOMENA.

Spirit Messages Received in a Butterdish in the Light.

Ques. 23.—In the Brooklyn (N. Y.) Eagle of the 9th of December is a three-column article on Spiritism, of which the greater part is devoted to the Carrie Miller circle where George Cole, publisher of Mrs. J. Cole Blake is the presiding medium.

Ans.—The following extracts will no doubt prove interesting to our readers:

To obtain an idea of the *modus operandi* of writing letters from the invisible world, the writer attended a seance, held at 249 Atlantic Avenue. Mr. Cole and three others were present. A glass butter-dish was placed upon a table, some six feet from the sitters, who occupied four chairs placed in a row. A blank sheet of paper, torn from a pad fresh from a stationery store, was held by the medium and the writer between the thumb and forefinger of each hand until magnified, after which it was carefully folded and pressed together, so that it would remain folded. The paper and a small pencil were then placed in the dish, which was covered. In a few minutes a form, visible only to the medium, appeared, followed soon by a second form recognized by the medium. Two other forms, a woman and a child, unknown to any of the sitters, came also. It shortly became evident that only one would write anything. It was the first form that stood over the dish and utilized the opportunity to deliver a message. Who this was the paper in the dish out of the sight of the sitters. When the paper, which bore the mark of the Eagle representative as a precaution against jugglery, was taken from the butter-dish and unfolded by him, it was found to be inscribed with the following words: "In making this spiritual manifestation I am impressed with a sense of duty in availing myself of this opportunity to deliver some remarks to every household of the land. The young and old are invited to read and comment on the daily news items and comment of daily journals impressions that contribute greatly to the formation of the mental man and woman. The public press is a great educator. It protects the honest and upright and exposes the corrupt and fraudulent. It is an element in business transactions that is progressive and inures society to the wealth and prosperity of the world. Finally, there is not an element in social, commercial, political, or religious development which the public press is not intimately connected with." B. J. RAYMOND, New York Times.

"In the meantime all the forms had vanished, and Carrie Miller then appeared to say, through the medium, that no further manifestations would be made that day."

With much other favorable comment the reporter closes thus:

"As a sequel of the prevalence of spiritualistic ideas, we may expect that mortals will no longer view death with apprehension and think as lightly of passing over to the silent majority as they would of going on shipboard to make a trip to Europe. To whatever extent such ideas may spread, it is certain that the skeptical majority will view with growing interest the evolution of Spiritualism into the novel and startling phases which it is assuming in these latter days."

THE NORTH POLE.

Dr. Kane Says It Will Never Be Discovered.

Earth's Equilibrium Endangered. Dr. E. K. Kane, the Arctic explorer, who came through a passage of the North Pole, has written a message relative to his past and present voyages to the North Pole, from which we take the following extract: "After passing to spirit, I continued my journeys to the polar regions. Not being subjected to material laws or the law of gravity, I travel by force of will. The icebergs therefore give me no trouble. "After having made a general survey of the arctic region of the northern hemisphere, I would say, that many philosophers have held forth the idea that there was an open sea at the North Pole, but I do not find that idea correct, for I have been there at various times in the year and always find a floe of ice. My organization is now so ethereal that I can locate myself above the earth any distance I choose, and I have heretofore located myself in the earth's atmosphere at a sufficient height to take in the whole of arctic region at one view. "Therefore I know that my ideas are correct as above stated. There is a floe of ice many miles in diameter around the North Pole, which must eventually change the polarity of the earth, as we think it has done heretofore, else why do we find fossil remains belonging to the torrid zone now in the mountains of the frigid zone? The ice is all the time increasing in the arctic region, and in time it will become so heavy that it will throw the earth out of balance, then comes a crash to make an equilibrium. And I think it useless for people to jeopardize their lives seeking for a northwest passage to India, for if there ever is a time when the floe of ice breaks up enough to allow a vessel to pass around the pole, the probability is in nine cases out of ten the vessel would be destroyed by the bergs or frozen fast to one for and the crew must perish. "And as I look at this matter after all my investigation I am fully persuaded that the idea of a northwest passage is not tenable, and is too precarious and uncertain for any individual of sane mind to embark in. "And for the good of humanity would advise one and all to cease the agitation of this subject, for there can be no benefit derived from it."

How Plants Breathe.

In a communication to the Paris Academy of Science, on the mechanism of vegetable respiration, M. Maquenne states that when a leaf is placed in a vacuum, the immediate effect is to augment the proportion of oxygen absorbed, and at the same time that of the carbon dioxide given off; in other words, to render respiration more active. This fact, which is independent of possible variations in the ratio of carbon dioxide to oxygen, at least for species studied by the author, makes it possible to state the following conclusion: The respiration of plants seems to be the result of the slow combustion of an eminently oxidizable principle, constantly secreted by the living cell when sheltered from the light, and susceptible of accumulation there when there is a deficiency of oxygen in the surrounding atmosphere.—Literary Digest.

A New Phase of Mediumship.

Spirits Speak Between States, and Can Be Heard.

There are new phases of phenomenal mediumship in Springfield, Ohio, that I think must convince the most obstinate skeptic. One that I wish to call particular attention to is that of holding a pair of slates in the full glare of the sunlight, surrounded or not by friends or skeptics, when we can carry on a plainly audible conversation with our spirit friends so that all present can hear the voices as if issuing from between the slates. A doubter laying his ear against the slates is convinced beyond cavil from whence issue the voices. We have two mediums of this city who both have this gift, besides sundry other phases of phenomenal mediumship. One, a Mrs. Kiese of 129 Fair street Springfield, O., who is also a good trumpet and independent slate-writing medium. The other is Mrs. Summers, of No. 9 North street. Mrs. Summers gets talking through the trumpet in daylight, as also that of slate-talking. She simply holds the trumpet in front of her, the recipient listening at the small end of the trumpet, can ask and get answers quite satisfactorily from his spirit friends. At the public seances of this lady we get most wonderful results. Usually they commence with dark trumpet manifestations for one hour, when the most divers vocal effects are produced by three or four talking at one time, varying from the most powerful masculine to the feeble of child voices. After a delightful hour thus spent in proofs that "death does not end all," by thirty or more spirits picking up the threads broken off in passing across the way, they now begin to come in equal numbers in full materialization for another hour or two. The brilliant little control, Lala, is bewitchingly naive in her quaint sayings and doings. She works like a beaver, and tries to help out some spirit to each sitter in the circle, and seems as much disappointed as any if he fails to stick them together, as she calls it, to enable them to manifest to their friends. At the last three circles I have attended there, there were 16, 26, and 32 materializations respectively, two coming at a time several times. A noble Atlantean, "Horatio," standing while all the circle went, and he greeted each with a few loving words. Spirits came and gave the "signs" of the secret orders to those of like faith. Many other wonderful things happen at these seances, until, with controls Grandpa and Lala, we cry out it is enough, "the gods do come down unto us." JOHN J. CORAM.

Through a Glass Darkly.

MABEL ABERT.

A soul looked on in the world around, And wondered how, so low, "Ah, soul! In this white garment is bound— In this waiting to and fro, The travail of night and morn!" "Is this what I must endure?" For each soul hath hidden deep Within its waiting sorrow and joy, A task which might make the angels weep, It seems to burst its way. "I feared that life was true, so true, To live in all its ways; That every soul the other knew, To each a new-born day. Alas! What can I do?" An angel, waiting a mission of love, Drove them to this mourning room, Hearing to bring from the soul above, The blessing to bring that was, Around it a sweet charm was.

A Seance in New York City.

Interesting Phenomena Under Good Conditions.

To the Editor of Light of Truth.

I wish to give you a description of a seance given by Mrs. Mabel Abert at her parlors, 564 Seventh Avenue, this city. It was a very odd night, the first snow of the season being with us; and there were only six persons present aside from the medium and her manager, Mrs. E. Jackson, who presides at the piano so pleasantly. When we were seated in a circle, Mrs. Abert joined hands with us, and we all sang the beautiful song, "Only a Thin Veil." Before it was finished, the curtains parted to admit to us a beautiful form who gave us the name of Lena Bible, a great worker for the Truth while on this plane, and none the less so now that her life is transferred to the other side of life. I wish to state that Mrs. Abert's cabinet consists of plain dark curtains stretched across the solid corner of the parlor, there being no doors to the room except at the opposite end, and then back of the circle. The medium attended the curtain herself, welcoming the friends, and assisting them to manifest their identities, sometimes walking with them to their friends. There was perfect manifestation of the above. She had attended hundreds of seances from one coast to the other, as pleased to say never saw I such perfection of form and feature, the voices being sweet and melodious, and as various as were the forms manifesting. All of us received some beautiful message, and one and all pronounced it the most satisfactory seance it had ever been their pleasure to witness. The evening seemed given up to our friends and loved ones. The medium was not entranced during the whole evening, nor was she inside of the cabinet, and it was after 11 o'clock before she said, "Good-night." I have not specified any particular manifestation, as they were all grand beyond the power of pen to describe, and consisted of our own dear ones, whose lives here as there are spent in our homes. I can, however, give to any who wish the names of all attending this grand reunion of ours, each and all of whom will gladly attest to the correctness of this simple narration of facts. P. S.—I neglected to say the parlors were not made dark during the whole evening, and were light enough to see to read large print. A. F. FIDHAM, 28 W. 64th Street, New York City.

Like the Hand-Writing on the Wall.

J. M. Kinaud, of Columbus, Ohio, writes:

I have a new phase in spirit manifestations. My daughter Florence, who passed over some years ago, wrote me on a slate some time ago that if I would place a pad and pencil at the head of my bed, she would write on it for me. Last week, in a trumpet seance, she said she had been unable as yet to write as promised, but reiterated her promise. On last Saturday night she wrote the following message on a piece of music lying on the top of the piano in my parlor. No one was in the parlor, and it was written between bedtime and morning. The message was as follows: "Dora and I are here, and you to write this up. Your loving daughter, FLORENCE K." Immediately under this was written in a different hand, "James Hubbard," who is a brother of my wife, and passed over thirty years ago. This room is very highly charged with spiritual influence. We have been holding seances in it for some time past, among them being Hugh Moore with his type-writer and Mrs. Ross for materialization. This is something new so far as I know. If there has been such a phenomenon before, I would like to know it. This writing was independent of any pencil, to my knowledge. Baron Reichenbach, of Paris, was the first modern medium who received direct writing on sheets of paper laid away in a desk drawer. Later he got short messages on tombstones or whenever conditions were favorable. The first direct message received in history was obtained at Belshazzar's Feast! A pulsemeter has been invented which it is claimed, is possible to call to a fraction the exact condition of the heart beat. An electric pen traces on prepared paper the organ's beatings, and precise prearrangements of the blood, showing with the fidelity of science the strength or weakness of the tell-tale pulse. This, should it, is considered, be of special advantage to life-insurance doctors, as well as to the profession at large.—Invention.

John Kennedy.

Joseph, my son, how I wish our great truth could get a better hold in your little city. But you can't do it all. You wonder what life means? The answer comes to all as soon as the physical eyes close for the last time. The spiritual eyes are opened, and the light of the universe floods in the wisdom long sought for begins to dawn. Your child, Florence, is a sweet being, and she joins me in love to you all. To Joseph Kennedy, Maryville, O.

Helen Hand.

From my spirit home I reach out in love to brother, Hiram Hand, and to other dear ones. I want them to know that I am with them often. We come as a hand, working together, to bring power and to assist in their development. Tell Florence not to become discouraged. I desire that Hiram Hand living in Elwood, Ind., may know of this message.

Nettie J. Gehring.

At last, dear Will, I can send you a cheering word in a way that I know will happily surprise you. I realize how the doubts of our mortality sometimes crowd themselves into our innermost soul, and yet we do all we can every chance we get to show you the truth and the light. So reach deep and high, and the clouds of darkness will soon disappear. I am happy here, but when we are all together here I shall be still more contented. You brother, Charlie E. sends love to his wife, Anna, and father James in love to all. Please send this to Mr. F. W. Gehring, at Cleveland, O.

William Atwater.

To my dear companion in McKeesport, Penn., I would send a message of love, that her hours of sorrow may be turned to joy, by the knowledge that we live beyond the grave, and can return and communicate with her. To all the rest I would be remembered. It is joyful to thus be able to reach them, for which privilege I would say, long live the LIGHT OF TRUTH!

James Johnson.

With many thanks to the LIGHT OF TRUTH for opening the way, I come that I may reach my cousin, Frank, in Peterboro, N. H. It will give him pleasure to know we do not forget him, and that in the realm of spirit there are a host of loved ones still interested in him. Some of them will ask for space in your columns when this reaches Frank.

Maudie Hinton Woods.

Dear Mr. Editor: I have a dear mother who lives at that beautiful place called Lily Dale, and I want to get you to send her a little letter from me, because I am her daughter in spirit. My mother will not dream of this, and will, I know, be happily surprised, and this message, too, will reach the heart of my lonely sister who lives with my mother most of the year.

Mother and Flossie, I got a chance to come this way and I want to send you and I like together most of the time, and we come to camp to see you every week, then we go to my husband, then I take a trip to see Louie Moore and her nice baby. Yes, mother and Flossie, I come often near at evening when the friends gather and you speak to them of us who are "gone." We are not dead; we are only just away from you, that's all. I think sister's health will be better if she goes West. Dear, good mother, I know how hard it is for you to get much sunshine out of life, but I can for you. Tell Will Spencer that he needn't think that there is nothing in Spiritism because he don't believe in it. I suppose Professor Barrett may read my message, and so I want him to know that I think of him once in a while. O, dear me, I want to send love to everybody, but I must close for this time. Lovingly to you, mother and Flossie and Will.

Laura.

You think it has been a long time since you have manifested to you, dear loved ones, in the home. We are often with you, and try to help you know of our presence. We bring greetings of love to you all. Glad papa is with you, and that everything is so well with Clifton. The future has much in store for him, and success will mark all his efforts. I watch over George and Mason with a mother's love. Dear mother, we come with loving solicitation to give us the old condition that we may come nearer to you, with our protecting love; mingle more with the elements that our spirit influence may reach you. We always like to have you come to the lectures. Try to do so again, and remember that Dinna, Orin, Laura, and other dear ones are preparing a beautiful home in spirit realm, where we all shall dwell in love and harmony together after the pilgrimage of earth is ended.

Tests Through Personalities and Names.

N. A. HEATH.

We have a thriving society in this city, Fort Wayne, Ind., composed of good, honest, and intelligent people among them are some of our most business men. Sunday evening, December 9th, we were happily surprised by the announcement that Brothers Lee V. Johnson and B. W. Rockwell were in the audience. After our spiritual services, Bro. Rockwell was invited to the platform. He gave some fifteen or twenty tests, getting names in full, both for Spiritualists and skeptics alike. On December 12th, I attended one of Lee V. Johnson's thrilling circles. Two forms appeared at one and the same time, and conversed with their friends for several minutes. On December 17th, I had a private sitting with Mr. Johnson. After a few minutes' pleasant conversation, the medium said: "I feel a wonderful influence. Let us take some slates, and see what we can get." At his suggestion I washed my slates, wiped them, and tied them together in pairs. One pair we placed upon the stand, and two pair were hung upon the chandelier. In the course of ten or fifteen minutes, in response to a question, three distinct raps were heard, indicating affirmation. We then opened the slates that lay upon the stand, but found no writing; but upon those which hung under the chandelier were written two distinct messages, one dictated by my three-year-old spirit child, Hollie A. Heath. This message called my attention to many personal things. The names mentioned were those of my brother, sister, and my brother who passed into spirit life during the war. It was very affectionate in its character, and seemed to inspire me with new zeal.

QUESTIONS AND ANSWERS.

Ques. 24.—I have a question concerning the development of a spirit circle. Please give a detailed description of the circle on the spirit side of life, the number of spirits that are necessarily lowered and advanced, the sacrifices, if any, they make to produce the work, and any other persons calculated to influence such a circle to try again.

Ans.—It depends upon the general character and spiritual precocities of spiritual aspirants of the mortals who form a circle for spirit manifestations, as to the nature of the developed intelligences that are attracted to them. If the former are earnest, sincere, and are really desirous of seeking the presence of high and good spirits for helpful purposes; and if they wish to develop medial powers for the benefit of humanity they will attract spirits who are lofty in thought and aspiration, and whose habits and desires are pure and good. Taking it for granted that such is the case we start out in the formation of a spirit circle composed of ten or twelve harmonious mortals. Each of these sitters has one or more spirit guides. These spiritual attendants also have friends in the higher life whom they will enlist in their service. These intelligences will be such as are interested in the development of truth and knowledge on earth of immortal life. It will be the business of the guide of each earthly sitter to harmonize his or her magnetic forces, and to bring them into a state of assimilation with the forces of the spiritual circle. For a circle will be formed on the spirit side, corresponding to the earthly one, which, in turn, will be gradually brought into receptivity to higher influences from a still more exalted circle of intelligences. After the circle has been formed, the spirit attendants must unite their own forces and magnetize the seance-room and all it contains, including the sitters of earth. It may take several weeks to bring the magnetic work in this line to a satisfactory condition. After this the work of the invisibles in operating distinctively and separately upon each sitter for the purpose of stimulating the medial powers in to activity begins. A magnetic aura which to the spirit is visible, palpable, and tangible, is concentrated in the seance-room, and directed toward the sitters present. 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It will be the business of the guide of each earthly sitter to harmonize his or her magnetic forces, and to bring them into a state of assimilation with the forces of the spiritual circle. For a circle will be formed on the spirit side, corresponding to the earthly one, which, in turn, will be gradually brought into receptivity to higher influences from a still more exalted circle of intelligences. After the circle has been formed, the spirit attendants must unite their own forces and magnetize the seance-room and all it contains, including the sitters of earth. It may take several weeks to bring the magnetic work in this line to a satisfactory condition. After this the work of the invisibles in operating distinctively and separately upon each sitter for the purpose of stimulating the medial powers in to activity begins. A magnetic aura which to the spirit is visible, palpable, and tangible, is concentrated in the seance-room, and directed toward the sitters present. This magnetism is potent in power, and sooner or later the susceptible mortals will feel its influence and respond in a quickened mental action to its touch. If physical phenomena are to be produced, the magnetic aura of the spirit operators is combined with certain emanations of an electrical nature, from the bodies of such of the sitters as generate a surplus quantity, and this combination of elements is used in making a concussion, in producing explosive sounds, or in the vibration and movement of physical objects. The number of spirits engaged in the labor of developing mediumship in a circle may range from a dozen to a hundred or more. The number varies according to the work to be done, and other circumstances and conditions. Some of these spirits will be no higher, perhaps, in mentality, probity, and wisdom than is the average man or woman in the mundane circle. Others will be more advanced because the aspiration of the circle to gain spiritual light and unfoldment, and the desires of the spirit attendants and workers near to the outer circle to have created guidance, higher teaching, and the blessing of wisdom spheres in their labors will attract such intelligences as can respond in love and wisdom and understanding from the courts above. The spirits who attend these circles are always regular and punctual; they allow no other consideration to deter them from their purpose. They willingly sacrifice personal inclination and comfort to enter the earth state, take upon themselves the condition of materiality to an extent, and mingle with the confusing elements of mortal life, with the hope and object of bringing instruction to mortals and of assisting in stimulating to expansion the mediumistic, intuitive, and spiritual attributes of their friends on earth. Mortals grow impatient if desired results are not obtained in a few weeks or months, forgetting that it takes a score of years to develop the early and even the immature powers and qualities of manhood; that it takes many years to produce the growth of a perfect tree; and that the best and most lasting and useful productions of nature are not creatures of phenomenal growth, but the result of slow, steady, and gradual unfoldment. It is no less so in the development of mediumship. We have seen a spirit circle started under favorable auspices, and have witnessed the untiring efforts of spirit workers to bring about just the point of progress needed to produce the desired results. But little evidence of the great work going on in the spiritual realm came to the mortal sitters, the manifestations of spirit presence seemed slight to their impatient souls, and so one after another dropped out just as the way was opening for the production of fine and useful tokens of spirit helpfulness; and they who might soon have been rewarded for their sitting and have found themselves giving signs of an unfolding and desirable mediumship, closed the door between themselves and the spirit world, going back to their old ruts and proclaiming themselves destitute of all mediumship. A year, two years, five years are none too much to give to medial development. Two evenings per week devoted to this labor and purpose would bring their own reward at last if true mediumship and pure spiritual discern-

QUESTIONS AND ANSWERS.

Ques. 27.—I have a question concerning the development of a spirit circle. Please give a detailed description of the circle on the spirit side of life, the number of spirits that are necessarily lowered and advanced, the sacrifices, if any, they make to produce the work, and any other persons calculated to influence such a circle to try again.

Ans.—It depends upon the general character and spiritual precocities of spiritual aspirants of the mortals who form a circle for spirit manifestations, as to the nature of the developed intelligences that are attracted to them. If the former are earnest, sincere, and are really desirous of seeking the presence of high and good spirits for helpful purposes; and if they wish to develop medial powers for the benefit of humanity they will attract spirits who are lofty in thought and aspiration, and whose habits and desires are pure and good. Taking it for granted that such is the case we start out in the formation of a spirit circle composed of ten or twelve harmonious mortals. Each of these sitters has one or more spirit guides. These spiritual attendants also have friends in the higher life whom they will enlist in their service. These intelligences will be such as are interested in the development of truth and knowledge on earth of immortal life. It will be the business of the guide of each earthly sitter to harmonize his or her magnetic forces, and to bring them into a state of assimilation with the forces of the spiritual circle. For a circle will be formed on the spirit side, corresponding to the earthly one, which, in turn, will be gradually brought into receptivity to higher influences from a still more exalted circle of intelligences. After the circle has been formed, the spirit attendants must unite their own forces and magnetize the seance-room and all it contains, including the sitters of earth. It may take several weeks to bring the magnetic work in this line to a satisfactory condition. After this the work of the invisibles in operating distinctively and separately upon each sitter for the purpose of stimulating the medial powers in to activity begins. A magnetic aura which to the spirit is visible, palpable, and tangible, is concentrated in the seance-room, and directed toward the sitters present. This magnetism is potent in power, and sooner or later the susceptible mortals will feel its influence and respond in a quickened mental action to its touch. If physical phenomena are to be produced, the magnetic aura of the spirit operators is combined with certain emanations of an electrical nature, from the bodies of such of the sitters as generate a surplus quantity, and this combination of elements is used in making a concussion, in producing explosive sounds, or in the vibration and movement of physical objects. The number of spirits engaged in the labor of developing mediumship in a circle may range from a dozen to a hundred or more. The number varies according to the work to be done, and other circumstances and conditions. Some of these spirits will be no higher, perhaps, in mentality, probity, and wisdom than is the average man or woman in the mundane circle. Others will be more advanced because the aspiration of the circle to gain spiritual light and unfoldment, and the desires of the spirit attendants and workers near to the outer circle to have created guidance, higher teaching, and the blessing of wisdom spheres in their labors will attract such intelligences as can respond in love and wisdom and understanding from the courts above. The spirits who attend these circles are always regular and punct

OUR MISSIONARIES.

LIGHT OF TRUTH, C. C. STOWELL, Editor, 7, 206 Race St., Cincinnati, O.

TERMS OF SUBSCRIPTION. The LIGHT OF TRUTH will be furnished gratis to those who are unable to pay for it.

REMITTANCES. Send by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York.

Cincinnati, Saturday, January 12, 1895.

The LIGHT OF TRUTH cannot well undertake to reach the homes of its subscribers. A fortnightly paper is not a newspaper, and it is not a magazine.

When the postoffice address of subscribers is to be changed, their notices should give the new address, and not only state their present as well as their future address.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday morning of each week, as the LIGHT OF TRUTH goes to press every Friday.

Respectful notice will not be returned without postage accompanied by the name and present address of the subscriber.

"His love to God who is true to man, wherever wrong is done, To the kind and the unkind, reach all the inhabiting soul."

On - ly - a - thin - veil - be - tween - us, My loved ones so precious and true,

On - ly - as - mist - be - fore - you - rise, My loved ones so precious and true,

Music for the New Campaign.

We have a new line of action, into which we desire our readers to enter enthusiastically. Our spiritual music, not much known or sung, yet filled with eloquent melodies, is a grand feature of Spiritualism.

Above we give four bars from one of 50 songs that we have listed elsewhere—"Only a Thin Veil Between Us." It is our desire, as is well known, to enlarge our list of readers.

This is our proposition. For every new three months' subscriber, we shall send to the successful canvasser one of the beautiful songs, the regular price of each of the songs, in usual sheet form, being twenty-five cents.

The December campaign having closed, and our friends being still zealous in the good work, we commend this to them as the musical campaign, that into our homes, and those of the investigator, who may become our regular subscriber, may enter the songs that will uplift and inspire the heart after the work and care of the day or week are over.

A Restoration. "Father" McIlvinn has been "restored," and he again preaches the religion of Jesus Christ as the duty authorized agent of the Home Department in Italy.

A GREAT fad to-day is the charity ball. Fortunes on wine, flowers and dresses are spent to raise a few dollars for the poor.

The N. S. A. Proceedings, in pamphlet form, now ready for the trade. Price, 25 cents.

A Passing Snob.

A mostly-oddly, by the name of Morrill—"Go-Lightly Morrill," as the beloved of the Flour City call him, who has been pastor for ten years of Calvary Baptist Church, in Minneapolis, Minn., has concluded to quit the business, and has had himself daily interviewed on affairs mundane.

The old Gospel needs no improvement. To all who by speech, act, and thought are assuming themselves to be wiser than God and more sympathetic than Christ the old fable of the Talmud speaks a parable.

Highly poetic this, and assuming that Mr. Morrill does not assume to be wiser than God, nor less sympathetic than Christ, let us observe how he regards Spiritualism.

Spiritualism has no foundation in religion or common morals. Its origin is heathen, its end is hell, and its devotees are fitly called devil-worshippers.

Here we have the animus of the snob-clerical as a high art. Mr. Morrill's pretended acquaintance with Christ makes him sympathetic enough to class a large portion of his fellow-men as "devil-worshippers"—another functionary of his acquaintance.

U. S. vs. Clairvoyance. Dr. Frank P. Moore, of Covington, Ky., who claims the power of delineating past, present, and future through clairvoyance, has been arrested by the postal authorities for advertising this claim through the mails.

The Standing Army will be Increased. Our readers are aware that LIGHT OF TRUTH is committed to the Union. We endeavor to treat the dominant parties impartially.

The Developing Circle. Much has been written on the best methods of developing mediumship. Every Spiritualist (except none) should read Father Pierpont's answers to questions—21 and 22—in this paper.

To Those Who Want Boarders and Lodgers! We propose to open an advertising column for those who can provide entertainment for mediums, lecturers, or Spiritualists generally.

THE N. S. A. Proceedings, in pamphlet form, now ready for the trade. Price, 25 cents.

TO OUR FRIENDS.

Many letters have been received containing remittances, with names of new subscribers, during the past month, which remain unacknowledged for want of time, to those of our subscribers who so cheerfully respond to our "War Cry," we take this method of returning sincere thanks until time will permit personal replies.

Ordination.

The subject of ordination among Spiritualists is attracting a good deal of attention, notwithstanding much discussion. Some of our correspondents declare that many of the spiritual societies, although incorporated under the laws of their respective states, can not legally ordain.

Certainly, this is the case in relation to a society chartered as a business or benevolent organization, and not as a religious body.

F. D. Edwards has an article in the Boston Light, of December 22d, upon the subject of ordination, in which he affirms that the Massachusetts State Association of Spiritualists can not ordain ministers, conferring upon them the right to solemnize marriages.

This is an important matter that the State organization should look into. The laws on ordination, and also on incorporation of societies, differ in various States.

Every Spiritualist in this land knows Henry J. Newton, personally or by reputation. We are favored by a personal acquaintance, and thus are able to give you a true picture of him.

THE N. S. A. My attention was called to the article in your last issue, entitled "National Association of Spiritualists."

Bro. Newton is wealthy, and a moral; and after being so ill-treated by the press of the city, felt impelled to become a layman himself in the journalistic line.

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How to Help the National Association.

The rank and file of Spiritualists are composed of two large classes. On the one side is the division of the army known as the liberals, starting originally as materialists, altruists, or agnostics, who subsequently through the investigation of the spiritual phenomena, have become Spiritualists as Spiritualism is popularly understood.

Bro. Terry was one of our favorite contributors, and will be missed by our readers. But he was ripe for transition, and no material law or process could hold him.

Fiction Loses Its Favorite Child. For many years the novelist has thrived on hypnosis, mesmerism, and all psychic wonders. Thomas, the prolific French writer, filled his productions with these themes.

Bifurcated Responsibility. One gentleman connected with Trinity Corporation defends the Corporation's position relative to the unsanitary and otherwise inhuman condition of its tenement houses.

Newton's New Departure. Every Spiritualist in this land knows Henry J. Newton, personally or by reputation. We are favored by a personal acquaintance, and thus are able to give you a true picture of him.

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Samuel H. Terry.

The following terse note of December 31st from Brooklyn, N. Y., explains itself: I feel sad to announce that our esteemed friend, Mr. Samuel H. Terry, passed away this morning at 3.15.

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PSYCHOMETRICAL READINGS.

The following letters speak for themselves. Not every sphere can be penetrated by even the most expert psychometer, nor are conditions always favorable to a correct reading and description of spirit friends, and those who receive readings should bear this in mind and remember that one may be disappointed where hundreds are satisfied, leaving nothing to be desired.

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VOICE OF THE PEOPLE

A Friendly Criticism in the Interests of Truth.

A Question upon Which All Agree Individually But Fail to Agree Collectively.

We hear much these days about "tearing down" in referring to the iconoclastic tendency of some of our prominent speakers. In a recent lecture, delivered in one of our principal cities, the statement was made that the time had come for iconoclastic work in Spiritualism. If this statement is true, it means much more than at first appears. What is iconoclastic work, and what is an iconoclast? An iconoclast is one who exposes or destroys impositions or shams of any kind. Now, if an iconoclast is a destroyer, in the sense of tearing down false images which the people have been worshipping under the name of religion, then the work of the iconoclast is of untold value, and should never cease until all men are free from the bondage of religious dogmatism. Has the time come when we can truthfully say that this is the case? I think not.

Many prominent workers are being forced from their ranks because of the unwillingness of the people to receive the truth when it is not in accord with their views. If the teachings of Spiritualism are superior to the former religious teachings, they should prevail. Why should we hesitate to throw aside erroneous theories even though a halo of reverence has been thrown around them by the wily priesthood?

It is an insult to those grand old workers in the cause of truth, who faced the burning onslaughts of popular opinion in the early days of Spiritualism, to say that the time has gone by for iconoclastic methods. We ask these weak-kneed followers of Spiritualism where the cause would be to-day had it not been for the iconoclastic methods employed by these brave souls in the past and of which we are reaping the benefit?

Shades of the immortal Thomas Paine, William Denton, and Jonathan Roberts, do you think if you were with us to-day in mortal form you would feel that the time had gone by for such work as yours? Are you content in your spirit home to dwell, when you look upon the cowardice of the people of the earth who fear lest their idols be shattered? Not so! From your immortal heights you look down and are watching, working, and praying that the sword of truth may never be sheathed until the hosts of mankind are freed from the awful slavery of religious dogmatism.

What do these time-servers mean when they cry "build up," not tear down? Do they know? Is it tearing down to show to the people the delusions into which they have been laboring? Is it tearing down to open up the bloody trail of the serpent that is seeking to devour them and inculcate their children with its poisonous virus? Is it tearing down anything which ought to be revered and upheld, to picture to them the stultification of their mental faculties which has been forced upon them in the name of the Almighty? Is it tearing down to make known the awful crimes and horrors that have been perpetrated in the name of Jesus, and in the name of a religion which is the very dregs of Paganism? If it is, then I say welcome the iconoclast. For his words are freighted with eternal truth. Away with all things or any method which would keep the people in ignorance. Truth, no matter how the telling, can hurt no one. The process of removing these obstructions that impede the cause of human advancement is only a question of method. We can not go far astray in the fearless advocacy of the truth.

In the present time of rapid advancement in all things that pertain to man's mental and spiritual unfoldment, our more radical and independent minds can not wait for the slow process of decay to remove these dogmatic and antiquated formulas embraced in the Christian religion. They launch out upon the sea of thought, gathering new truths and new evidence, that prove to those advanced enough to accept them, that the Christian doctrines, entertained by all, over whom the clergy are able to dominate, are simply priestly inventions.

Christianity, which its adherents so reluctantly part with, is the most cunningly devised religious system ever invented by man. The historical record shows that in order to establish it, contributions and bequests were gathered in from all the dead past, embracing some of the most degrading sentiments in human experience, with a tendency to enslave mankind. Having completed the system, its inventors labeled it Christianity and offered it to the world as the divinely inspired ultimatum of the creator of the vast universe, and as the only plan for human salvation.

This plan was not only cunningly devised, but so presented as to appeal to man's selfish nature instead of his higher spiritual nature. What makes the Christian scheme more misleading and mischievous is that the formulators of this system appropriated many true sayings and sublime passages, expressing some of the best thoughts of the sages and philosophers who lived previous to the Christian era, and ingeniously combined them with doctrines, creeds, and dogmas; and presented them to have originated with Jesus and his so-called Apostles as an inspiration from God.

But why should Spiritualists make the mistake of clinging to this misleading device of priestcraft? Why not separate the wheat from the chaff, giving the sages of antiquity the credit for what of moral ethics and sublime thoughts they have bequeathed to humanity? If we can accept their bequest it is well, but throw the chaff of priestcraft to the winds.

The great volume of independent history affords unmistakable evidence that no new truths are found in the gospel story. Nothing that is not found in history previous to the Christian era.

Again I ask the reader the candid question: Is it tearing down to bring the truth concerning these matters to the surface? or do our critics think that to nurse and cultivate error in

this manner will advance the truth? Strange logic this. Those who adhere to it should remain in the Church until they are satisfied of their mistake, and not undertake to drag Spiritualism down by these fearful errors. These criticisms, and "tearing down" emanate from those who still fellowship with the Church, or are yet deeply in sympathy with its teachings. It is to be regretted that some of our prominent workers and lecturers still cling to the Church and attempt to harmonize Christianity and Spiritualism. For the sake of all that we may hope for in the future that is great and good, as well as to aid in human emancipation from these errors, I ask all to separate Christianity from Spiritualism. Cling to one or the other. If you feel that you must hold to Christianity with all its false teachings, do so until satisfied and not undertake to blend Christianity and Spiritualism. But if you have advanced to a point where you can accept Spiritualism in its truth and simplicity, then your duty is plain before you.

Why do we tolerate and encourage speakers whose labors are largely in the interests of Christianity, and thus help drag Spiritualism down to the level of the Christian religion? In doing this some of our most useful lecturers are crowded from the spiritual rostrum to give place to the hybrid "Christian Spiritualism." Not only this, but many others who are brave and true have not the means to stem the tide of this Pagan, Christian opposition, and when they are told they must not go beyond certain prescribed limits they are necessarily compelled to yield and compromise. I ask the reader is this right? Who is doing the tearing down in this case? It will readily be seen that this question of tearing down may be viewed from different standpoints.

In closing I will simply add that I trust the reader will see that to bravely uphold the truth, no matter how much it differs from our former teachings and pre-conceived opinions, is the only safe and reasonable course to pursue in redempting mankind from the religious errors of the past.

APROPOS OF THE TWO JOHNS.

A Topic which Interests Many.

To the Editor of LIGHT OF TRUTH.

Again we are met with the declaration from the Banner circle that it is really John Pierpont who controls the Banner circle. Who says so? Luther Colby comes back and declares it. Same old Luther evidently. He passed out of life declaring it; why shouldn't he come back affirming it? Are we not taught that the spirit carries its idiosyncrasies with it into the other world? Whoever expected that the Banner editor would come back affirming that he was in the wrong, and that it was not Pierpont who was at the helm during the past year, expected wonders. He is not made that way. Besides, it is a sad reflection against his medium.

But we want to believe only what is true and good of the editor, so, on the other hand, it may be barely possible that the Banner medium's bond of controls are so strong in holding the fort on the other side that even the Banner's own editor is debarré from expressing his own individuality, and words are put in his mouth which he never uttered. Here we may have the spectacle of a false Luther as well as a false Pierpont. Could a greater punishment be meted out to a willfully blind editor? To find himself a mere cypher in his own stronghold after death? To be pushed aside and his personality used to further the fraud?

Mrs. Longley may not be controlled by so illustrated a personage as the Virgin Mary or St. Peter, yet she is modest and womanly in her mediumship and should be given a chance to set herself right. To the reading public the matter assumes another phase now that the Banner editor affirms what he does. There is only one way to settle it, and Mrs. Longley indicates it. Let the two Johns, each controlling their mediums, meet on the platform of Berkeley Hall and see what they shall be able to say for themselves. Many Spiritualists feel that the time has come for an issue that the truth may be known. The Banner circle is maintained for the public, and as one of that public, want to know if fraudulent spirits manifest. I demand of the Banner editors, in a letter now on its way, that they accept Mrs. Longley's challenge, print the same in its columns according to her request, and meet her as she proposes.

It is the right of every Spiritualist to demand the truth in this affair; it is our duty to teach fraudulent spirits a lesson instead of, by our silence, aiding and abetting them. If either Mrs. Longley or Mrs. Smith possess fraudulent control, it is obviously our duty to have it proven, and to teach the same controls that they can not longer cheat an intelligent public.

Let us all unite in demanding that the two Johns be brought face to face to prove their identity. Let us all write to the Banner proprietors and to Mrs. Smith and to Mrs. Longley, insisting that the two Johns meet in order that we may have the truth. If Mrs. Smith and the Banner editors refuse, we shall then see who it is who desires to perpetuate the fraud.

EVA A. CASSELL.

Written for the LIGHT OF TRUTH.
Happy New Year to the "Light of Truth."

O. W. HUMPHREY.

Such is the wish of its host of readers. Its evolution from the old-time *Better Way* to its present status has been a steady march of progress. Cultured and polished minds contribute to its literature for the edification of readers far and near. The veteran Spiritualist and the representative of the younger generation—all voice their sentiments in its interesting columns. Ideas flash like meteors in friendly contest—the problems of life are debated and discussed—whether relating to the mundane or the supernatural world. It is pre-eminently a journal of education.

In gay and festive hours guests are not much cared for, but when skies are leaden and roads are muddy, or when the heart is downcast and

the mind discouraged, or the body ill then thoughts of the homesome grave and the green-worm intrusion, and create a craving for spiritual knowledge. The LIGHT OF TRUTH sympathizes with this loving longing of the heart. It spreads a weekly feast culled from the best procurable for which but a trifle of compensation is asked.

With becoming modesty it may be asserted that Brother Stowell's journal is steadily gaining ground. Only lately I found it in the home of a friend who had long resisted efforts to make him a subscriber. Another friend, speaking of an article in its columns, said: "That LIGHT OF TRUTH is a fine paper." In short, Spiritualists are more than ever becoming a thoughtful and an intellectual class—demanding, and discriminating. They demand that inferior shall be relegated to the realms of *inconspicuous deserts*. Their literature must be no exception to the rule, and the LIGHT OF TRUTH, in its years of progress, has approached the standard of higher perfection, which its present proprietor has sought to attain.

May the coming year be one of still greater prosperity. A casual mention of its name and an allusion to its merit may not at once seem to bear fruit, but an unconscious influence has been brought to bear, which will, in due time, create a desire for closer acquaintance.

VERY NEEDFUL.

Attracting Meeting Places for our Societies.

AN ALLEGORY.

E. W. GOULD.

The story of Ananias and Sapphira (Acts 5) suggests a moral worthy of our consideration. Though we do not bind ourselves to emulate them, nor believe in sacrificing all, we do think it the duty of Spiritualists to unite in contributing to the extent of their means for building purposes.

At the period referred to it is presumed society was not as fastidious as it is to-day, and large edifices of worship were not yet so necessary. But it is evident that poor people lived then as now, and the idea was conceived, under the direction of Peter, to relieve the poorer classes by "communions" when all persons joining, pledged themselves to sell all their possessions and turn the proceeds over to Peter. Cannot we do something similar?

Nothing brings a society into notice so readily, or secures the respect of the community, as an attractive, well-furnished, commodious house of worship, or of business. Such will do more to attract people than the theories promulgated therein.

Spiritual societies will never succeed in cities or towns without keeping abreast with the times, and vying with other religious organizations. The time is past when even Spiritualists can be induced to climb stairs to reach an unimproved, dark, and unlighted place.

The *Value of Truth*, gathered from the *Tree of Life*, presented to humanity through the mediumship of Dr. E. D. Hubbard, contains some of the experiences of a spirit who has lived in spirit life fifty-seven years. Price 12 cents.

Life and Labor in the Spirit World, by the members of the Spirit World, contains a volume of 425 pages, and is a valuable treatise on the subject, and is highly recommended. Price \$1.00; postage 5 cents.

Practical Theology, Gathered from the Tree of Life, presented to humanity through the mediumship of Dr. E. D. Hubbard, contains some of the experiences of a spirit who has lived in spirit life fifty-seven years. Price 12 cents.

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The Reason Why, or Spiritual Experiences of Julia Crafts Smith, M. D., Price 10 cents.

The History of Jesus and the Mythical Genesis and Topographical Description of the Holy Land, by G. W. Fisher, Price 10 cents.

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