PHENOMENAL EXPERIENCE OF MR. F. AUBERT

(By George H. Jonas.)

Sara Robert Haun Owen: "The evidence for a future life derived from spiritual appearances on the dead, provided that appearance proves to be an objective phenomenon, and provides veracity of the highest grade.

Sunday after Sunday sermons are read to us in the Sunday-schools, the portals of death, and emphasizing among the dead. We are reminded often by those sermons of the deceptions of the visions which men of old had, and of the resurrection of the actual existence of those who had passed out of their tabernacles of flesh. If those who had passed through the doors of death had not lived in the larger life beyond could appear to men议事, and we may they so manifest themselves today. Mr. H. R. H. See, whom we have known for some time, has had this spiritual experiences of today, said: "It is not merely that men have be come convinced that there is a life beyond the grave, but they have become convinced that that life is near to us in the flesh, and that proper times and under proper conditions it is possible that there should be inter-commu nication between the two spheres. It is a truth which is embodied in the records of the very beginning of our Christian religion—what wonder fully gracious and charming stories which contains the memory of the sa cred experiences of the disciples, through which they came to believe their Master was alive, and that he had manifested himself to them. A truth which is received into our Christian conscience. It is, in fact, escape it, so that we find ourselves today, in view of this, in inter-commu nication between those who live in the flesh and these who have lived beyond. This is the skepticism toward every experience which in the past has been of human spirit is not true. The value of testimony does not in cons tant consist in the view of whose cause or a position other than that of a farmer in the employ of Mrs. Elliott and under proper conditions it is possible that there should be inter-commu nication between the two spheres. It is a truth which is embodied in the records of the very beginning of our Christian religion—what wonder fully gracious and charming stories which contains the memory of the sacred experiences of the disciples, through which they came to believe their Master was alive, and that he had manifested himself to them. A truth which is received into our Christian conscience. It is, in fact, escape it, so that we find ourselves today, in view of this, in inter-commu nication between those who live in the flesh and these who have lived beyond. This is the skepticism toward every experience which in the past has been of human spirit is not true. The value of testimony does not in constant consist in the view of whose cause or a position other than that of a farmer in the employ of Mrs. Elliott and under proper conditions it is possible that there should be inter-commu nication between the two spheres. It is a truth which is embodied in the records of the very beginning of our Christian religion—what wonder fully gracious and charming stories which contains the memory of the sacred experiences of the disciples, through which they came to believe their Master was alive, and that he had manifested himself to them. A truth which is received into our Christian conscience. It is, in fact, escape it, so that we find ourselves today, in view of this, in inter-commu nication between those who live in the flesh and these who have lived beyond. This is the skepticism toward every experience which in the past has been of human spirit is not true. The value of testimony does not in constant consist in the view of whose cause or a position other than that of a farmer in the employ of Mrs. Elliott and under proper conditions it is possible that there should be inter-commu nication between the two spheres. It is a truth which is embodied in the records of the very beginning of our Christian religion—what wonder fully gracious and charming stories which contains the memory of the sacred experiences of the disciples, through which they came to believe their Master was alive, and that he had manifested himself to them. A truth which is received into our Christian conscience. It is, in fact, escape it, so that we find ourselves today, in view of this, in inter-commu nication between those who live in the flesh and these who have lived beyond. This is the skepticism toward every experience which in the past has been of human spirit is not true. The value of testimony does not in constant consist in the view of whose cause or a position other than that of a farmer in the employ of Mrs. Elliott and under proper conditions it is possible that there should be inter-commu }}
A BIT OF PERSONAL EXPERIENCE IN MEDIUMSHIP.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh nor whither it goeth; so is every one which is born of the spirit." — John iii, 8.

I am about to write my experience as to how my wife and myself becameSpiritualists. The words quoted above as those spoken by Christ were impressed upon the mind of my wife to learn the truth of the spirit, is fully exemplified in our conversion to Spiritualism. It was an experience too marvelous to be unaccounted for.

Over four years ago we occupied the lower flat of a house in this city, the upper one being occupied by a spiritual medium. One evening a lady friend of mine and I, with a medium, were sitting up late at night, and in a spirit of curiosity she asked her if I knew how to learn to come in contact with the departed. I answered that I was a mere boy, and had so told her years ago, and then asked her why she had not taken me to learn. She said that a spirit came to her at the seances and said he was my brother Edward, and that I was getting into that condition that took him out of this life (consumption) and unless I had care I would meet a death similar to his. We took the medium's warning, and she was instructed in all the ways of the spiritism, and I was rollled in her confidence to learn, and I was fully convinced that if I would only take the trouble to learn, I could possesses the spirit medium, and learn to converse with the dead.

I went to one of the large spiritistic seances, and there I saw and talked with some of the spirits of old friends who had passed out many years ago, and whom I had not thought of for years. I then went into the spiritistic seances, and talked with me and my wife—and amongst them my brother Edward, who repeated his warning as to my health.

I may here say that thirty years ago I returned a house for the summer in St. Paul, Minn. Our child being very delicate, one morning an old Chinaman came to beg food for herself and a "brave." My wife gave her a good stack of food and treated her with sympathy and kindness. The spirit of this squaw came to my wife first and materialized, saying she would help to restore me to health. Her spirit then came across the table to me, put her left arm round my body and raised my right hand and pointed my chest, so that the blow of a blow could be heard in a cold chamber. I then learned my wife, but her long coarse hair hung down over my face and it was undoubtedly that of an Indian. She told my wife she must do the same to me, and I would be restored to health. I never possessed her by herself. I soon got better and have never since been unwell, and I have never left my wife; in fact, is one of her guides, and only a few weeks ago, at a seance when the spirit which our doctor declared was the exact doppelganger of a years' practice, but what our spirit told me at the next seance I attended, was quite a shock to me.

At the first seance I attended two departed friends came to me and have stayed with me ever since. My first wife was shown to me, and then one I had a test under very peculiar circumstances. It was on the night of the 24th of January. A heavy fall of snow covered our town, and I was on the rear platform of the car, which was covered with snow, and the motorman run back looking in the window. He could see me, and he has thrown his watch from his pocket. As the passengers were getting impatient he started back to his car, and immediately went back to where he had been searching, moved the snow with his foot and found the watch.

The next seance I attended I asked my spirit watch, and I have never had it back. I told him how hard it had happened upon my trip down town, and the next day I told him: "Do you refer to the motorman's watch?" I said, and he replied in his usual way, "how I can tell you to take him long to find it. After you take it you lose it again." The watch is still in my possession.

This incident fully convinced me that the experience of one person is of intense mortar's thoughts when appealed to.

I will tell one more incident which occurred to me during my first cy­clone of two years ago. I was at dinner at my des covered house, when the afternoon, when I had seen most intuitions to go home, but which, for some reasons, I remained. Finally after the disaster came, and our house was in the heart of the district. I then realized how foolish I had been. Telegraphs were down, and some night trains were running, and no cars running. I started to walk home, but as darkness dawned before I got half way there, I got in several tangles of wires and tree tops, and found the watch.

I went to one seance a few nights after, and the first spirit who came to me was one of my guides, who said he did not have the power to drive me home, and then went and helped my wife and saved our house, which would have been demolished but for the fact of closing the sliding door at the critical moment described.

I could give you many other tests I have had that prove spirit guidance, and help, but think I have written enough. I am not charyman, my wife is to some extent, but I am clear about the facts and never conversed with of my guides whilst in company of my medium friend for over a mile whilst with one of the spirits. The many evidences I have had convince me of the vital truths of Spiritualism.

I heartily endorse the course you have taken to guard against the general frauds and fakirs, which are such a curse to the world, and keep them from those who do not know the truth. There is another class who are doing Spiritualism much harm, that is those who are using it to cheat people. I heartily endorse the course of Spiritualism, openly the exist­ence of the Deity or the teachings of Jesus of Nazareth. I have never read any article in your paper with greater pleasure than the words published by you as coming from the old Spiritualist who you stated expressed his arm in man, expressing the Deity of God, the omniscience, and the omnipotence of the universe, the teachings of Jesus and the New Testament of the blessed spirit. We are now opening up the second half of the century in which Modern Spiritualism into existence, and hope before its close to trace true Spiritualism and win the Christ's simple teaching cleaned from with sages with whom you are more environed, and making the lobo and charity he taught their only guide.

JOHN S. TILDEN.

St. Louis, Mo., July 15, 1888.

PROSPERITY SPIRIT PHOTOGRAPHS WITHOUT THE CAMERA.

Herman Hendrick of New York writes that he has obtained photographs on bromide paper without the use of a camera he purchased some, and took it to P. N. Foster of Brooklyn for a sitting. As soon as ready for the session Mr. Hendrick took from his pocket a small sheet of this bromide paper, hastily scratched a number of heads on it; placed the paper on the surface of a slate, held it fast with both of his thumbs, then pressed the slate up against the under side of the table lid to protect it from the light. Then Mr. Foster placed his hands under the table and took the off ends of the slate as he held it. Within twenty seconds three ropes indicated results. Withdrawing the slate and effecting taking the piece of bromide paper off, he placed the latter in an envelope and proceeded to another photographer—unknown to Mr. Foster.

Here he had the paper developed, with results that a man's head showed up, partially enveloped in his hat, as the hitherto produced cut represents.

BEAUTY IN CHANGE.

The blonde maid was the fairest,
That fair one decked in jet.
Gone are the shining dark eyes
A form so fair and true.

The room you thought quite pretty
When the bright rug first was laid;
But now has grown so dismally grey.
As the wife that once was maid.

In times we say you are the same
As the dear old friend we know;
But now your hair is quite grey.
As the wife that once was maid.

Alas! how must we lose our faith
When we lose our dearest? And who'll
Have we to try to be true,
That life is but what we are.

IRENE ACKERMAN.

20 West 15th St., New York.

STUDIES IN THIRIOTOPY—J. Col.

THE SCIENCE OF THE SOUL—Loeb A. Breeze.

SCIENCE OF THE SOUL—Loren A. Sher­

ACKNOWLEDGEMENT OF MEDIUM­

SHIP.

Edward fires it by the time.—Two Worlds.

A. R. Wallace, F. R. S.; Prof. Queen Victoria, Camille Flammarion, Sir Edward Peppiatt, astro­

PROMINENT SPIRITUALISTS.

The constantly recurring question by new investigators as to the promi­nent persons who have given their lives in the cause of Spiritualism, or who have been known as endorsers of the same, and who have written lists from time to time. The latest revised of such list includes:

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THE Y. P. S. U.

R. Grant Taylor, secretary of the convention held in the interest of the Union, reports an interesting four-days meeting of this organization held at Lily Dale, N. Y. Among the participators we note Hon. A. Gaston, Mrs. H. S. Little, George H. Brooks, T. C. L. Evans, Mrs. H. D. Barrett, Mrs. M. E. Chenevald and others.

The object of the Union are as follows, per the constitution:

"We, the young people of Spiritualism, in convention assembled, appreciating the importance of education and co-operation for the promotion of the general welfare of Spiritualism, and the necessity of advancing its truths among our young people, hereby establish constitution for the guidance of the National Young People’s Spiritualist Union."

The application for membership, adopted at this convention, is also worth quoting. It reads:

*I, ------------, of --------, believing..."
THE LIGHT OF TRUTH.

PHILOSOPHY.

Philosophy is the product of intelli­
gence; the offspring of truth and reason.
Its food is the fruit of science; its aim is
to discover man’s duty; it teaches us
to explain the meaning of things. It
goes to the foundation of things, ex­
amines what is produced, why it is pro­duced and points the course that will
make people prosperous and hap­
py. The office of philosophy is to un­
fold the perfect truth for our contempl­
ation, and willing obedience. It en­
bles the great work of existence with­
in its scope to remaining the principal­
ities underlying them, to the end that
the lessons derived from them may be
applied to personal experience.
No one is “it,” has made anything com­
pletely good, nor uniformly wise; in every
mind, natural, moral, religious, and ve­
rous influence affect us. Morality requires no rites or
usages: it is a part of our being,
covered by natural laws and faculties.
The emotional, unreal law of develop­
tment transfers and moves us out of the
dull routine of every-day life, to assume a from a dormant capacity to some­
thing newer, to a higher, better prin­
ciple of life. The Universe springs
within us that arouses us to a com­
pleteness of a want not supplied—a
youthful after-something, beyond which
we need and must have to enthrone the demands of our being.
It is our duty to so touch and live as to lead our fellow beings to what
ever sober or smart or wise of life, to
lib­
erative, beneficent addition to transform
them to the light that, without fear, they may have their future. The
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The human heart is spoken of as if it were a conscious organ. According to popular belief it is mainly responsible for the deed, both good and bad, committed by the one in whose breast it beats. Men are declared kindhearted or cruel, according to their conduct in life.

For countless ages the heart has been considered the palace of the passions. This fanciful theory, by making the heart the seat of love, war about it a romance, of which it seems wrong to rob it after having been consecrated. The heart is a strange, and this waste must be repaired physiological technicalities. The heart serves upon their controlling muscles throb perpetually repeated by the accident of the continuance excitation of these by every system of the central nerve substance, and the heart's conjunction with the nerves extending out to the various from the entire scope of the "corpus striatum." The muscles in the pupil who plead for a change of heart will probably come doing so as long as there is a church. But since no evil exists in the heart no change of heart can possibly take place from a moral point of view. The Psalms' prayer, "Create in me a clean heart," can not be answered.

Religion does a man good not by effecting a change of heart, but by engulfing the sea of hatred and higher passions. And when a man's conduct is such that it is necessary to relocate him from society, it is not because of the heart's affinity for evil, but because of the vicious organization of the heart. It is true that a man can be no better than his brain. In a child the brain is merely a rounded mass of nerve cells capable of development. Every impression received tends to develop these, and this development is influenced by more or less intrinsic convictions. Since it is true that a man can be no better than his brain, and since every impression tends to develop this organ, how tremendous it is that children be brought up under a system of education that will endow them with a virile, frequently beats so high that its thumping is quite audible.

This made the heart figure conspicuously in love affairs. Byron exclaims, "Maid of Athens, ere we part. Give, oh! give me back my heart." The same poet was of the opinion that "broken hearts" is a "madly which stays more than are numbered in the list of fate." But it is true that no one has ever died of a broken heart, and no one ever will. All worldly phenomena which are traceable to mis­placed affection, diseased ambition, hatred or anger, and which culminate either in serious chronic maladies, or in death or suicide, must be explained in this way—that they all seem to originate from an impairment of the central nervous system. The continual excitement of these by every system of the central nerve substance, and the heart's conjunction with the nerves extending out to the various system.

The passions belong to the mental powers, and therefore do not exist in that "peart-shaped muscle" called the heart. To have a heart filled with love or hatred, kindness or cruelty; in short to have a heart filled with any element of virtue or of vice, is an anatomical impossibility. The heart is filled only with blood, which is given ingress during the movement called the diastole, and egress during the movement called the systole. The continuous flow kept up by reason of the blood being the medium of passage through the channels of circulation, and the heart's rhythmic throb perpetually repeated by the action of the involuntary muscles. This idea that the heart may be said to be the abode of the passions doubtless originated from a confusion between the pleasant or painful, almost invariably produces acceleration or augmentation, or both, of heart beats. And it will not be wise to name the action of the nervous system upon the circulation under the play of emotions, provided we can trace every action of the heart with a thoroughness that will make it hard to be denied. Proximity, and make no recourse to scientific explanations.

The arteries and veins are kept most eagerly contracted by the action of the nerves upon the muscular tissues during times of mental impression or normal activity of the heart; but whereas the voluntary power has influence over the mind of the natural moderate contraction is superseded by a state of relaxation, owing to the suspended action of the nerves upon the muscular tissues, because the blood, and the more rapid beating of the heart is the result. This regulation and adaptation of the vascular mechanism is determined whether it is to be the heart or the brain. For instance, it is well to keep the brain, for there is the seat of consciousness. As to the heart, there is a consensus of opinion among physiologists that the passions are engendered in that region of the brain. Which, on account of its excitable, striated appearance, has been named the "corpus striatum." But the fanciful theory which made the heart the seat of the passions, and consequently made it the theme of thousands of poets, is as baseless as the idea that life survives and the victim recovers.

A disease which is more rampant among men than among women. It is seldom found with either. This is because of the sense of separation and the irreplaceable and intense desire to return home.

The mental depression caused by this disease is not upon the physical system, but the heart is a manner of food, and of thus inducing heart failure by lack of nourishment. But usually there is, even in bad cases, a clear consciousness of the mind and body for a few days. After a short period of weakness, the heart fails rapidly, and no sign of recovery is observed. The suffering of our soldiers in Cuba have been laid low by fever. The mental depression caused by this disease. Nostalgia is an acute form of homesickness. The disease is so rare that medical men are without statistics relating to it. There are many physicians who claim to have seen it in their medical experience. There were many cases of nostalgia among the American and Spanish soldiers who served to throw a new light upon the work of the rebellion who never left occasion to treat a soldier for nostalgia. I saw a few cases during my army life from '63 to '65, and two of these men were in the field of war at Salisbury, N. C. This disease is more rare among men than among women. It is seldom found with either. This is because of the sense of separation and the irreplaceable and intense desire to return home.

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involved in confusion and perplexity. Learned men have been brilliant in critical investigations for a solution of the existing difficulties, but they have thus far failed of reaching any satisfactory results. The church is in an incredulous history; as recorded in the Old Testament, are not given in the order of their occurrence. Another source of perplexity is the fact that the existing versions of the Holy Scriptures, Vit. the Hebrew, the Samaritan, Persian, and the Greek Septuagint, have each a different chronology, showing a discrepancy of hundreds of years between the events recorded by the birth of Christ. According to Archibald Hume, the authentic authority of the Hebrew Scriptures, the period between these events is 1,000 years. According to Dr. Hales, who is the biographer of the period, 3141 years, a difference of 21 years from the other.

Who shall decide when doctors disagrees? Which is infallible?

Where the spirit of the Lord is there is liberty, in a New Testament, inspiration. "Where the spirit of the Lord is, there is liberty." As Mr. Adams has learned; and has made his emancipation proclamation. All honors and welcome to him! May he be brave and true, free from all fear of man which brings a man. "Every

THE LIGHT OF TRUTH.

THEOLOGY AND SCIENCE AT LILYDALE.

Prof. Lockwood and J. Clegg Wright.

After finishing my work at Cam- Hague I remained a week in the various feasts that follow each other in fast day and its say; and was thoroughly reviewed by Prof. Lockwood and others. Good feeling ruled the vast and west shock hand, across the chains of theories and assumptions versus facts and demonstration. Prof. Lockwood held the vast audience Sunday a.m., Aug. 7, in rapid admiration, while he traced the analyses of nature's formative methods, and corroboration in a masterly manner. Prof. Lockwood, adherence to accurate data and logical coherence in the study of every problem, is refreshing and vitalizing to the intellect, and manifestly happy. He held that all matter is dual, has a physical and spiritual side, which co-exist and operate in the production of all phenomena; and the action and reaction of these in the living organism ade-

ASHLEY CAMP—LOOKING NORTH.
THE LIGHT OF TRUTH

J. MARION GALE

RETRIEVEMENT OF MR. MELCHERS

The retirement of Mr. A. F. Melchers from the editorial staff of the Light of Truth is an event of no ordinary moment in the history of this paper and in the labor of spiritual work. The field of its usefulness is a vast one, and it will be found that the change is a necessary one, necessitated by his father's failing health and wishes for retirement. It will be found that, as he returns to South Carolina, he will take charge of his newspaper business.

Mr. Melchers was reared in a printing office, having been more or less connected with his father's establishment in Charleston since boyhood. In 1888, he came to Cincinnati, and it is difficult to say what is a stranger writer on the Better Way, which paper was merged into the Light of Truth in the autumn of 1892, and he has been with it ever since.

In the establishment this company loses an efficient journalist and writer, a true, manly, conscientious gentleman, and a thorough Spiritualist. Much of the history of the Light of Truth is a part of his career, and many of the most important things ever written for its pages were the work of his pen. Happily the paper will not lose its services altogether, though his visible presence cannot remain. In his place, the new paper will have charge of the Question and Council departments, and the metric department as heretofore, writing for them at his new home.

Nothing Mr. Melchers has written has been more thorough, conscientious and able. In his new field the best wishes of every person having to do with the management of this paper go with him, and the Light of Truth wishes him the kindly considerations of its army of readers.

GOOD BYE!

Good bye is not farewell. But a momentary parting is certain—till when? Pate is a strange guide—notably to those who are not familiar with her. Pate has led us in his work, and out again. In another case it was sought. Circumstances ordained it, and may be a method by which she directs or rules. But friends made in the spirit of unselfishness are not forgotten; there can be no absolute parting. The vocal "sorry" to go is as necessary before one is out of place. Change is progress, and is designed for higher and better work. A hearty good bye with renewed hope in better sorrow than unregretted circumstances. Even our own Confidence's rejoicing at one's leaving is a part of the being to be regretted. In the glooms of sorrow. To the many friends made in the last decades, therefore, a cheery good bye is sent, trusting to meet them again in the future. Respectfully, A. F. MELCHERS.

THE MISIONARY FRAUD

One of our sectarian exchanges says that if every missionary in India could reach 1,000 souls there would still be left unreached 200,000,000 people. Rather than on missionary effort, this, the general history of the past amounts to scarcely more than a rip-off on the history of Orientalism. Why, then, continue the effort and squander the money it costs? The whole history of the whole is the history of one big city. There is as much argument to come from the square yard of one city as there is in the same territory of the whole of India. Of all the frauds of materialism, church work is the worst.

Mayor Samuel L. Black of Columbus, Ohio, was elected president of the League of American Municipalities at its convention in Cincinnati, and the sitting thing, this, as Mr. Black may be said to have originated the scheme of this important sociological league caste.

J. MARION GALE

A native of Illinois, just past three score years of age. He studied for the ministry in the Seminary of the University of the State of Illinois, then attended Columbia university, and made in the last decade, therefore, a name for himself as an able and conscientious theologian. He has gone through the work of his school, and has done it well. And so it may be

THE CAME IN SOUTH AFRICA

From far off Johannesburg, South Africa, came this very surprising news, under date of July 2, containing an account of the Spiritist habit in that city. From it we learn that the Mayor of Cape Town, Mr. Joseph Freeman of Cape Town, delivered a lecture on "What the Spirits Have Done During the Half Century," before the Philanthropic Society of Cape Town. The Mayor quoted what was said by the Chief Justice of Graham's Town, Mrs. Graham, initialis not given, also a native of South Africa.

More than a page is devoted to reports of the big meeting and in the town of Pretoria, as well as other South African cities, both English and American newspaper reporters have made it known. The Light of Truth, a recent review of the early history of the movement in that country.

Thus it is that wherever the bounds of civilization extend Spiritualism is steadily advancing. And so the hundred.

No solemnity, no trump, should be allowed to marry.
THE LIGHT OF TRUTH.

9

BREVITIES.

A lengthy critical hour is approaching the Falkland Islands. In a month or two, the president of the British Association for Advanced Research in Science and the president of the Psychological Research Society will be one and the same person—Mr. William Crookes. P. B. S. It is to be hoped that at least indicative of a tremendous change in scientific circles which would express a body like the British Association with an awed Spiritualist as its chief officer.

A well-known character of Bod-
nells Landing in Bay Cannes of the vineyard, the veritable eighteenth-century newspaper man, who was a former working for the "Underground railroad" society, a colleague of Wendell Phi-
lius, and is now at Sunapee lake for the season.—Boston Globe.

Chapin is a vague old-time Spiritualist, also, and represents the Light of Truth at the various eastern funeral meetings.

The man who bears the contempt society and keeps his own a secret is a good deal better off than the man who has no self respect and en-
joys a good reputation. Reputation is a mighty grim string to hang on. Per-
sonal and sanitas are filled with people whose reputations may have been at their most time most revolting. Probably the man who ever kept his own strict respect ever went to prison. No man who re-
ports himself will commit a wrong act.

Rev. Harris, Congregational teacher of this city, who said last spring that there was not an honest minister in Columbus, and then that one of them preach in his pulpit, man-
aged to keep himself advertised. Last March he nearly came to blows with a lawyer, each calling the other a liar, and a riot was narrowly averted. Mr. Harris is president of the city Anti-
Saloon league, and the frame was covered over a diocese regarding the work of that body.

Penalism and alchoholism on hand in the hand. The only time we are drunk-

writings is to present that, alone. Somebody once asked Oliver Wendell Holmes what was the proper time to begin educating children, and he re-
plied one year before they were born. A stranger never enters the world without about $17,000 of property under constitutional law. Every human being is taken as a ben-
doesence of property in agricultural af-
airs. In the same sense a mustard cures dengue.

Again the slowness has gone out, so coal miners of Pennsylvania are starv-
ing and even their coal miners, and they cannot stop it. In no other way will he ever learn how he plays into the pockets of his masters.

It is said that the large crooks so conspicuous of the early history of Lake Placid are not such as to evidence this season, but that the old-time jealousies and sectional affronts are as conspi-
cious in their absence, which is a good deal better than the bickering of the bickering parties. When the people learn that the bickering and hard feeling are not so necessary for their own interests, they will return to it. Spiritism is a master attraction.

Professor A. R. Wallace's address, in a month's short time can be tacked up in the English anachro-

nization cities. They vary from the garden variety to the wildest diabolical and improper. In one case the man was said of Jesus when he described his steep and grand manner on the mount of Olives. The societies now are evidently afraid of every idea that trenches against the depth of selfishness.
THE LIGHT OF TRUTH.

WILLARD J. HULL—SPEAKER AT CASSADAGA FOR AUGUST 27th.

INDIVIDUALITY.

We have said we were individuals without thinking what an individual is or what individuality would give us.

To be an individual we must act from the center within; to be One we must know the soul or ego, that is, try to build this outward expression or the personality. Every one has an ideal of what a true life means; but how many accept that ideal in their manner of growth or hold themselves to that ideal in growing? The teachings of past ages come in, and we conform to them in a degree, but just so far as they differ from the desire of our soul we cramp our individuality. The social customs say we must do this or that, if we comply to a single one contrary to our inner desire, our individuality is adulterated—adulterated by those thoughts which we fear coming from those who are held by social forms. To have a perfect individuality we must be able to live true to the feelings and thoughts that well up from within, and which we may truly know if we stop to study self and the feelings coming toward us.

There are so many thoughts coming in which do not really in the least belong to us; not knowing we may act according to another's thought we let that thought direct us and lose another opportunity of strengthening our individuality.

We have, as a class, grown so fine in vibratory action that a positive thought thrown out will hit our brain almost as quickly as coming from our own. Many times lately have I seen this demonstrated, and there is no doubt but what just now, right here, we must learn to distinguish between our own and other people's thoughts or our individuality will grow weak and we will be like a will of the wind—vibrate to any thought that corresponds with the will or with our make-up.

A drunken man was leaving home; the wife was on the stair coaxing him to stay at home; as I learned afterwards, wishing I would come and help her, but did not call me, I being in a lower room. I thought I heard her call for help and run to see, and without stopping to think, quicker than thought, I called him back with but ring in my voice caused by her agaay, which he dared not refuse— the result was no more drink for a week. I had no thought of looking after him until her thought struck me, not stopping to think I acted under her feelings. If my individuality had been at its highest I would not have acted until I do say that we might argue that I did good, perhaps, but the same amount of good could have been done and done from my own individuality. In other cases the result might not be so satisfactory. If this law of reaction is true, if action of thought was studied and lived true to there would be much less misery; there would be no girls going wrong, and marring all the rest of their lives for the one act which they could not understand. No person wishes to be rusted; if their own mind was all they had to contend with no one would fail, for all would have the strength to guide their own body when free from others' thoughts. But as I said before, we have become so susceptible to thought, and not able to trace them out, that we are weighed down many times to our death. A desire started on our own mind, which we could control if it did not put us in rapport with other minds in the same line of desire. The moment we do that we not only have our own desire, but all the force of other people's that correspond with us.

We need to keep close in our own temple (body) with our thoughts until we know them fully, and are settled how far they shall lead us, then we are safe. It is not only the thoughts of the people in the physical world who are cramping our individuality, but those in the unseen world as well; and we are harassed more from these in the unseen world than those in the seen, because of the longing for physical expression, that is, the natural instinct of the soul, which adds to their thoughts to their thoughts. Present condition most people are a congregation of the thoughts and desires of those whom we live in touch with, and how to get away from this and be a true individual is one of the most needed things to know. The first step is to recognize that each body is only to give expression to one idea and to do this perfectly we must deny the right of any other soul's desire to come in and take possession of us in any way. There is a higher life that may be ours, and the more fully we recognize our own individuality the more we can direct helping others. To know that, too, may have this individual self-potency that means health, wealth and happiness. A progress that has been sent out for agas to a personal God for help, the belief that some one or something outside of self must help us continually, has given us a divided life. Our thoughts are most of the time outside of our body. The Theosophists rightly say the highest self is above, for our desires are usually of a higher nature than what we manifest in the body, but, we may bring the thoughts in, then the soul will dwell within; and we will be a magnet that will attract what we wish to do. Try it by thinking in the body, trusting self, and see how the individuality will burn forth in health and strength.

LUCETTA J. CURTIS.

Malawara, Ind.

ALL LIFE EXTINGUISHED WITHIN FOUR HUNDRED YEARS.

According to Mr. John Monroe's article in Chang's Almanac for May, Lord Kelvin, the late president of the Royal Society, London, has startled America by an estimate of the speedy end of the human race. We are, he calculates, living up our food at such a rate that it will all be consumed in 400 years, whereas we can only produce new stores of oxygen faster than we are using our stores of food. If nothing is done the result will be more and increase there will be no more of oxygen for us to breathe.

About all the free oxygen in the atmosphere today has been produced by vegetation, which under the action of sunlight has the power of liberating oxygen from water and carbonic acid which would pass into the atmosphere and in course of time plants and trees which grow in the soil would cease the preparation of air for the existence of breathing animals.

Lord Kelvin reckons our present stock of oxygen at over a trillion billion tons and our stock of food therefore at 290 billion tons of buns or 200,000 tons per present inhabitant. He warns us that the oxygen of our atmosphere will be consumed in 400 years at the present rate of use and increase there will be no more oxygen for us to breathe.

We have had the idea that for centuries the atmosphere has been produced by the food supply, but fruit trees and apple trees and the ashes of the wood. It is not the food plants alone that have furnished our atmosphere, for we have been using the food supply all along, and fruit trees and apple trees and the ashes of the wood as well. We have no use for life and need not to save civilization. Cultivate enough quantities of vegetation to terms our stores of oxygen. Let the science see to it, that they do not extinguish fire. It will not do to plant citruses (for that would defeat the food supply) but fruit trees are immune from this danger. We would continue and it would seem a hardship to the animal life. Our oxygen stock will become extinct.

B. H. BACH.

SPEAKER AT CASSADAGA.
HYPNOTISM AND MAGNETISM COMPARED AND DISTIN.

By Quentin Vitek.

Some interesting experiments have been made by Professor Boirac of the Dijon university, demonstrating the difference between suggestion and magnetism, and so important, coming from such an authority, especially as both the Paris and Nancy schools refuse to recognize any validity in magnetism, claiming that whatever results are achieved by that method are due to unconscious use of suggestion on the part of the operator.

It must be stated that a considerable modification has occurred recently in the hypnotic school with regard to their position. The teaching of Charcot, which uses a modification of that of Beard, that hypnotic phenomena could only be produced in susceptible of hypnotic subjects and occasionally yielded its goal. Dr. Paul Pare states that heavy sleepers can be "suggested" while asleep and that a length of therapeutic treatment is being based thereon. Again it has been found that many people are normally suggestible, and from without, as in suggestion and in magnetism and does not differ essentially. To explain its action as being akin to suggestion.

Dr. Berheim, the leader of the Nancy school, now goes the length of teaching that all hypnotic phenomena are produced by suggestion, there is no hypnotism, he says; there is only suggestion. It is in this regard that are experiments and that some one who could only be produced in susceptibility of hypnotic subjects and occasionally yielded its goal. Dr. Paul Pare states that heavy sleepers can be "suggested" while asleep and that a length of therapeutic treatment is being based thereon. Again it has been found that many people are normally suggestible, and from without, as in suggestion and in magnetism and does not differ essentially. To explain its action as being akin to suggestion.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE WHO ARE ASKED THESE QUESTIONS SHOULD READ THIS HEADING FIRST, AND SHORT MENTIONS OF ISSUES MAY BE CONCISE AND TO THE POINT.

Question.—What is spiritual perception, and how can it be attained?—O. W. F. Eagle.

Answer.—Feeling suddenly moved to think certain people a happy combination of bodies, or you of them, though the former is the surest way of testing it, or getting at the truth of the case. But either way will do if highly sensitive, though in sending your own curiosity over them, you may have so ashamed of, both here and hereafter.—

The next form of spiritualism is really being the act of another's being or money—applicable to both employee and employer alike. You may be right to rob him of his time than he has to rob you of your strength. Each should consider the other's interests. Deception in any form is dishonest, or that whereby another is to be injured. Truth is deception, and is manifest through vindictiveness, malice, prejudice, hatred, fraud, uncharitableness, hypocrisy, faithlessness.—Injuriousness is selfish or taking advantage simply because it is possible—all forms of improve feelings of others, and cruelty, whether of mind or body. Lack of consideration for the other, though the forms, is not the other's, the other's the silver, and he will be at, in life, self-satisfied, and founded on selfishness and love.

Question.—Is spending money a sensual or an emotional act?—

Answer.—It is both, for it is the will to put into motion—will power being a sensual act, and the desire of the spirit in it that creates a leak—the habit of giving a force of cost and create a wave and thus weaken the spirit. Economy is a science which has nothing to do with the present life or the future. It is carried to the other extreme—purchasing for aristocratic purposes. When you must make it puny or useless. Harmony is the life of it, it is being neither too extravagant nor too mean; neither too extravagant nor too mean; neither too sympathetic nor too cold; neither too much told or too tender; in fact, be reasonable in all things, for reason is harmony, and the nearer the latter the more acute and gradually the reasoning powers. Spending money—extravagance is a weakness or lack of force in human character, and never leads to good—unless the money is sensibly expended. But as a rule it is a pleasing of self around, and you can consider the consequences. The ceremony of making presents is only a form of giving more pleasing to the other than to the recipient under such circumstances, because done to gain the other's love rather than to do good. Such expenditures should be devoted to charity, which makes them of value to the spirit—or they come under the cast of extravagance and the more they benefit the recipient. When a poor dog a bone is an insult to the divinity.

Question.—What is selfishness from a spiritual standpoint, allowing a man a reasonable portion of happiness and so-called self-preservation?—Instructor.

Answer.—Without interfering with man's course through life it may be supplied as follows: First, for it is always depriving of their rest, their rights or their moral advancement. In the first instance it affects a mother, and in the second a friend disturbing their sense of decency or their sense of equality. In the second instance it robs somebody, in that it is a waste of force, to get good purposes. But in the third instance it lends an object lesson to others and influences sensitive to imitate it. And individually the impenetrant man has nothing to show for it in the end, except what has been ashamed of, both here and hereafter.—

The next form of selfishness is rob-
I universal disgust because not for in it is implied heartlessness or some form of mental disturbance. A house charged with the_sidebar, reading "a house charged with the_it is extremely offensive and often disastrous. But, like the drunken sore, such characters would only go to be told of their evil, being themselves complemented in their selfishness and business tact. Only suffering can teach true morality or spirituality. Pain, poverty and often persecution are death loudly in the mass. And if he could read the "right" art—know he is against selfishness he would be amazed at the danger he is constantly encountering or facing. That which horrifies or disgusts is unpleasant or unpleasant—one being its own, the other; the by man in man. Horror, therefore, becomes associated with interminable, and contempt betrays selfishness in such form. Selfishness belongs to the inhuman, for he is by nature the same sort of man. He is limited to his selfishness or lack of sympathy for others, and abhors the great injustice according to the force dominating. Nor- bly and digitally can only come out of a paper: comparing good deeds, kind feelings, generous impulses and charitable thought. This everlasting feeling of injustice, Ungenious conclusions, jealous treasures and little complaints practiced by neighbors on each other is in such a breeder of disease as vi- solating the atmosphere with foul breath. If not exactly microbes creat- ing as impure breathing, selfishness or hatred (which all unloving impulses are) vitally the magnetic relations be- tween mind and matter, and latches fingers unlooked for. Coldness, Enthusiasm and other disturbances are attracted to human centers by the disturbance they lead to the atmos- phere through unspiritual or unloving thoughts—like attracting like. Thought has magnetic in its wake, as it did in the same sense, and if without hate it could not be propelled to make itself known to other minds, as in tele- pathy. Therefore it has quality, and is a food or drink for the God or inscrutability; with good or bad effects. Thus its dangerous possibilities. Lighting of other atmos- phere, disturbance. But magnetism of mental disturbances. A dense charge of with the latter is not likely to at- tain to sufficiently when near at hand. Electrical is lightning below the

surface, or a storm beneath our feet. It travels in comparatively narrow lines, and has plenty of space to find the sanctum sanctorum without resulting cities, which represent but mere dots on the country's surface. But these underground electric flows often reach cities—being attracted there as it guided by an intelligent hand to de- stroy them. But it is only the natural effect of a cause. The citizens reap what they or their progenitors have sown. It is a dismal bode attracted by another disaster, with results compatible with the seed—worse the wrongs done in the past, or the selfishness existing at the time. We cannot escape our destiny—go where we will.

Inconsistency and selfishness have been the causes of all disease and mis- fortune among mankind, and will con- tinue to be as long as they exist. They are twins and should never with like legislation. But first we must civilize selfish legislators to make our laws. As long as people are selfish they can not comprehend what love is; and to see the former they must undo the latter, for love opens the mind to the horrors and terrors of selfishness, and education and refinement opens it to inconsistency—both showing up these evils, and making them such that we want them trodden under foot, either by in- dividual reform or man-made law.

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Unpunishable innumerable is car-
gerous alienation of the extreme limits of the law—such as practiced in pri-

ce, but in the home. For the same
selfishness has a like privilege out- side of the law; but does not find such ease, because nature is un- thought of among the evils of selfishness is its extreme quality. When it is that of being always "on the make." To Light in the case above the same puritan seems it is extremely offensive and often disastrous. But, like the drunken sore, such characters would only go to be told of their evil, being themselves complemented in their selfishness and business tact. Only suffering can teach true morality or spirituality. Pain, poverty and often persecution are death loudly in the mass. And if he could read the "right" art—know he is against selfishness he would be amazed at the danger he is constantly encountering or facing. That which horrifies or disgusts is unpleasant or unpleasant—one being its own, the other; the by man in man. Horror, therefore, becomes associated with interminable, and contempt betrays selfishness in such form. Selfishness belongs to the inhuman, for he is by nature the same sort of man. He is limited to his selfishness or lack of sympathy for others, and abhors the great injustice according to the force dominating. Nor- bly and digitally can only come out of a paper: comparing good deeds, kind feelings, generous impulses and charitable thought. This everlasting feeling of injustice, Ungenious conclusions, jealous treasures and little complaints practiced by neighbors on each other is in such a breeder of disease as vi- solating the atmosphere with foul breath. If not exactly microbes creat- ing as impure breathing, selfishness or hatred (which all unloving impulses are) vitally the magnetic relations be- tween mind and matter, and latches fingers unlooked for. Coldness, Enthusiasm and other disturbances are attracted to human centers by the disturbance they lead to the atmos- phere through unspiritual or unloving thoughts—like attracting like. Thought has magnetic in its wake, as it did in the same sense, and if without hate it could not be propelled to make itself known to other minds, as in tele- pathy. Therefore it has quality, and is a food or drink for the God or inscrutability; with good or bad effects. Thus its dangerous possibilities. Lighting of other atmos- phere, disturbance. But magnetism of mental disturbances. A dense charge of with the latter is not likely to at- tain to sufficiently when near at hand. Electrical is lightning below the