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MRS. DR. HILLIGOSS.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COLSO.

HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 313 to 315 N. Front St., Columbus, O.

EVERYBODY A HYPNOTIST.

A THEORY WHICH MAY LEAD TO ITS DEVELOPMENT—PRIMARY EXPERIMENTS.

HYPNOTISM NOT AN EVIL DOER.

In an interview with an expert on hypnotism—Dr. McDonald of Washington, D. C.—it was learned that anyone willing can make a hypnotist of himself by determination, the use of judgment and a little tact. "I have been initiated into the secrets of it," said the doctor, "which most people believe akin to occultism. If you are a hypnotist you can readily discover your power. You may profit by the instruction which I have received, and if the germ of the influence is within you you may readily develop it yourself. In the beginning, however, bear in mind that 'a prophet is not without honor save in his own country and in his own house.' You will not make any startling successes if you commence upon your family or your intimate friends.

To begin with it was forcibly impressed upon my mind that above all I must ever have with me an air of assurance when I appear before my subject. I must commence by telling him that I am absolutely sure of my ability to hypnotize him, if not the first time, at least after a few trials. In the event of a failure I must never admit it, but must ascribe it to some purely temporary impediment. "First of all," said my preceptor at the outset, "select a case that is susceptible and continue with him until you have confidence in yourself. The first time I ever hypnotized a man I did it by accident. I was quite young and was doing some tricks to amuse a gathering of friends, when one guest asked me if I could hypnotize. I said yes, and with an air of great assurance told one of the guests that he could not rise alone from his chair. I had intended rising with him, presuming of course that he would succeed and that he would then come in for a good share of ridicule. To my surprise he made several attempts to rise, but without avail. It came to me in a flash that he was really hypnotized. I shut his eyes and he went to sleep. I stuck pins in him and he did not flinch. Every one was amazed. He afterward told me that he had been hypnotized several times before. Luckily my first subject was a sensitive.

"Of course, if you once get the reputation of being a hypnotist all will be easy sailing. The doubt of your own power is then banished from the minds of your subjects before they enter your presence. You will learn that some subjects are more susceptible than others. Some will be loath to admit that they have succumbed to you, although well assured that they have. Before I studied hypnotism abroad," said my teacher during one of our chats. "I had one subject who banded me and who insisted that he had never been influenced by me, although we were both sure that I had. One day I placed him in a large comfortable chair, hypnotized him and pierced his ear with a steel pin, which I left in position until after I aroused him. When awake he declared that he had not flinched because he was naturally able to endure great pain. I attempted to pierce his

other ear while he was awake, and he yelled bloody murder. Until a man has been very much influenced and until he has been hypnotized many times he will not acknowledge it.

"After you have placed your subject under your power, unless you say 'You are now asleep,' he will not probably acknowledge it when he awakes. Remember that it is so in a natural sleep. When one awakes from a short nap he will be apt to say that he hasn't been asleep, especially if he has not slept soundly.

Having impressed your subject with your power and having banished all doubts from his mind, you should begin by placing him in an absolutely comfortable position, agreeable to sleep. There are many methods which may then be applied. The simplest is 'fixation of eyes,' which you may try if your eyes be strong and capable of staring for a long time. Fix your eyes upon the eyes of your subject until he is unable to keep them open. At the same time press your thumb against his forehead, and when you see that his eyes are closing, rub your hands downward over them and outward under them, asserting several times, in a soothing tone, 'You can't open your eyes; you are asleep; you can't wake up; sleep on!'

"If the fixation of eyes fails to work, take some bright, glistening object, which can be held in your thumb and forefinger, such as a small, shining ball at the end of a short rod. Pass it slowly up and down six or eight inches in front of his eyes and occasionally bring it nearer until the pupils are dilated. Tell him to concentrate his gaze upon it. Keep your thumb pressed against his forehead all the while. The pupils having dilated, carry the object down toward his chin till his lids close and then suddenly press them shut with both hands. While this is going on the subject must be taking respirations deeper than normal and must be told to count them until he loses count, when he will be asleep. When he is really asleep he will take long inspirations, followed by short and sudden expirations. Stroke the eyelids gently to give a soothing effect. Continue to stroke them down and to rub your hands across and outward, closely under them. This pressure creates a vacuum inside the eyes, which tends somewhat to keep the eyelids closed, like valves. Let the head be inclined back all the while. First by pressure of the thumb and then of the hands, rub the skin of the forehead until it wrinkles. By so doing you cause the eyes to feel heavy. At the same time exclaim in a surprised but soothing voice, 'How heavy your eyes are growing!' and continue on that strain for awhile, when you say in a positive voice, 'You can't open them!' which should be repeated. Then, if the subject be under the hypnotic influence he will attempt to open his lids, but his endeavors will be futile.

"If this or any other experiment fails tell your subject that you were merely testing his susceptibility. Then ask him if he really wishes to be hypnotized. If he assents give him a large and strong magnet and armature, one in each hand. Tell him that as he gradually succumbs to the influence he will be unable to pull them apart. Look at him straight in the eyes for some min-

utes, and notice if his eyes are growing susceptible to yours. If not, let him gaze at another object, such as the shining ball. For this purpose a 'fascinator' is sometimes used—a ball elevated above the eyes and held in place by a wire attached to a belt around the forehead. Another contrivance to establish a fixed stare and fatigue of the eyes is a series of revolving fans, studded with small mirrors. Repeat the manual operations above described. Occasionally stroke the hands and say, 'Now you will want to sleep.' Note when he loses count of his breathing or when he ceases to pull the armature from the magnet. Assert positively, 'You can't open your eyes no matter how much you try,' and at the same time snap your fingers and make sudden passes near the eyes. Having succeeded in putting him to sleep, say 'Sleep on! You can't wake up! Sleep!'

If your subject falls into a natural sleep, which is very likely, you can then awaken him into a hypnotic sleep. Hypnosis, as the hypnotic state is technically called, is analogous to a natural sleep in which there is constant dreaming. During hypnosis, however, the hypnotist shifts the scenery and the plot of the dream to suit himself. He is virtually the dream creator. Ideas are imparted to a hypnotized person through what is known as 'suggestion.' The operator can exert almost limitless influence through suggestion. Suggestion is simply the imparting of ideas to a hypnotized person. Whatever the operative says during this condition is indelibly impressed upon the mind of the subject and is generally obeyed. Being sure that your subject is in a hypnotic sleep and having assured him that he will continue to sleep until you awaken him, let him smell kerosene oil, suggest to him that it is cologne, and he will tell you that he smelt cologne after he awakens. Afterward use aromatic ammonia and finally the strongest pure ammonia. If you first suggest that he is going to smell something pleasant, such as perfume, it will not take his breath or make him sneeze or choke. Having previously made an appropriate suggestion place bitter things upon his tongue and they will taste sweet. Sour things will taste sweet or bitter. Sour objects will feel hot and vice versa. Pinch him or stick a needle into him after having told him that he will not feel it and there will be no pain. Such harmless tests prove to you that you are a hypnotist. They also convince your subject of your power. Having once convinced him it will be an easy matter to place him under your influence each time you wish to repeat the seance.

"Does it not make a subject's will power weak to continue to hypnotize him?" I once asked my instructor in this connection.

"You can injure his mind if you try by suggesting that he forgot certain things. Yet you can more readily improve his will power by suggesting that he remember things which he should remember. And right here I may say that in some respects I disagree with the theories of Bernheim." he said further in this connection. "Bernheim says that he once gave a subject an imaginary dagger, made him kill an imaginary victim, tried him before an imaginary court, and had him sentenced to death before an imaginary judge—all while he was hypnotized. This was done to prove that a hypnotist can make a criminal out of an innocent man. But I contend that you can not make a criminal of a man through hypnosis unless he be criminally inclined. I can not break down by suggestion what has been impressed upon the same subject's mind before, in the same manner. For instance, I tell a man while he is hypnotized that no one will be able to have any hypnotic power over him tomorrow, and no one

will. During childhood the mind is sensitive to ordinary suggestion or advice as the adult mind is to hypnotic suggestion, and if a child is properly taught that he must not be a criminal, he will not afterward be influenced to be so through hypnotism. A clergyman, while hypnotized, has been made to do all sorts of ridiculous things, but refused to obey suggestions prompting imaginary deeds of a criminal nature. Neither do I believe in hypnotic confessions of criminals. If a man be naturally a liar he will lie while hypnotized. You can't change his moral nature through such influence, unless it be applied in gradual educational stages.

"I have seen a subject who, while hypnotized, was told that when he opened his eyes he would behold a beautiful woman. A broom was held in front of him, he was told to open his eyes and then to close them. He was afterward willing to swear that he had seen a woman's beautiful face before him. It was much more vivid than a dream.

"We usually see hypnotists pictured flourishing wands or making passes with their hands. The value of passes is the same as that of the gestures of an orator. Frenchmen are very impressive because they gesticulate when they talk. The same accentuation is accomplished by a sudden snap of the operative's fingers while the subject's eyes are closed. Passes made near the face fan the air to some extent, and are thus felt rather than seen during hypnotic sleep.

"My lessons in hypnotism have been based upon the theories of Bernheim, who has proved to the scientific world that hypnotic influence is simply the result of dominant ideas upon the subject's mind through suggestion, and that magnetism does not enter into the cause or the effect. Charcot did wonderful things with magnets, but Bernheim afterward accomplished the same miracles with an instrument made of rubber.

"I have told you more about the methods and the technique of hypnotism than anyone has ever told me," said my instructor, in another connection. "There are thousands of simple ways of bringing people under the influence, after they have been once so subjected. Every subject must, to some extent, be governed according to a characteristic method, which he alone may demand. But what I have taught you is a good foundation from which you may begin to build a system for yourself. I once had an office boy who would go to sleep when I told him to look at my finger. An old lady would be hypnotized when told to look at a ball of yarn. I have also been able by previous suggestion to periodically put a patient to sleep by a slam of the door as I left his room, and he would invariably sleep on until he heard a knock at the same door. Subjects of Charcot were hypnotized by the sound of a gong, and some of them narrowly escaped being killed, since they would go immediately under the influence when they would hear the gong of a street car. Persons in whom hypnotic suggestibility is well developed may be hypnotized by telephone. Some may be told that as soon as they read a letter they will succumb to the influence, and the letter will accomplish the effect. Indeed, the field for experiment in this fascinating science has no bounds.

"Having convinced yourself that you are a hypnotist, you should carefully read a translation of 'Bernheim's Suggestive Therapeutics.' Take care always lest you expose your subject to any danger. You should never attempt to go deep into the science or to make cures thereby unless you can couple your hypnotic powers with thorough medical knowledge. The

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PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 6.

"Science is carrying us in every direction into an unseen universe, and this unseen universe is felt everywhere to be the sphere of causes, and the source and center of all the essential elements and activities of creation. The inquiry into the unseen universe is strictly a scientific one, and is, as one has well said, 'a proper branch of the physiology of the species.' It is only the accident of its connection with the question of rewards and punishments and with considerations relating to the being and providence of God that has made it a religious question. Rightly regarded, then the subject of a future existence is a purely scientific one, and might be and ought to be investigated as a part of the great inquiry into the physiological or psychological development of man. If we are to live again after what we call death; or, better still, if we are to live on through and beyond it, the cause of the persistence or continuity of being must be perfectly natural and must be at this very moment in ourselves; and this is entirely an object of experiment and research."—Rev. John Page Hopps, pastor of Our Father's church, London.

The initial phase of intelligent inquiry into the nature and conditions of the ethereal world must be that of recognizing its reality, its potency, its positiveness. The life there is the real, of which this life here is the shadow; that is the substance, this the reflection. All this or its equivalent has been repeated for generations, but it has never been believed—that is, realized in belief. The life has denied what the lips have affirmed, and this is not surprising when we reflect on the vagueness with which the future has been invested. The clergy have told us that death was a sleep—that the dead were "asleep in Jesus;" or that they had gone to be with God; that they were "forever at rest," and similar expressions which, used figuratively, may hold some symbolic significance, but which used literally are the veriest negation of truth. In fact, the larger recognition of the realities of spiritual life will lead inevitably to the entire elimination from our literature both of poems and of hymns, or a great proportion of them. Our usual funeral hymns are peculiarly misleading in their phraseology. Taking up the hymns of the Episcopal church I find, in one of them, especially set apart for the burial of the dead, these lines:

"They from all their toils are freed,
In God's keeping safely lie."

And again:

"On the resurrection morning
Soul and body meet again."

Soul and body reunited
Thenceforth nothing shall divide."

And these are spiritual and uplifting compared to those of an older day.

Now is it not worthy of the veriest heathen to teach children such absurdities as that the physical body at the end of thousands of years is mysteriously called to life and emerges from its grave, and the soul—some vague, mysterious force that has all this time been in the "keeping" of the Lord—reunites with this body, and henceforth occupies itself with palms and harps? Was there ever more demoralizing doctrine taught? It is a kind of teaching that effectually stifles endeavor; that crushes out hope, faith, energy. As asserted in the previous paper to this, I

love the church with all my heart, and because I love her I long to see her enlarge her recognition of truth and teach the practical importance of the spiritual life here and now. The church has been the conservator of morals, of conscience; but now there is upon us a new dispensation of Divine truth, and if she retain and increase her usefulness she must accept and teach it. As Rev. John Page Hopps so well says:

"The time has also fully come for tenderly but firmly putting aside, or passing by, the artificial sanctities of the church—its altars, crucifixes, holy ecclesiastical persons and places, saving rites, the body and blood of Christ in sensuous forms. The truest altars of the world are the homely tables on which men and women lay the sacramental daily bread, honestly earned and sweetly used; the counters and desks where the business of God's world is righteously carried on; the factories and gardens and fields where that is done by which God's children are clothed and fed; the school-houses where the mind is trained to think, compare and understand; and the parliaments and courts where good laws are made and justice is done. The duties, toils and struggles of our common life are the truest sanctities of the world, and the keenest and clearest revelations of the intentions of God. The symbols of the church, and even its old-time creeds, have had their uses, and may have their uses now, but they are not the true bread of life—they are not the deepest sanctities of life."

The true office of the church is to serve for bringing the supplicant into special communion with God; for assisting him, by means of its offices, into a more intense receptivity of the Divine energy, but its value is as a means, not as an end.

An initial need of the hour is to do away with the false mystery of death. It is a change—simple, natural, beneficent. The body that the person himself has left behind is to be tenderly laid away, as we tenderly touch any of the possessions of our beloved; but it is no more our friend than are his garments. Let one, at once, hold the mental recognition of the psychic form that is probably standing near him, and he will find his spiritual perceptions will develop and strengthen.

While the medium renders a great service at the present time in transmitting messages between the two worlds, yet the ideal is for each individual to so develop his spiritual faculties that he can recognize the unseen presence and communicate telepathically, with entire assurance of certainty, with his friends in the unseen. And this is possible, and the way to it lies through concentration and prayer.

Indeed, the period during which two who were dear to each other here are separated by being on different planes of consciousness—the one in the physical, the other in the ethereal world—is a period peculiarly rich and freighted with mutual aid. One morning last summer I had remarked to a friend here that it seemed strange to stand and look into all the years that I might still be in this world and realize that by no conceivable possibility could I ever know another happy day. "The time may be a period of blessing, of service—what you will," I said; "I hope indeed to try to make it so; but of personal happiness—no. It is impossible." For always before me I was seeing her

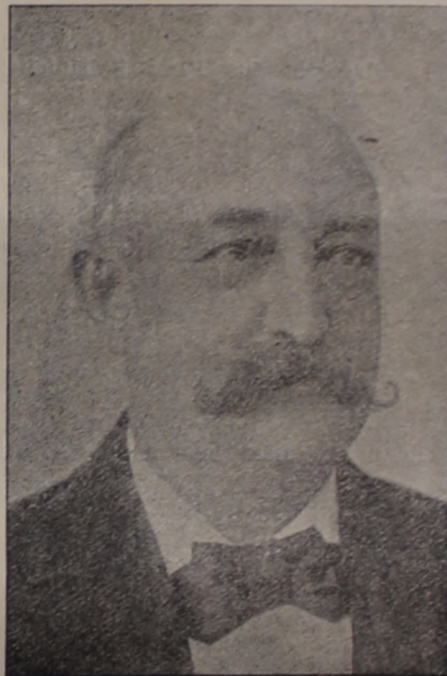
death in that far-away island in the Pacific—the pathos of it enshrouded me and I felt that I must needs lose my identity before I could lose this, and the sadness that neither faith nor philosophy could alter. This little conversation took place in the Boston Public Library one morning, just after my return from Europe, where I could not linger longer because this great blank in life left me no heart to travel, to enjoy anything. Coming out from the library and sitting down at home, a few minutes later, I was suddenly conscious that my beloved friend in the unseen drew near; I even knew precisely where she stood, and these words fell distinctly on my inner sense:

"Do not say you will never have another happy day, but rather that you will never know another unhappy one."

The words opened to me a new vista; they were simply a revelation of the rich possibilities that lie in this period when spirit to spirit flashes its signals between the seen and the unseen. Kate Field had so developed spirituality of life while here that she has, it would seem, unusual power now to impress herself. From that moment I resolved to live again in the radiance and exaltation of life; to look up and not down; to look forward and not backward; to believe, and not to doubt. I had believed—or thought I did—before, but I had not sufficiently recognized the intense and simple reality of the intercommunion between the two worlds.

LILIAN WHITING.

The Brunswick, Boston.



PAUL H. ALBERT.

Mr. Albert, now of Chattanooga, Tenn., was born in 1841, and when six years old his parents left Paris, France, coming to this country and settling in Cincinnati.

He first heard of Spiritualism while attending the Urbana (O.) university in 1854, through a classmate, Sturgis Lovell, whose father was a prominent Spiritualist of Cincinnati at the time.

While sitting in a circle with some fellow students many wonderful manifestations of a physical nature took place, which were ascribed to his mediumship. However, he was developed in another direction and soon discovered that he possessed remarkable mesmeric powers. With these he not only convinced his classmates of the existence of the then derided science, but even the college faculty were obliged to succumb, after witnessing a number of his exhibitions of his power. However, they drew from him a solemn promise not to indulge in practice of mesmerism again, for though recognizing the fact of its existence, yet it could only emanate from the Evil One, etc.

He became so thoroughly frightened that he kept his promise faithfully, and never exercised his gift again; in

fact, as he grew up to enter the business world his former experiences in Spiritualism and mesmerism had been entirely obliterated from his mind until recalled by a course of lectures delivered at Nashville, Tenn., by E. V. Wilson in 1873, which he accidentally attended. The philosophy of Spiritualism as expounded by the great seer struck a sympathetic chord in the brain of the subject of this sketch, for, though ridiculing the inaccurate tests given him by Mr. Wilson after the lecture he could not be disheartened from further attendance. The seed had been sown. Shortly after, an opportunity presented itself for further investigation, through a private medium, who for six years gave him every advantage to pursue the study of the phenomena.

Becoming satisfied of the truths of Spiritualism, he took a bold and open stand for the cause in his community, and from that time—twenty-four years ago—Mr. Albert has been an energetic worker in this section. He helped organize the first society in Chattanooga and was its president or several terms.

He also was one of the originators of the Lookout Campmeeting association, and was its president for seven years. He is still one of its directors and chairman of the committee on speakers and mediums and program. Mr. Albert is one of the state agents of the N. S. A. for Tennessee.

He has developed great hypnotic powers, which with his healing powers he is frequently called upon to use, which he does for the purpose of gratifying his friends or the good he can do for such as need his help. Mr. Albert is prominent in business and social circles, and has held the office of alderman and school commissioner for a number of terms. At present he is general manager of one of the National Building associations and manager of the Chattanooga opera house. He is high up in nearly all the fraternal orders and benevolent associations, being a 32 degree Mason.

There is a book in our library series which should be in every public library for it contains testimonials to Spiritualism from Sir William Crookes, Professors Oliver Lodge, William James, Wallace, F. R. S., William James of Harvard, B. F. Underwood, the famous lecturer, Judge A. H. Dailey of Brooklyn, Dr. F. L. H. Willis and Rev. A. J. Weaver. Price only 25 cents. For sale at this office. Ask for "Spiritual Scraps."

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EVERYBODY A HYPNOTIST.

(Continued from Page 2.)

chances of all men to become hypnotists can best be indicated by my teacher's own words:

"Any one willing to try," he said, "can make a hypnotist of himself, if gifted with ordinary tact and judgment. Above all, he must impress his subjects that there is to be no failure—and there will be none. It is so in life. Do not say 'I will try,' but 'I will.'"—John E. Watkins, Jr.

CORRESPONDENCE

NEWS NOTES.

Ashley camp closes Sept. 5.
 Fred Evans is at Malone, N. Y.
 The Vicksburg camp closed last Sunday.
 Mrs. Ada Foye is in Los Angeles, Cal.
 J. Edward Bartlett spoke in Lynn, Mass.
 Yonkers, N. Y., resumes services on the 3d.
 George W. Walrond is still in Denver, Col.
 Dr. Dean Clarke was at Lake Pleasant last week.
 Mattie Hull is at Etna, Me., engaged in camp work.
 O. J. Johnson, president N. W. camp, is at Lily Dale.
 W. R. Colby has been lecturing and giving tests at Akron, O.
 F. Schlegelmilch of South Carolina has emigrated to Montana.
 Judge J. H. Osmer of Franklin, Pa., was at Lily Dale, last week.
 The Brockway family are in Topeka, Kan., holding seances.
 Charles Anderson, the "boy orator" of the Pacific, is 16 years old.
 Lyman C. Howe has been ill, but is convalescing at Lily Dale, N. Y.
 Ashley camp had among its speakers Dr. J. H. Randall of Chicago.
 W. H. Bach has gone to Rochester, N. Y. Address care of Frank Walker.
 Henry Sawyer of Shingle Springs, Cal., is becoming a good psychometrist.
 The camp meeting at Carthage, Mo., begins on Sept. 18 and will last ten days.
 W. E. Cole and wife occupy rooms 1 and 3 at Chase Cottage, Lily Dale camp.
 Rhode Island Spiritualists will meet at Providence in October for state organization.
 Mrs. Annie Besant spoke at Lily Dale last week on the subject, "Life After Death."
 Rev. T. Ernest Allen took part in one of the recent afternoon exercises at Onset camp.
 Dr. S. P. George of Osceola, Neb., is the secretary of the state association of Nebraska.
 Mrs. Matilda Cushing Smith conducted the services on Temperance day at Verona park.
 Mrs. Celia Hughes has returned from camp and is at home—2517 Michigan avenue, Chicago.
 Dr. F. Shermerhorn of Akron is engaged by the First Spiritual church of Columbus for September.
 The gate record of the Indiana camp shows an attendance of near 3,000 for the three weeks' session.
 Mrs. Carpenter of Marion street, Brooklyn, N. Y., has removed to 1312 Herkimer street, same city.
 Mrs. L. A. Roberts has located in Milwaukee to hold Sunday evening and Wednesday afternoon meetings.
 Pinon, Colo., has a co-operative colony of Spiritualists. Mrs. L. M. Johnson is the leading light among them.
 Spiritualists' day at the Nashville (Tenn.) exposition will begin on the 23d. The convention opens on the 15th.
 Avery, O., is enjoying the fruits of a good lyceum under the management of F. D. Dunakin, pastor of the Free Temple society.
 Dr. F. L. H. Willis lectured at the Freeville (N. Y.) camp on its closing day to a large audience. Frank T. Ripley gave tests.

C. Aug. Mittel of Y. P. S. A., has returned to his home in Bluffton, S. C., and ready to continue the work of this national enterprise.

Dr. C. M. and Rev. Josie Folsom are engaged in spiritual labors, both phenomenal and mental, at the Topeka (Kan.) camp meeting.

Mary Webb Baker has been summing at Cassadaga and returns home to Spartansburg, Pa., strengthened in body and spirit.

Newport, N. H., had this month three interesting lecturers in the persons of Mrs. Sarah A. Wiley, Mrs. Carrie Twing and Mrs. Kate R. Stiles.

The Harvest Moon celebration at Onset takes place the 18th and 19th of September. This is usually an interesting occasion for the friends of Boston and vicinity.

Mrs. R. S. Lillie officiated at the funeral of Dr. Jeremiah F. Carter, which took place at Fredonia, N. Y., recently. Dr. Carter was 82, and a son of Massachusetts.

Mrs. Cora L. V. Richmond and Oscar A. Edgerly entertained the campers at Fraser's Grove, Vicksburg, Mich., on the 15th, by their able spiritual ministrations.

The Union Society of Oakland, Cal., elected the following officers: B. K. Love, president; Mrs. L. Martell, vice president; W. N. Brown, secretary; Sol Palinbaum, treasurer.

Mrs. E. J. Demorest of Pittsburg, Pa., a medium who has been spending some weeks at Lily Dale, left for Buffalo, N. Y., to labor in the cause. Can address her 146 Morgan street, Buffalo, N. Y.

Tests in both English and German are given at the First Spiritualist church of Allegheny, Pa. Location 127 Lacock street. Dr. Kirkland lectures at the Church of Spiritualists, 6 Sixth street.

One of the most conscientious workers in the Queen City of the South is Dr. G. F. Hedrich, who never permits an opportunity to go by in which he does not enrich the cause by a good word or deed.

The Arthur Hodges First Spiritual society of Lynn, Mass., has resumed regular services at 33 Summer street. The usual talent has manifested its readiness to serve, and Mr. T. H. B. James is at the old stand.

Onset had an N. S. A. day, in which the following talent took part: H. D. Barrett, W. F. Peck, F. B. Woodbury, Mrs. Ida Whitlock, Frank Walker, Mrs. Carrie Twing and Dr. George A. Fuller. It was the rarest treat of the season.

Colonel Fred Horman and Mrs. Dr. Adah Sheehan were united in marriage on the 25th ult at the residence of the bride in Cincinnati, O. Mrs. Sheehan is the well known and able speaker on Spiritualistic and reformatory subjects.

The Central Spiritual union of Detroit, Mich., opens fall services tomorrow at Star and Crescent hall, corner Cass and Spencer streets, with Dr. C. W. Burrows of 132 Michigan ave., as conductor. Illustrated lectures will be a leading feature in these services.

A camp meeting will be held by the Somerset Spiritual association at Hayden Lake, Me., commencing Sept. 3, and continuing 10 days. The speakers announced are: Dr. G. A. Fuller, Rev. F. A. Wiggin, Miss Juliet Yeaw, Miss Effie I. Webster. Organist, Miss Lillian Norton.

The Spiritualists holding forth at the Tabernacle, Peoria, Ill., have leased the old Swedish church on Glendale avenue, one block and a half east of Main street, and will hold a series of meetings there, every Sunday at 3 p. m. This meeting is free and a cordial invitation is extended to all.

Akron, O., has a flourishing society known as the First Spiritual and Re-

ligious association and has for its officers the following well known citizens: F. Kuhlke, president; Mrs. Graver, vice president; Peter Findlay, secretary; G. H. Payne, treasurer; Mrs. Abbott, A. W. Gluck and C. H. Morris, trustees.

August 15th was Temperance day at Verona Park camp. Past Deputy Grand Chief Templar of Massachusetts, Charles A. Abbott, who is also third vice president of the Massachusetts State Reform club, and who was grand governor of the Cadets of Honor for over ten consecutive years, an earnest, enthusiastic temperance worker, took a prominent part in the meeting.

The program for the Florida Spring camp is out. The dates are fixed from Feb. 6 to March 20, 1898. The officers are as follows, from whom all information can be derived: Dr. H. H. Brigham, president, Fitchburg, Mass.; Emma J. Huff, vice president, Lake Helen, Fla.; J. D. Palmer, secretary, Willoughby, O.; F. E. Bond, treasurer, De Land, Fla. The trustees are S. Hodgkins of De Land, Fla., H. M. Clark of Leominster, Mass., and Hon. E. W. Bond of Willoughby, O.

Among the speakers expected at the Nashville convention are: Mrs. Cora L. V. Richmond, Judge L. V. Moulton, Moses Hull, Hon. H. D. Barrett, the President of the National Spiritualists' Association; Edgar W. Emerson, F. Cordon White, Mrs. Anna E. Thomas, Miss Maggie Gaul, Dr. Peebles, Dr. George A. Fuller, Mrs. Maggie Waite, W. G. Colville, Lyman C. Howe, Dr. Adah Sheehan, George P. Colby, E. W. Sprague, Mrs. Helen Stuart Richings, Mrs. Loe F. Prior, Mrs. Jennie Hagan Jackson.

At the annual meeting of the New England Spiritual association yesterday Abram H. Daily of Brooklyn, N. Y., was chosen president; H. A. Buddington, Springfield, J. B. Hatch, Jr., Boston, Mrs. A. S. Waterhouse, Somerville, vice presidents; Albert P. Blynn, Boston, clerk; Fred Haslam, Brooklyn, treasurer; Abram H. Dailey, Brooklyn, Dr. E. A. Smith, Brandon, Vt., D. P. Barber, Nashua, N. H., Mrs. E. A. Barnes, Boston, K. D. Childs, Marlboro; Whiteside Hill, Greenwich, N. Y., J. B. Hatch, Jr., Boston, Miss Melina E. Wescott, Marlboro, directors.

LAKESIDE PARK CAMP.

The Spiritualists of Southwestern Missouri, Eastern Kansas, Northern Arkansas and Indian Territory are invited to meet in camp on the 18th of September, continuing ten days, at Lakeside Park, between Carthage and Joplin, on the famous Inter-Urban Electric Railway line.

The place selected is admirably adapted to the purpose, easily accessible from all points, well supplied with buildings and other facilities. Able speakers and reliable mediums will be in attendance.

This camp is to be a local branch of the Missouri state camp, independent in its management. For fuller particulars send stamp to Clarence S. Tisdale, M. S., local business agent, at Joplin, Mo., or to Mrs. M. Theresa Allen, 1004 W. Chase st, Springfield, Mo., secretary.

THREE MONTHS' SUBSCRIPTION For 25 cents, including a copy of "Higher Realms" or "Psychic World," by Arthur F. Milton. But for new subscribers only.

FOURTH DIMENSION.—The probable explanation of the fourth dimension is contained in "Psychic World," an illustrated novel by Arthur F. Milton. Price 25 cents. For sale at this office.

THEOSOPHY AT LILY DALE.

By Lyman C. Howe.

The work at Lily Dale is progressing, and I am told the attendance averages better than last year. The policy of the management is liberal, and generous toward all varieties of faith, and every cult is made welcome, and given a fair hearing, even though they attempt to impeach or disparage the great truths of Spiritualism, upon which the camp was founded, and by the inspiration of which all its splendid achievements have been attained.

But Spiritualism is strong enough to carry the world, with all its fads and fancies, fanaticisms and follies, and has nothing to fear from the intrusion of any opposing factions loaded with the conceit that they are our superior and proper teacher and guides. It is to intelligent Spiritualists, a little amusing, to see people who, but a few years ago were groping among the shadows of barren materialism, come forward with a flourish of trumpets as if to astonish us with a new revelation, and repeat the lessons with which all intelligent Spiritualists were familiar forty years ago, and then warn us of the impending "doom" that awaits modern Spiritualism. Hold your breath, Mr. Editor, while lightning strikes you. "Spiritualism is doomed" to be swallowed up and disappear in the mystic shades of Theosophy!

No one should hazard a trial of mediumistic gifts, and invite a message of love and light from heaven to cheer and comfort a sorrowing heart, until he, or she is purged and purified from every taint of sin, every inherited weakness, and absolved from temptations of the world, the flesh and the devil, and so insulated from all natural passions that no evil can approach to impress or modify the perfect life! We should "shut the door" against these spiritual intruders, and forbid them to enter our homes and spheres, until we are reconstructed and made more perfect than even the Christ—for he "was tempted in all respects like other men." If we can not thus become superhuman we should not allow any spirit to control or direct us without the consent of the authorized agent of occult mysteries, who comes surcharged with the wisdom of the Infinite, and throws around us the protecting magic of Theosophical dogmatism!

You may suspect that I am not orthodox; that I do not worship at the occult shrine of Theosophical mysteries, and accept as authority all that proceeds from the throne of sublime assumption. But do not guess too hastily. I do not reject a statement because I do not understand it; nor do I accept one because it comes in the name of a high priestess. Explanations of mystery that involve greater mystery, do not captivate my reason. Contradictory revelations (?) coming from an authorized dictator who assumes to know more about the spirit world than those who have made it a life study are no more conclusive, to me, than similar messages that come to us through the agency of Spiritual mediums. I do not see that it is any more degrading to accept the friendly offices and helpful guidance—or even temporary "control"—of an unflashed man, or woman, than it is to be dogged about, and monopolized by a band of occultists residing in the mountain fastnesses of the orient, covered with flesh and blood. But knowing, as I do, that modern Theosophy in America took its rise in Spiritualism, I am confident there must be much rich juice in its fruitings. Besides, they agree that Spiritualism is a fact—a very unpleasant fact to the sectarian Theosophist—and "has done some good." But they labor to impress susceptible subjects, that Theosophy is far superior to Spiritualism! Can a

CHOCOLÉ LITERATURE.

- stream rise higher than its fountain? Yet this hypnotic suggestion captivates many weak subjects, who have barely touched the borders of the infinite science of Spiritualism, and, while the spell is on them, they repeat the echo that Theosophy is a higher advance and leaves Spiritualism in the cold background, while Theosophy doles out its dreams, dictates from the throne of occultism, drenches the tender credulity of its worshippers with great showers of astral shells, denies the possibility of new departures and original suggestions after death; and leaves us to work the narrow grooves begun on earth, with no power to broaden the field by new awakenings, extenuated associations and original enterprises until we sweep down from the barren peaks of the spiritual mountains and reincarnate!
- Whew! What a pauper world indeed is this afterland of astral moonshine. How the dead years sleep at our feet while we cut loose from all that hath been sweet and holy, leave all kindred, and their memories to perish in the mists of astral decay, and roll about us another shroud of materialism, where we must grope among strangers, not knowing who or what we are; take a new name, have a new father and mother, and plant a few more germs in the soil of matter and time, that we may find something to do, to work out a progressive destiny, when we again graduate into the astral sphere, to shake ourselves out of our astral shells, that they may have a new license to haunt and worry, deceive and demoralize, betray and ruin the poor mediums who hold the key to life and death and immortality!
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- OUTSIDE THE GATES—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages \$1.15, with postage.
- THE WATSEKA WONDER—A case of double consciousness. 10 cents.
- THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.
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- IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.
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- HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.
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- CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.
- WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.
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- CONVENT OF THE SACRED HEART—Hudson Tuttle. 50c.
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- WAYSIDE JO'TINGS — Essays, Sketches, Poems, by Mattie R. Hull. Price \$1.00.
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- THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.
- NEW LIFE OF THOMAS PAINE—A 34-page tract. Price 10 cents.

MRS. DR. HILLIGOSS.

This lady is an inspirational speaker, a German by birth, and was born in Frankfort-on-the-Main. Her father was a German count and an artist of superior merit, who was disinherited because he married below his station, having married a pure, sweet girl who was a seamstress in the Rothschild family. He moved to America when Mrs. H. was a child four years of age. Two years afterward her father died, leaving the family in indigent circumstances. She was then adopted by Christopher Coffin, Esq., a wealthy citizen of Madison, Ind., who gave her a finished education. She took a position in the city schools as a teacher, where, by assiduity, she soon worked her way to the principalship of the Third ward school, a position she held for six years, up to the time of her marriage.

At the age of 25 she was married to Dr. G. N. Hilligoss of Anderson, Ind., and moved to that city, where they still reside. She is 52 years old and the mother of three children, all in the spirit life. She is the founder of the Madison Avenue Temple of Anderson, Ind. Having seen the building clairvoyantly, she had it constructed on the plan given by her guides. She donated the valuable lot on which the temple stands, the organ, the clock and several hundred dollars in money, and then went upon the streets soliciting aid and walked for three years until the work was accomplished. She was ordained in this temple by Cora L. V. Richmond Oct. 3, 1894. After her ordination she was chosen and served as its pastor for one year, when her guides advised her to take the open field. Since that time she has successfully served in the societies of Alexandria, Marion, Fort Wayne and Evansville, Ind., and Louisville, Ky., and is now filling an eighteen months' engagement as pastor of the First Spiritual church of New Orleans, La. She is an attractive and fluent speaker, a natural linguist, possesses a fine personal appearance and dresses in good taste. While she is logical and scientific, she is so eminently practical that all classes understand her teaching. Noted for her charity, self-sacrifice and abnegation, like all of her race, she places a high estimate upon integrity and honor; hence no commiseration for knavery and deceit.

A strong character, and like all pure and devoted souls who practice no guile or deceit to gain an end, she has suffered much at the hands of the ignorant and jealous, who envy her popularity and attainments. Her whole life has been an example of exalted and pure womanhood. Her soul goes out with her words and leaves no doubt in the minds of her hearers. She wins the affections while she enlightens the mind—inspiring a sweet emotion and honest enthusiasm. She is a plain, domestic woman, modest and retiring, and her inspirers furnish a noble example of the great worth of Spiritualism to mankind.

X-RAYS VS. MEDICAL DIPLOMA.

According to the Journal de Médecine de Bordeaux, a man placed under arrest for illegal practice of medicine, claiming to be a graduate of an American college presented a diploma which excited the suspicion of the magistrate. Calling in the services of an expert, the document was submitted to the action of a Crookes tube, and the result showed distinctly the outlines, in the substance of the paper, of a name which had been erased from the surface to make room for that of the man who was convicted upon this evidence.

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MR. S. HARTMAN OF WHEELING, WEST VIRGINIA.

Mr. Hartman is a native of Switzerland; is a local lecturer on Spiritualism, having embraced the new religion and the science of spirit intercourse in 1868. He at various periods has been instrumental in establishing spiritual societies in Wheeling, W. Va., where he resides. He has been an earnest and active supporter of the cause by encouraging the press and our teachers and mediums. In his possession may be found a large number and variety of spiritual papers, running back to 1866. He is also a trance speaker and rapping medium.

SOLISMS.

Moral health insures physical health.

An empty stomach makes the fullest brain.

A vicious dog betrays a master of like propensities.

To make exclusive claim to a control is a type of monomania.

The only absolute cure for obsession is moral or spiritual reform.

Only a fool will mistake conscientiousness for subserviency.

Envy or self-conceit makes us fail to appreciate our superiors, much to our regret and disadvantage later on.

Those who doubt their honesty would better keep out of Spiritualism. The Nemesis is terrible for him who tampers with it.

Do not attempt to govern the world by your tastes alone. It may disagree with you—first the world, then the effects of your efforts.

Hautness or pride of caste has something comical in it to the sight of the spiritual-minded or humble. Conceit reflects the clownish in man.

The savage nature of man is sometimes so cunningly hidden under an exterior polish that even a psychometrist will miss it in his delineations. But offend his conceit, and, like, stepping on a cat's tail, his true nature will come to the surface.

As we make selfish use of our fellow creatures we experience losses or failures in attaining our desires and wishes. Success depends upon our rapport with the higher forces of nature, and this can not be done while the mind is groveling in selfish schemes.

New subscribers have an opportunity now to obtain a three months' subscription with a copy of "Higher Realms" or "Psychic World" as premium for 25 cents. Send in name and address, together with 25 cents. This is intended for new subscribers only.

Madame de Stael once said that the beautiful architecture of the Cologne cathedral is frozen music. Oleridge enlarged this idea and added with keen irony that the gothic church is petrified religion.



THE LOSING AND THE FINDING OF THE SOUL.

A REMARKABLE COMMUNICATION

W. T. Stead's "Julia" Speaks on the Vital Substance of Spiritual Inquiry.

The current number of Borderland, freighted as usual with the ripest and freshest gleanings from the super-sensitive realms of being, contains one article which strikes the keynote of man's redemption from the turgid animalism of the time. It emanates from "Julia," that being who through the instrumentality of Mr. Stead's psychical powers has given him and the world some very sober lessons to learn. The writing is entirely automatic and the ideas set forth, as will be seen, somewhat at variance with the medium's own views.

On July 11, 1897, Julia wrote: My Dearest Friend—What I am now going to write is for Borderland.

[I have not a ghost of an idea what it is to be about.]

Oh, what an opportunity you have this year of making a memorable and permanent memento of the queen's jubilee!

[Humph! Does the jubilee interest you?]

Yes, we are interested in this as in all that stirs the heart and moves the soul of man. We see what you are thinking, and we see what you are doing. And we see also what you ought to do if you would but use the opportunity aright. And that is what I want to write with your hand today.

[Personally, I rather resent "Julia's" intervention with jubilee affairs. The feeling may be absurd, but I wish she would not mix herself up in this business.]

Yes, I know, but when I have to say things, what you like or dislike does not matter. What I have to tell you is that the jubilee gives you a great chance of effecting permanent good. All that you have done has been well done and useful. But you have now to begin the real jubilee.

MY MESSAGE OR JULIA'S.

You have to make up for the self-jubilant and vain-glory of pride and power by humbling yourselves before the Giver of all these gifts. Otherwise you will not have long to wait for the humiliation to come.

[This is what I have said already myself.]

Oh, why will you not let me write quietly and leave your objections. I will say what I have to say and you can object afterwards. But let me say at once that you will find it very difficult to distinguish between what you say yourself and what we impress upon your mind. But now that I am writing please let me write without interruption.

What I want to say is that the people at large will be more receptive to the truth now than they were before. The jubilee was a great mind-waker. And when the mind is awakened up your work is half done. What you have to do is to go through the open door which stands wide before you; and if you will but let me have my say without these restless questionings and objections, I think you will admit I have something to say which you have not said, but which I hope you will say hereafter. What you have said about

a revival is good; but I wish to point out to you how that revival can be brought about.

All that is to be told would take a long time. But there are some things which can be said quite briefly, which you will see are not at all your ideas.

First of all, what you need to think of above everything else in regard to this matter is, what you or any one of you are doing to make the real world real to men. The worst evil of the present day is not its love of money, nor its selfishness. No, but its loss of the soul. You forget that the soul is the thing. And that all that concerns the body, except so far as it affects the soul, is of no importance. But what you have to realize is that men and women in this generation have lost their souls. And this is a terrible truth. It is not what we used to think of losing the soul in hell, after laying aside the body. It is a thing not of the future only, but of the present. Your soul is lost now. And you have to find it.

When I say lost I mean it. You have lost it as you might lose a person in a crowd. It is severed from you. You are immersed in matter and you have lost your soul. And the first, the most pressing of all things is to find your soul. For until you find it you are little better than an active automaton, whose feverish movements have no real significance, no lasting value. The loss of the soul, that is the malady of the day; and to find the soul is the way of salvation.

The finding of the soul is the first thing and the most important thing. You will never find it unless you give yourself time to think, time to pray, time to realise that you have a soul. At present, then, do you remember that? You remember past time, and you remember when you must catch trains. But when do you remember that you must catch your soul? No, no! All is rush, and jump, and whirl, and your soul gets lost, crowded out of your life. You have so many engagements that you have no time to live the soul-life. That is what you have to learn. No doubt your work is important, and duty must be done. But what shall it profit a man if he gain the whole world and lose his own soul? The way the jubilee helps is that the ordinary man has discovered that there is something he seldom thought of which he now sees is most important. He has at least got a glimpse of the soul of the nation, and sees the greatness of the sight. Now teach him that it is even more important to find his own soul—the lost soul which he has crowded out of his life.

You understand that? You grasp that? Now I will go to speak as to how to find the soul. There is only one way. There is no chance of salvation if you never give yourself time to think on things that are timeless, that transcend time, that will be when time shall be no more. You have no time for the things of time which perish with the using. And if you would find your soul you must give time to the search. You say you have no time. But you have time to make money to amuse yourself, to make love, to do anything that you really want to do. But your soul, that is a thing you do not care about. And so you have no time for the soul. You are getting less and less spiritual. The old ordinances, the services, the prayers, the meditation, the re-

treat, these gave you time. But one by one they all go—those cases where you could rest and meet your soul. And you have materialized yourself even with the fretful struggle against materialism. For what is more important than struggling to stem evil is to save your soul, to possess your soul, to hold it and not let it go.

What seems to me quite clear is that the indifference to the soul is caused by not understanding that the soul is the real self, the only part of you which lasts, the divine in you, which you are sacrificing to the things of the day.

What you do not understand is that it is through the soul alone that you can commune with the spiritual world that is all around you. And the spiritual world includes all the world excepting the perishing things of time. When we say spiritual world we include what you call God and his holy angels and the sainted dead. All these are lost to you when you lose your soul. For the soul alone communicates with the real world.

It is through the soul you obtain inspiration. The soul links you with the universe of God, with the soul of the world. And when you lose touch with your soul you become a mere prisoner in the dungeon of matter, through which you peer a little way by the windows of the senses.

[Objection. That is what all religions always say, and will the mere saying of it again do any good?]

What all religions say is true. But what I say is a little different. Not to what all religions have said, but to what materialized religions say now. And therein lies the difference.

For what I say is that the soul has divine powers, but if you will but find your soul, and develop its divine potency, there is opened before you a new heaven and a new earth, in which absence is not for death, and where the whole universe of love is yours.

[Miracles, then?]

Yes, I maintain that what you call miracles are the natural capacities of the soul. Miracles of healing, miracles of movement, miracles of power, which you little dream of are within the scope of the soul. All that you have read of about the power of spirit over matter is nothing to the reality. You are as caterpillars to what you might be.

But the doorway into the Infinite is the soul, and the soul is lost. When you have no time to think, no time to pray. No time to live. Therefore you must before all else make time.

[Easier said than done.]

Oh, my dear friend, why are you so skeptical? You waste more time in brooding over the past, which you can not recall, or in anticipating the evils of the future, which you may never meet, than would help you to possess your soul in the living present.

What you do not seem to see is that the soul is not a mere abstraction. It is the power which enables you to do all things.

I speak the most sober and literal truth, when I say that did you but possess your soul and exercise its powers, Death or separation in this world would cease to exist for you, and the miseries which haunt the human race would disappear.

For the whole of the evils that afflict society arise from the lack of seeing things from the standpoint of the soul. If you lived for the soul, cared for what made the soul a more living reality, and less for the meat and drink and paraphernalia of the body, the whole world would be transfigured; you have got a wrong standpoint and everything is out of focus.

I do not say neglect the body. But make its health and ease only the means to the end. The body is only a machine. The work that it does ought to be for the soul. What you do now is to make the machine everything. It

consumes on itself its own force. The wheels go round, but nothing moves. And in the whirl of the wholeness the soul is lost.

No! I must repeat once more—you must find time to live. At present you have lost your soul even partly by the strain of trying to find them. I mean that much of the so-called religious life and works, while good in their way, constitute no small addition to the pre-occupation of time which renders soul life impossible. It is possible to lose your soul in church as well as in the exchange. If you have not leisure to be alone with your soul—it does not so much matter whether the rush and whirl and pre-occupation is ecclesiastical or financial—the soul is lost, and there is nothing to do but find it again.

You may sum up what I have to say in one or two words. What I wish you to do is to make the soul the center, and make time to use the soul which alone can do all things. Make time and save Eternity, nay, to possess it now and know God.

JULIA.

OCCULT ARTS.

The following extracts from H. P. Blavatsky's first book, "Isis Unveiled," are very interesting. She gives some fundamental oriental propositions relating to occult arts, thus:

1. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F. R. S., a man of great learning but little knowledge, calls "the well ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2. Nature is triune: there is a visible objective nature; an invisible, indwelling, energizing nature, the exact model of the other and its vital principle; and above these two is spirit, the source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

3. Man is also triune: He has his objective physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter he becomes an immortal entity.

4. Magic, as a science, is the knowledge of these principles, and the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5. Arcane knowledge misapplied is sorcery; beneficently used, is true magic or wisdom.

6. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7. All things that ever were, that are, or that will be, having their record upon the astral light, or tablets of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some people seership naturally prevails, among others mediumship. Some are addicted to sorcery and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena more or less wide as the result.

9. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the

outer man (the envelope of some nature, but it is immaterial. With the or less adepted with the adept form would not be ideal means are appears only an attraction—a breath. To the moving astral form offers any obstacle thoroughly obtained can cause himself body), to seem only take on a choice. He may visible, or he may disappear. In will be achieve rather spiritual habituation be lost of it would saw a reality, in his own consciousness of the material form can any obstacle takes from the ter is dependent of transportation under prescribed but not pass other except matter may under certain passed through but living and Arcane selection ofment of the frequently occur every day such living among them a despair, a violent excessive about. The itered and int of an adept, (an earth-body soul), or, very course an adequate power, exceptional and accomplished h pollute himself of an impure patient's ast paralyzed, be the influence any sort, or and the bod by some vari disintegration to earth, ed may enjoy fo this expedien 10. The ex intimate pran netism and correlations a necessary in effects wit kingdom and properties in equally stran stone, which must know s act science is also have lik most wonder of herbs of e to European say, too, are a few marked and hashish. of even these tem are regular porary ment all in a few wisdom; duty and servant o mon vital pri and this is co human will. the movemen in plants an tural degrees not obstructi

outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert and the individual appears only as though in a fit of abstraction—a brown study, as some call it. To the movements of the wandering astral form neither time nor space offers any obstacle the thaumatologist thoroughly skilled in occult science can cause himself (that is his physical body) to seem to disappear or apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by mesmeric hallucination simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind impressed upon his consciousness by the irresistible will of the mesmerizer. But while the astral form can go anywhere, penetrate any obstacle and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Inert matter may be in certain cases and under certain conditions disintegrated, passed through walls and recombined, but living animal organisms can not.

Arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day in every condition of life such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensibility, may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept, sorcerer, or an elementary (an earth-bound, disembodied human soul), or, very rarely, an elemental. Of course an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished he will never consent to pollute himself by occupying the body of an impure person. In insanity the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever and the body is taken possession of by some vampirist entity near its own disintegration and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10. The cornerstone of magic is an intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies. Especially necessary is a familiarity with their effects within and upon the animal kingdom and man. There are occult properties in many other minerals equally strange with that in the loadstones, which all practitioners of magic must know and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of herbs of enchantments are only lost to European science, and, useless to say, too, are unknown to it except in a few marked instances, such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidence of a temporary mental disorder. To sum up all in a few words, magic is spiritual wisdom; nature the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature but quicken-

ing; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts. He can also govern and employ as he chooses the spirits of the elements. He can not control the immortal spirit of any human being living or dead, for all such spirits are alike sparks of the Divine Essence and not subject to any foreign domination.

W. B. WAGGONER.

WHAT AN X-RAY FOUND IN A TOURIST'S HANDBAG.

A further development in the use of X-rays for the prevention of smuggling is announced. Again it is an ingenious Frenchman who has helped to make the life of the smuggler more hopeless than ever.

It is now possible to examine a trunk, bag, or other article belonging to a traveler without even taking it into a dark room. It can be examined on the benches where baggage is commonly placed in French custom houses and control stations.

This feat is accomplished by means of the so-called "lorgnette humaine," the invention of M. Gaston Seguy. This is a portable camera, the glass of which



PHOTOGRAPH OF CONTENTS OF A VALISE, DISCOVERED BY THE X-RAYS.

is replaced by a fluorescent screen. The Crookes tube producing the X-rays is placed on one side of the trunk. The customs inspector goes to the opposite side with his lorgnette and gets a pretty good idea of the contents of it.

A radiograph just taken at Havre tells the story. It shows a large valise. The rays pass easily through the leather and the iron framework comes out in strong contrast. Among the contents of the valise you see very distinctly a revolver, a bottle, a pair of eyeglasses, three keys and a case of shaving and other toilet articles.

The rays may not tell the inspector everything that is in a trunk, but they inform him if the contents are other than the traveler stated them to be, and that is where the smuggler gets caught.

Those of our regular subscribers who have a friend they would like to lead to the light of spiritual day can do so for 25 cents. To the address of any new subscriber we will send, upon receipt of this sum, a copy of "Higher Realms" or "Psychic World" and the Light of Truth for three months. Try it.

Selfishness and irritability are negative or animal emotions, and generally accompany each other. Love and self-poise are positive or spiritual emotions, and, like the former, are boon companions.

SPIRITOGRAPHS ONCE MORE.

I have before treated of this subject and have tried to get an intelligent comprehension of this phase of mediumship as far as possible from the facts before us, and those who wish to consider it or theorize about it should adhere strictly to the facts. These are not photographs in any sense of the word and in truth it would be more appropriate to call them obscurographs; for instead of requiring light for their production they require an absence of light. The only manner in which they are similar to a photograph is that they are made on a sensitized plate or film and resemble a photograph in appearance. Furthermore

tion of substance forms that are located exterior to the camera? I have a spiritograph that has several faces arranged in a circle and in the center of the circle is a bunch of white flowers separate from any of the faces. Where did those flowers come from? Are they the pictures of real flowers that existed exterior to the surface of the plate? Well, says some frivolous reasoner, they are "reflections from the astral." Umh! ah! how nice. Is it not easy to explain. The old theory you know was that the earth rested upon a turtle. And the turtle? Oh well! you must not inquire about the turtle. You must concede something as a starting point. So we will fix up some atoms or molecules or vortices and set these going, (how?) and then it can all be understood, and we will look wise and rub ourselves in congratulation and we will write learned articles full of assumptions and assertions without anything to back them, and talk about affinity and auras and feel very complacent.

Before any one attempts to explain the production of the spiritograph it would be well to recognize the facts in regard to it and then the explanation might be simplified by saying, they are made by spirits. If you inquire what is a spirit? I shall say of their essence I don't know. I shall not attempt to fix up some vibratory auras, or soul jelly and explain how the positive and negative fragrance whirl round the polar axis and thereby cause a commotion in the molecular substance that is seeking reincarnation in some oriental hoodoo. Because that is not the way to get on. C. H. MURRAY.

GOOD COUNSEL.

F. A. Wigglin, in a recent lecture, advised young mediums not to be too anxious to claim eminent individuals as the authors of the thoughts given them. Such claim has often brought reproach and ridicule upon the cause that might have been avoided; and counseled them to keep their aspirations fixed upon the good, the true, the beautiful; to change the evil to good, for the inspirations that came to them would correspond to the aspirations of their souls.

A book containing reminiscences and indorsements of Spiritualism by Professors Oliver Lodge, William James, A. R. Wallace, S. F. Underwood, Rev. A. J. Weaver, Judge Dailey, Dr. Willis, Giles B. Stebbins, Emma Train, Questor Vitae, C. H. Murray, P. F. De Gourney, George F. Kitredge, L. G. Lamborn and others, with questions and answers by Arthur F. Milton, may be known as "Spiritual Scraps," and for sale here for only 25 cents.

The largest label order ever given in New England was for 100,000,000 labels for ENAMELINE.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common sense remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT, South Bend, Ind.

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EDUCATION.

By the term education it is not to be understood that we refer to the processes in vogue which in common parlance define the word. There is something of great importance in girls and boys not yet touched upon in the grind of their education. More important still is that congeries of hereditary transmissions in every child, not considered, not even recognized in the curriculum of education. The true education of children should begin by educating their progenitors how and how not to bring them into the world. If a babe has any right at all it is the right to a sound body and a well developed brain. If it can not have these it were better that it never came into the world. It were better still had its parents never been born. A good move along this line has been made by the legislatures of New York and Connecticut in forbidding the marriage of epileptics. Our institutions for imbeciles and the feeble minded are sad commentaries on education. Society is gradually coming round to a more rational view regarding the old Spartan customs. With some modifications these customs will come into practice.

Science is gradually creating a sentiment in society looking to some such procedure as a means of its own preservation. It may at first thought appear inhuman to prevent the manufacture of neurotic, syphilitic children, but we think it less inhuman than the practice of hanging and electrocuting diseased criminals for perpetrating crimes society ought to have prevented.

Now, as all crime, all success, all failure in life can be traced by eighty-five per cent to the influences of the home, the home must take precedence in the basic proposition of education. It is now being seriously considered that modern education does not educate; that there is something due the child and the youth which is not a part of the machinery that turns out our scholars. The aim of the teacher is to cram the child with rotations of figures and parrot-like catechisms, phrases, soliloquies, syntax and machine grammar. Seldom is there any attempt made to extract from the child or cultivate inherent powers of adaptation. Parents with superfluous wealth and long want columns in their heads propagate ninnys and then as a sort of revenge on nature send them to school and college to be educated. Natural aptitude, which, after pre-natal culture, lies at the tap root of education, is rarely taken advantage of, hence the world is filled with aimless purposes and failures. Good hod carriers are transformed into bad preachers, scullions become grand duchesses, statesmen tramp the streets in rags, dishonest success outstrips honest endeavor, thus sit in high places and rule the people, wrong triumphs and virtue fails.

All this lies at the doors of our educational institutions. It begins in the

home and is cultivated in the school. The school ought to take on that character which shall have to do with the improvement of the home. Children will grow right if they are born right, their education will be natural, not artificial. Character building will take the materials from nature not from books. Books are incidental only; they are objects of imitation while the soul expands only as it lives close to nature's heart. The child should be taught to revere its matchless organization and should be brought closely into acquaintance with it by its parents. Reverence for and obedience to the laws of being should be inculcated; above all the law of immortality should be inwrought in the child's nature.

When these and similar rules are adhered to education will become what the term implies.

WHAT CAN BE DONE.

How best can I promote those conservative energies which as eternal rules of right I have found in the teachings of the spiritual philosophy? This appears to be the most potent query of the thoughtful mind at this juncture. We know that the spur of Alexander and not the sandal of Socrates goads the withers of the steed of progress. We know that ambition springs from a perverted sense. We see men chasing rainbows and gorging on dead sea apples. We see the perversions of intellect die in the dreams and fogs of failure. The roadway of life is fringed with failures. Men are rushing toward the greatness of invulnerable nothings; they strive to be powerful, rich and flattered. They do not strive to be true. Grief and envy convulse the world. Men die. In life they were lordly trees in the forest of humanity. In spirit they are fog bells. They warn the more cautious navigator. We see that evil triumphs and righteousness fails. It is entirely the logic of events. The system in which we live is responsible for the freakism of the social grind. It is all passing away, but righteousness is not passing away. Righteousness is overpowered but not defeated. The man who realizes the query at the head of this article must realize the sure triumph of righteousness and the realization must come in the proportion that he comes into touch with the innate finer attributes of his own soul and their dependence upon like attributes in other souls. What shall I do to help usher in the new day? is answered in reliance upon the surety of inspiration, the in-breathing by one's soul of another's soul. "This is mine" must give way to "This is thine" in the transactions of the social mind. Vastness of compassion, that diet, which as Arnold so sweetly expresses it, angels feed upon, will, as the dead sea apples more fully cloy the intellectual appetite, become acceptable to mankind. We can not "justify the ways of God to man" in any better manner than to feed on compassion. Selfishness, which has divided the earth and made humanity a species of cultured Jackals, will not, can not, thrive on compassion. Compassion leads the way to inspiration, without which there is no hope.

To conserve Spiritualism, then, and aid in the universal work of social reorganization means the conservation of one's own energies and a posture before the world which shall impel the thought in it that we have something better than our surroundings, that we are the "hewers of wood and drawers of water" for a temple, a social structure which is now gliding the horizon of our thought time. We say that the social environments must die; they are consuming themselves; they are going the way of all wrong. Remorse is even now sniffing the banquet of death. Strategy, cunning and

fear are consuming their devotees. While folly wastes and greed rides the crest of the wave, the eye of eternal justice watches the hideous phantasy. It can not go on forever. In the glad light of the coming day the Spiritual forces of the universe shall come into their own.

THE INNER LIGHT.

All people are more or less intuitive. Intuition is the reflection of truth in the soul, manifested as an interior consciousness of things not cognizant through the exterior senses of sight, hearing, feeling, taste or smell.

Some spiritual reasoners denominate intuition as the focalization of all the senses for one effect, and regard it as the sixth sense. Probably it is. But some look upon it as the life principle of the soul, intelligence per se, which manifests through the body—its covering—in the form of sight, hearing, etc. That may also be true. But no doubt it acts independently of these at times, and imparts its knowledge to the brain exclusively, showing that it does possess truth not obtained through sense focalization or effort of any kind on part of the body, though not dis-allied to the focalizing theory.

Perhaps the soul in instances acts on all the senses for one effect; and sense consciousness is naturally reflected through the brain—the medium for both the physical senses and intuition or soul sense. Whether it is inherent (self-developed) or reflected truth thus thrown on the brain is indifferent. Both emanate from the soul, only that the latter comes from without and as occasions permit.

To read another's hidden thoughts, for example, is an effect of acting from without—a reflection of intelligence or truth coming to the soul from another source, and whence most of our interior knowledge must come.

The soul is omniscient in a measure, being a spark of omniscient life, but its possibilities of unfoldment hardly see a beginning in earth life. Thus its inherent knowledge is comparatively limited in unfoldment, and its reflected knowledge must supersede the former by far. Therefore we say that intuition is the reflection of truth in the soul.

All theory is a part of a truth, as we can not think anything that does not exist. But the theory which is in largest part true is always the one most generally accepted; and for the reason that it is best reflected on the soul when impressed from within or brought to it through the senses from without—focalized from the exterior.

Of course, if the intuitionist has but one theory presented to him, and shuts out all others, he runs into a rut or becomes a small apostle among reformers—a little light among the luminaries that receive truth in this manner. So we have small and great intuitions as we have mediums, reformers and geniuses in grades or classes. But each one can make himself useful if he will but give his light for the benefit of those not as fortunate as himself—try to uplift those whom he considers beneath himself—for as we sow we shall reap, whether in gift creating or giving of the light obtained through these gifts.

Reciprocity is a principle in the psychic ether. Those who give of their knowledge freely are recipients to new additions in comparison to their generosity; and generosity or bigheartedness above all things quickens the intuitive faculties in growth and development for such is love, and love is the God principle or that of which the soul is created. Without love there could be no life—if but of momentary impulse—and love therefore makes intuition.

Everybody has love, but it may be

overshadowed by lust or selfishness, hatred or injustice, and thereby chilled or so lowered in vibration as to be hardly perceptible. Such are the luminaries of life—the non-intuitive, blunderings, vain-glorious, self-righteous, malicious, jealous and pleasure seeking among mortals who are on the spiritual downgrade toward darkness and misery in the future. Faith without good deeds can not save them. They must undergo trials or take upon themselves sacrifices to reverse these negative emotions—to restore them to an equilibrium with nature and in accord with the original life principle of love.

Morality is a science which is most practically elucidated through Spiritualism, the true philosophy of life, for it illustrates the modus operandi of development on principles that lead to practical results while in the body—one of which is the quickening of the soul forces for a higher understanding—turning on of the inner light.

OUR ALBUM.

Having just completed arrangements for the printing of our Album of Spiritualistic Workers, we are now enabled to tell something about it. The same will contain about 136 pages, with 225 half-tone engravings of domestic and foreign workers, including all the prominent ones in our ranks; also illustrations of camps. The best super-calendered paper has been selected to be enclosed in embossed cloth and silver binding. Size of pages about 7x11 inches. The price of Album will be one dollar. Orders taken now.

A number of subscribers to the pages have been looking for the completion of the Album ere this, but we did not wish to usher a work of this kind into the market until it could be done in first-class style, and we have succeeded. It will be the finest effort in our literature, and every possessor will be pleased with the result. Those desiring to have a copy can manifest now as it will enable us to better calculate for the number wanted, and late comers will not be disappointed.

The inquiry upon the question of a future life does not necessarily involve theism. It is a question of fact. Psychological phenomena are for all shades of belief. When a man comes to your door begging for something to eat, you do not ask him if he believes the Koran, the Bible, the Zend Vesta or Talmage, but you give him of your store. So it is with reference to these phenomena. Spirits do not ask us what we believe. If we seek their domain they welcome us and bless us with their store. Thus the master problem of man becomes measurably solved. Accountability, moral and religious bias, duties to each other, and all qualities of consciousness are suggestive as they relate to the influence of the spirit world. The teaching of the spirits is a statement of facts as they find them in their world. There is much that we do not know, can not know, because we are not constituted to know, as they know. But the great moral and scientific powers of their world are seen in the changing character of human thought here on earth. People ought to investigate these phenomena intelligently or let them alone. Moreover, their significance can not be felt unless one is ready to receive them.

We know of nothing so useless in the pursuits of men as the invention of theories to explain away facts. A fact will take care of itself, and if theories regarding it do not square with it the probabilities are that the theory is wrong. For fifty years the facts of Spiritualism have been destroying theories set up to oppose it and it will continue the demolition as long as the theorists provide the material.

THE NEW CRUSADE.

Recently we have been offering a three months subscription (with premium) to *Light of Truth*, in the hopes of spreading the truth among our own people more effectively. At first the offer was not advantageously applied, and we withdrew it. But upon giving our reasons many loyal subscribers requested to have it reinstated, as they saw great good in it, both for us and the cause. We did so, and with good results. But there is no telling how long we will be able to hold out this offer. It is a great inconvenience, and consumes much time to keep a separate list. Thus we would urge all who intend to take this subscription to do so at once—whether for themselves or a friend—as an increase of trade in other departments might force us to close the offer at any moment. The conditions are to send 25 cents, for which we send to any address a three months' subscription to *Light of Truth* and a choice of either one of these books: "Higher Realms," "Psychic World," by Arthur F. Milton, or "Smokestacks and Steeples," and "Mind, Matter and Man," by Willard J. Hull.

"PSYCHIC PROBLEMS."

Lillian Whiting descants interestingly on some deductions drawn from her experience in Spiritualism in her sixth article on "Psychic Problems," to be found in another column. Following a consideration of the basic proposition that an inquiry upon the question of a future life does not involve theism, or religious or moral obligations, she touches up some of the incongruities of sectarian custom. A word on the absurdities of the physical resurrection and the elimination of false mystery regarding death as an initial need of the hour, together with a timely reminder of the importance and value of right suggestion as a highway to ease of mind, make up a paper of rare merit.

Our readers should bear in mind that writings of this character are intensely suggestive of awakening interest in spiritual things and that they can perform no better service to the *Light of Truth* and to the cause in general than by marking and sending these papers out to their friends.

CHARITY.

One bad feature in a human make-up does not constitute the whole being. This may only constitute one-tenth of the entire man or woman, the other nine-tenths being good. In this event such a person will not "be found wanting," for the balance will be in favor of good. The uncharity of overlooking nine virtues for one vice may be nine-fold worse than the evil we are censuring. Let us, therefore, be charitable. It is not the soul or spirit that is bad in such cases, but the body, which is not of our own making, hereditarily considered. Total depravity is where a man will not be good in any respect. But are there such? An ordinary bad man is he who has a balance in favor of vice or evil, or delights in being governed by his passions. But none delight in this who know of spirit presence. All strive for the good or pure, even if failure is the result. Our mission is, therefore, to think well of such, for in this we aid them, and ourselves as well.

Man is not a religious being. He has a religious sentiment which is susceptible of cultivation. Religion in man will take that form which is predicated on his mental development. If he is ignorant his religion will be brutish and superstitious. If he is wise his religion will be likewise.

NO ACCIDENTS IN INVENTIVE GENIUS.

"I made the discovery almost by accident," says the Italian inventor, Marconi, in relating some of his marvelous experiments in wireless telegraphy. He found that by the use of a Hertz radiator attached to the ground to which was connected a wire extending vertically into the air, a current could be transmitted to a similar wire connected to a modified Bramley receiver, about one hundred yards distant. An increase in the height of the vertical wires enabled him to increase the distance between the sending and receiving stations in geometrical ratio. He says that he is, as yet, totally at sea to account for this strange influence of a vertical wire over the strength of a current.

The pregnant truth, however, lies in the accident of achievement or genius to which Mr. Marconi attributes his discovery. There has been no important discovery that has not been the result of accident—so-called and so conceded by inventors. Long study and research may aid and intensify the faculties in the line of inventive genius, but when the world comes into a realization of the identity of genius and mediumship there will no longer be any "accidents" in invention. Inventors are mediums; their minds being attuned to the magnetic and electrical impulses of master minds in the world of spirit who are constantly exteriorizing the splendors of that world in conformity with the development and the needs of the race on earth. There can be no accidents in a law governed universe, no dislocations, no miracles, no super nature, in the outworkings of the world's consciousness. Many inventors know that they are mediums and scores of inventions are known to be the work of spirits.

THE PROSPERITY FAKE.

The wave of prosperity now carrying a few of the fortunate ones on its crest is a freak of the world's competitive system. It has its rise in the want of other nations. We might almost say that nature has lent force to the principles of competitive savagery. But then, nature respects neither the smiles nor the frowns of mankind, and so we can not credit its forces here nor condemn them there. It is man's disrespect of nature's forces and his inhumanity to his fellows that causes "waves of prosperity." Even in the midst of the national clamor and rejoicing over prosperity we have before us the most heartrending struggle of pauperized labor against the avarice of wealth ever set forth in the history of labor troubles. It is a strange commentary on the justness of our prosperity when the very men upon whose labor the wheels and the looms and the shuttles of manufacturing depend are starving to death. Such is the essence of the miners' strike. And such is the fraud of prosperity.

The utility of modern church building consists of area, acoustics and convenience, says Rev. John W. Buckingham in the *Congregationalist*. "The maximum of show for the minimum of expense," is the keynote of this utility. Religious expression and devotional fitness are conspicuous in their absence. In the features of adornment, design and decoration the same incongruity is perceived, types being drawn from fashionable saloons, public halls, etc., and in some instances from dress fabrics. Dr. Buckingham is of the opinion that education in worship is one of our national wants. He might well include some other things among educational wants. It is fair to assume, for instance, that if the unborn child is educated, the worshipful instinct will take the right course.

A GOOD THING COMING.

In one of her recent letters Lillian Whiting refers to a forthcoming work of Dr. Richard Hodgson as follows: "It is no exaggeration to say that no such remarkable testimony of the life beyond death has been given since the time of Christ as will be given when Dr. Hodgson is ready to offer to the public the results of his more recent researches, extending over a period of several months. His entire work in psychological study has extended through some twenty years."

Dr. Hodgson is the secretary of the American branch of the Society for Psychical Research and his experiences along lines of research which finally convinced him of spirit return and communion will unquestionably be interesting reading. For years Dr. Hodgson stood out strenuously against the hypothesis that spirits have anything to do with these phenomena or that a future life was necessarily involved in them. Undoubtedly he was sincere, and therefore his attitude at the present time is all the more praiseworthy and valuable.

The Salvation Army, under the inspiration of Commander Booth-Tucker, proposes to deal with the "unemployed" problem by placing waste labor on waste land by means of waste capital. There can be no stable result from such a course and it can be considered nothing more than a makeshift. The "unemployed" problem is a condition, not a theory, and the condition has arisen by the very means by which these people now propose to remove it. Waste land, waste capital and waste labor are misnomers. They have no place in a well organized society. It has been from the wastes in competition, wastes in idle capital, wastes in business enterprise, wastes in private ownership of public betterments, wastes in labor pauperized, that our social and industrial system has become the smirch on civilization that it is today.

A great scare among Theosophists is that by desires for and communings with spirits we drag them back thus defeating the purpose of death, which is to release them from the trammels of the earth life. Would it not be well for these people to cease their enormous concern about the spirit world and turn their attention to the upliftment, unfoldment and spiritualization of people here on earth by reason of these desires and communings? The purposes and potencies of spirit intercourse and teaching are to be found in the checks made upon the debasing, selfish proclivities of mortals. These potencies are being felt in every department of inquiry. Their effects are seen in the enlarged and ennobled powers of thought. This being the fact, suppositions regarding their debasing effects upon spirits are entirely worthless.

The most far-reaching in its effects of any railway enterprise in recent years is the gradual building, connecting up and consolidation of what is known as the Brice system of roads in Ohio and Michigan. Of all the manipulators who turn to the best advantage the merciless system in which we live, Senator Brice must be counted a prominent figure. A born creator and builder of enterprises he has been foremost in many of the great schemes of railway building and extension. His present moves will give him one of the most important railroad systems in the country.

Nature has no ethics. Good and evil have no place in things of themselves. Nature is good or bad according to the state of consciousness in which mind perceives it.

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE.

John Rutherford's masterly compend of one of Dr. E. D. Babbitt's late works should have a wide reading. In Mr. Rutherford Dr. Babbitt has a fine interpreter. The work under review is worthy, too, of careful study. No contribution to the literature of Spiritualism of late years surpasses it in quality and grandeur.

Catholic journals are priding themselves on the fact that Madagascar is becoming Catholic at a rate that is astonishing, and for which they are praising the Jesuit fathers. Furthermore that "churches are springing up as if by magic and schools being established in all directions, and the greatest zeal displayed for the greater glory to God by the good they are making." All of which means bloodshed and revolution when enlightenment or Protestantism begins to assume equal rights some time in the future or as progress demands it.

Clairvoyance is a mode of perception. It is not as our "subconscious" philosophers contend, a quality of the subconscious self. Consciousness has no sub-departments. Consciousness is a function of being dependant on certain nervous and cerebral conditions. Destroy sensation and consciousness is destroyed. The same consciousness in its mode of clairvoyant perception sees a spirit and a patrol wagon. If we have a subconsciousness we must have a subsensation.

Canon Willberforce, an altitudinous prelate of the Church of England, which by the way means no reference to the Church of Christ, says that Spiritualism should be let alone; that it is morally, mentally and physically ruinous. Of him it can be said what Lord Byron observed with reference to a similar character. "When Bishop Berkeley says there is no such thing as matter, it is no matter what he says."

If divorces can only be granted by the courts why not marriages? Much of the misery in existence is due to the easy manner in which young couples can get married. To "marry in haste and repent at leisure" is a truism which should be wiped out by legislation to the effect that marrying can only be done by consent of the state courts under very restricted circumstances.

One of our brainy workers writes: "I hope Covert will go ahead; for it will give us a lift just now that everything is flat. When he raises his little cross it will answer as a directing post to the road on which solace is to be found."

We would respectfully urge that the plural consciousness faddists look into the case of President McKinley's secretary of state. From all accounts there are several "subs" to the ratification of that gentleman's consciousness.

"A man of resources" is the respectable way of alluding to the fellow who has ingenious methods of contracting liabilities, according to Puck.

The Jesuits have about Catholicized Madagascar. This result is proportioned to the density of ignorance amongst the population.

Spiritualism is constructed upon the explanations of phenomena arising in the necessities of universal spiritual evolution.

A theologian is not conditioned to investigate any natural question.



"RELIGION AS REVEALED BY THE NATURAL AND SPIRITUAL UNIVERSE."

A REVIEW OF DR. BABBITT'S BOOK—THE METHODS OF REACHING TRUTH.

By John Rutherford, Roker-by-the-Sea, Sunderland, England.

Our Redeemer is wisdom, whose ways are pleasant, whose paths are peace; whose heart is mother-nature, whose head is Father-God, who saves the whole world with an everlasting salvation. Truth, Love, Justice, Wisdom—each an angel of love, light and happiness. Let us strive to communicate with them; let us listen reverently to no other voice; let us obey no other authorities.—A. J. Davis.

Inspiration is the illuminating presence and influence of God in the soul.—Same Author.

Religion is a subject upon which the Spiritualist—the true rational, enlightened being, of course—should have something important to say. Because he has the revelation not only of the spiritual world within his own soul, but that of the material and the spiritual or angelic world without. The true illuminated faith, must, as Coleridge said, be "a light, a form of knowing, a beholding of Truth." Thus the soul's intuitions are good; for they are intuitions of the ultimate triumph of good; they are prophecies of the onward march of the moral law, of growing dignity in man, of growing peace in society, of growing strength in order and in law. They are prophecies, in all cases, of advancement, of progress. The religion of the "New Dispensation" is therefore void of gloominess; on the contrary it is full of joy. It knows that God is as merciful when he—to use the old theologian's word—"damns" as when he restores; that the higher spiritual spheres form God's justice rewarding the just; that the lower spheres—"hell," if you like—is God's justice rewarding the unjust. Thus the Kingdom of Heaven or Wisdom, is the rule of the eternal law asserting itself, even in disorder and in discord, but ultimately evolving out of such chaos and effect corresponding with the operative divine cause—"sweetness and light."

Dr. E. D. Babbitt, M. D., LL. D., of Los Angeles, Cal., has just issued a second edition of his beautiful book entitled "Religion as Revealed by the Material and Spiritual Universe." Dr. Babbitt needs no introduction to our readers. He has accomplished a great work in dealing with the fine forces—light, electricity, magnetism, psychic force, the law of atoms, etc. He brings to bear on "Religion" not only a wide experience as a seer, but as a philosophical perception—the ability of looking along the line of cause and effect, and evolves a faith at once creative and stimulative, and full of real grandeur. "It is only," he says, "when we take things in detail aside from their relations that they may properly be called evil. 'What!' exclaims the pessimist, 'do you not see that there is murder and rapine and theft and licentiousness and every abominable thing going on among men and yet you say there is no evil?' To this I answer that man and nature are developing according to perfect law, and are fun-

damentally perfect—that the universe is growing up into grander conditions with all the rapidity that is possible, consistent with that beautiful law of progression which is itself one of the leading features of perfection, and that this progression is ever on the whole upward toward higher refinement and exaltation, and not downward toward ruin and chaos. * * * * * Death and decay are but temporary changes preparatory to higher life, and the early world convulsions inaugurated grander types of being. This, then, is the immutable principle of things. Every particle of the universe, both animate and inanimate, all worlds, all beings, are moving forward on the eternal law of progression, passing upward through chaotic and crude conditions into greater order, ripeness and beauty evermore."

The drawbacks of the old religions, Dr. Babbitt holds, was that they did not build on fundamental and eternal principles, consequently they have been divided into multitudinous sects and parties, each of which has its own narrow pathway. Disastrous effects on body and mind follow upon building upon an infallible man or an infallible book. Such a practice "stultifies our own divine faculties, and intuitions which should be inspired by Heaven itself as well as expanded by the eternal universe."

Perfect intuition implies a direct perception of truth in its concrete unity. Were such perception really possessed by us, such as we may suppose to be the case with the very highest order of angelic minds, no further certitude would be required; for the objective reality completely depicted would be its own evidence, as it is the cause of our sense perceptions. The power of clear spiritual vision, however, in man is dim and inconstant; the spiritual object, if perceived at all, is apt to be distorted by incompetency of the channels through which it must pass; and consequently we grasp at every method open to us, by which the error may be compensated. All logical analysis and the reflective reconstruction of our knowledge originate this desire to verify and complete our intuitions; but logic alone is manifestly insufficient. Logical reasoning may have a great negative value in this respect; it may detect error, and may exhibit the interior consistency of our ideas of truth with the fixed laws of thought, where each consistency really exists; but it can not directly extend our experience or carry us into the higher regions of spiritual idea. In all logical processes we are only engaged with the conceptions already realized—with intuitions already acquired and expressed; but it is abundantly evident that these very conceptions and these very intuitions may be in themselves extremely inadequate. It is well, therefore, to understand that there may be whole regions of spiritual truth which range beyond our present ken. Thus it is clear that we in this mundane sphere can have no infallibility: we see the gradual death of imperfect intuitions connected with the old theologues—"Intuitions" that lacked the spirit of wisdom, and consequently failed to gain the universal consent. The early unitarians, we now see, were guided by perfect intuitions in refusing to believe in the absolute nature of evil; in denying eternal torments of souls in fully criticizing scriptures and of insisting that

whatever is really true must have a "universal sweep," and that God's "word" can not be local and sectarian. Channing's mind was the channel of real undying intuitions and his dominant inspiration that all human souls are created for eternal improvement is daily gaining the assent of fairly developed minds throughout the civilized world. Although Theodore Parker had a great logical intellect, he aids mankind most by his spiritual intuitions in regard to God, the relative perfection of human nature, and the destiny of the soul. We must, as Dr. Babbitt says, "listen lovingly to the great and good minds of the world, and inasmuch as they have ascended far up the mountain of truth and may be able to reflect new rays of light upon our own heads from the Infinite Sun, we should be grateful to them for such light and absorb it with enthusiasm, meantime building up our own powers until we shall become more and more self-luminous, and more and more true radiators of light upon others."

To listen lovingly to great harmonious minds is not to accept them as absolute or final authorities. Their inspirations can help us so long as our minds are free. Once, however, become enslaved or be mere hypnotized subjects, and growth of soul stops. But the testimony of great, good and illuminated minds is important. When their manifested "inner light" excites strong sympathy in other minds—when they establish their intuitions by the readiness with which they are grasped, approved and appropriated by men really earnest for the truth, there is good reason for us to believe that their inspirations are of an enduring nature. We must bear in mind, however, that moral or spiritual development is an absolute condition to the reception of moral or spiritual truth. The same remark applies to aesthetics. All those who have shown a remarkable love of form and beauty date their first impressions from a period lying far behind the existence of definite ideas or verbal instruction. The germs of all their artistic impressions lay, from the first, potentially involved in the interior nature of the soul, i. e. in its harmony with the world of beauty without; and they manifested themselves first of all, as a spontaneous feeling or instinct, which was from the earliest dawn of reason awakened by the presentation of the phenomena which correspond objectively with it in the universe. No one can doubt but that the creation around us has been formed according to the most perfect laws of form and beauty, or that the human mind is so constituted that the ideas of beauty must under the highest culture, correspond with the teaching of nature. The mere presentation of the beautiful without us we should therefore conclude, is as well calculated to awaken the intuition of it, as our ordinary perception of physical qualities. It was not instruction, or verbal inculcation, or even culture, which taught the infant Mozart the wonders of the world of tone. Long ere he could understand a word in explanation, long ere the subject had even presented itself to him at all in the form of thought, his finely constructed nature had drunk in all the intuitions of harmony, and his physical powers, responsive to the bidding of the soul within, could reproduce them. The harmony itself was first presented through the ear to the mind; but then the mind sympathetically adjusted, and containing already the springs of music within, seized upon the truth itself with a direct and intuitive apprehension. In religion the law equally holds good. Moral life is the thing which can not be imparted by words alone. Nothing can be achieved without the possession of inward faculty.

Undoubtedly truth is reached when

faculties exist neither in excess nor in deficiency, but in a perfectly balanced and cultured state. When a ship's chronometer is properly adjusted, it reports the truth as to time irrespective of climate. In religion as well as in philosophy we must seek to compensate for imperfect faculty by adhering to a few fundamental and immutable principles. These Dr. Babbitt offers, not as claims to put about human minds, but rather as lights and landmarks by means of which they may the more easily strike out a pathway of their own. I can only quote the leading heads of these principles, leaving the student to peruse for himself the points put forward in their support. The first great law of nature is termed by the author

THE LAW OF UNITY.

Throughout all nature a principle of unity blends all things, both visible and invisible, in oneness of existence, uniting all objects to centers, including leaves, flowers, plants, trees, suns, systems, and systems of systems, until we reach the center of all centers which we term the Deific. This great law exemplifies the Divine oneness, wholeness, and attraction, as well as the Divine Fatherhood; also human Fatherhood and organization being the unifying principles of all families, societies and nations. As Divinity is the culmination of all perfection, it is proper for us to know how this Divinity is stamped upon the universe so that we may construct all our works after the same laws."

THE LAW OF DIVERSITY.

"The law of unity is not presented in nature in the form of a dead sameness, but is projected into a boundless diversity exemplifying the divine repulsion. Infinity of resources, and proclaiming the principles of individuality and Liberty."

THE LAW OF HARMONY.

Nature's great law of harmony is equal balance of unity and diversity; in other words, infinite law combined with infinite liberty. Unity alone has a deadness that detracts, while both combined produce spiritedness and beauty. It will be seen at once what harmony, and yet what power may belong to a government, a church organization, a society, or a family, if it shall imitate God in Nature by combining these great principles, as the greater the amount of diversity, life and individuality the better in case it is harmonized by organization and law. From this we see that there is a great duality of system ruling in all things, without which all life and perfection of action must cease.

THE LAW OF PROGRESSION.

"Unity and diversity are combined on the graceful method throughout the universe by means of the law of systematized progression or gradation. All growths and developments of nature, unless perverted or impeded, are on the law of perfection, and its progressions are ever toward some point of excellence, or toward superior conditions, never downward toward imperfection, ruin or death, excepting temporarily, or for the sake of a higher perfection to come."

THE LAW OF CONTRAST AND SPIRITEDNESS.

"Another law by which Deity animates, purifies and develops man and nature and gives spiritedness of effect to all things is that of contrast, which combines lights, shades and colors in masses, forms in angular projections, and all things in bold transitions."

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ANALOGICAL HARMONY.

"However spirited and diversified may be the manifestations of nature, some ruling characteristic runs like a certain keynote in music through a whole department; thus the ruling color of the sky is blue, even when modified by clouds; the ruling color of the earth in the summer is green, of a cold region in winter is white, etc. This is really one phase of unity.

All vegetable and animal growths when unrestricted by bad conditions are beautiful and perfect. So are all crystallizations perfect of their kind. All improved growths of nature exemplify moral and religious perfection."

THE DEIFIC PERFECTION.

"If the material universe is thus perfect, then must the human and spiritual departments of being be fundamentally perfect also: for unity of plan pervades the whole. Especially must the Deific Power that has fashioned the whole and left this stamp upon it be perfect, on the logical principle that effects must resemble their cause. The greatest and divinest power lies with the refined and the invisible."

In chapter 18th the author presents the ethics and religion of nature, embodying the principles briefly quoted above.

Some readers probably may not see much in these "fundamental elements" of Dr. Rabbit to advance the religious thought of the world, but there can be no question that if these principles are carried out, say in art, they produce a perfect picture; if put into life they will conduce to form a beautiful soul; and if applied to theology they will, I believe, not give rise to a partial or sectarian system, but to an organic, vital, all-rounded faith. The great spheres to which our intuitions are directed are those of the Beautiful, the Good and the True, and corresponding to these are three classes of emotions—the æsthetic, the moral, and those hitherto unnamed hearings of the spirit when it contemplates the awful majesty and immensity of Being.

Space does not suffice for us to deal with all the spiritual speculations of Dr. Rabbit, such as "the Divine Dual Center of the Universe," the nature and form of the spiritual zones or spheres etc., but we may say that his thought is entirely devoid of mysticism; he is always under the control of the philosophic faculties, and generally his views are calculated to expand the horizon of our mental vision and to evolve the nobler form of human emotion—an emotion which gathers up all the powers and all the activities of the human spirit, and directs them in singleness of purpose toward infinite ends, infinite duties and an infinite existence.

JOHN RUTHERFORD.

STRAY THOUGHTS.

He who thinks his duty steals his wages.

Plant a seed of injustice, and its like will be grown.

Five burns the innocent and the wise alike. He who is unjust to his fellow man, though unwittingly, will feel the reaction in the proportion that he has sowed it out. Law remains law under all circumstances.

The employer and employer share alike in nature's verdicts. He who robs the latter by shirking his duty must suffer for his dishonesty. And he who is regardless of his employer's service will experience similar trials in other ways. The law of compensation or the equilibrium between man and God must be preserved.



MRS. M. E. CADWALLADER.

AN EXAMPLE OF METROPOLITAN ART.

"The Metropolitan," a high-grade pictorial magazine, goes out of its way to pick up and introduce to its readers in the September number one Dr. Cassius Richmond, a conspicuous wart, who in times gone by has exhibited his epithelial malady in exposing Spiritualism. The devil which Blakely Hall imposes on his patrons is nothing new even where Richmond alludes to the part he played in the priestly seduction of Margaret Fox. But for the benefit of our readers who may be asked to explain that woeful episode, we give it as made by this scurf eater who now brags of it. Of course it is to be remembered that this "confession" is a tissue of lies and was so stated by Margaret Fox before her death.

Richmond says: "I discovered their curious secret a few days before my proposed lecture, in an equally curious manner. The sisters were growing old and religious; they were devout attendants of a certain Catholic church, the priest of which was a close friend of mine. I pleaded my case with him, and insisted that in the cause of humanity he should use his influence to induce the sisters to confess their secret before a board of reputable physicians. The good man was impressed by my eloquence and, after talking the matter over with the sisters, he positively refused to give them absolution until they had shown their repentance for the injury they had inflicted upon a confiding public by a public confession; they consented, and I was among the dozen physicians chosen to witness the denouement. Our curiosity was excited to the highest pitch. Our astonishment was even greater when the sisters coolly took off their shoes and stockings and proceeded to show us how, by dislocating their big toe joint, they could produce a loud rap either from the muscle itself or upon the foot."

It seems strange indeed that this has happened, and in the light of common sense now flooding the world regarding these and kindred phenomena, a

leading magazine editor should allow such rot as the above to pollute his columns. Aside from the driving idiosyncrasy of this man, his statements regarding the Fox sisters are fabrications. He credits to them the introduction and practice of phenomena they had no part in, such as independent slate writing, form materialization, full and partial trumpet speaking, etc. Other portions of his screed dealing with the modus operandi of physical manifestations are examples of the most arrant stupidity. The veriest tyro in psychical inquiry would laugh him to scorn. We suggest to Blakely Hall that the next time he feels like advertising Spiritualism that he secure an artistic liar, one who can make his yarns comport somewhat to the press-work. Richmond is a bungler, a botch.

MRS. M. E. CADWALLADER.

Mrs. Cadwallader is perhaps one of the best known lady workers in our ranks. She has been especially active in the work of the N. S. A., and has done much toward its permanency. She has been identified with other societies and aided in other organizations. But her chief accomplishment has been in the publishing of "Antiquity Unveiled," she being part of the publishing company which brought this book to light. Her home is in Philadelphia, where M. J. Roberts once published "Mind and Matter," the newspaper in which the first messages of the aforementioned book appeared. Mrs. Cadwallader was already connected with this paper, and from which period her prominence in the cause began. She is yet a young woman, fine looking, graceful, tall and very intelligent, earnest and peace loving. She is also a good speaker and has been heard from many a rostrum in behalf of the N. S. A. Her last important move has been a visit to England, where she has done some work for the cause beneficial to all, and of which the readers of this paper will reap the benefit. Her home address is care of Oriental Pub. Co., Philadelphia, Pa.

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C. E. STANLEY.

Charles E. Stanley is a worker in Gallipolis, O., where he is at home, and never permits an opportunity to pass by that he does not make it beneficial to the cause. He is also an ardent student in the science of Spiritualism. He is an inspirational and test medium.

The World of Psychics and Liberal Thought.

A theory is now set up to explain the intelligence controlling Mary Reilly, the Sioux City psychic. It is to the effect that the girl's brother Tom has developed his subconscience in her and the gent who claims hell as his abode and who bows and cringes before Tom Reilly is in reality Tom himself.

The great stumbling block of material science appears to be the vain endeavor to measure, weigh and test spiritual things by the yardstick, the retort and the blow pipe.

A Milwaukee clergyman is prepared to hear that the Klondike region is the lost Eden. An Albany (N. Y.) clergyman says that aggregated wealth is a great civilizer and refiner. A Duluth (Minn.) clergyman says that Russia is the great power for evil in the eastern question and that England is the great power for good. And thus the work of justifying the ways of God to man proceeds.

When Rome fell 95 per cent of the wealth of the country was in the hands of 5 per cent of the population. The census of 1890 shows that at that time 71 per cent of the wealth of the United States was in the possession of 29 per cent of the population.

The special officer in charge of St. Patrick's cathedral, New York, says that 18 or 20 babies have been found sleeping in the church seats within his recollection. The waifs were left there and in no instance has the identity of one of them been established.

Sacred things are always reserved for Sundays. Some of the starving miners are said to have been given something to eat on that day.

Pom K. Soh, the distinguished ex-minister from Korea, passed away in Washington on the 13th inst. Mr. Soh was a member of the Theosophical society and was beloved far and wide for his many virtues and admired for his ability as a statesman. He was fully alive to the future life and frequently spoke of it. His remains were cremated.

An electric railway is projected from Anderson, Ind., to the camp grounds of the Indiana Spiritualist association at Chesterfield, a distance of four miles.

Moses Harman, editor and publisher of Lucifer, the Light Bearer, has been at Lake Brady. In a letter to his paper he sums up his present attitude toward Spiritualism as follows: That there is much of the fraudulent and deceptive connected with the phenomenal side of modern Spiritualism has often been shown. This fact need excite no surprise. In our commercial age, our mercenary age, the wonder would be if such were not the case; but after all due allowances are made for frauds—whether conscious or unconscious on the part of "mediums,"—there remains a large residuum that can not thus be explained. At least such is the conviction of many thousands of honest investigators—of whom I claim to be one.

A gang of legalized rapists massacred an illegal insane rapist in a Chicago suburb the other day. His offense was a violent assault upon a woman he attempted to outrage. Papers found in his pocket proved his insane condition.

"Borderland" for the current quarter is a valuable expository of thought on things psychical, spiritual and occult. Leading articles are: Letters from the Borderland, by "Julia," "On the Losing of a Soul," a fine account of the life and labors of Professor J. R. Buchanan: "Spiritualism," Cannon Wilberforce—sermon; Mr. Page Hopps on "What Could Be Done," etc., etc. Psychic autographs; Psychic healing, New Theory of Guardian Angels, Dreams and Dreaming.

Le Messenger prints an extract from La Revue Spirite for June, 1866, in which Allan Kardec relates that he saw in a dream state the following sentence: "We have discovered that caoutchouc, round a wheel, will make a league in ten minutes, provided that the road"—at this point the writing became illegible. Kardec paid little heed to the matter, but in view of the fact that bicycle wheels are covered by a pneumatic tire composed of caoutchouc, by means of which they make great speed, there may have been a glimmering of prophecy in the writing of thirty years ago. It is suggestive also that the bicycle was a fully developed spirit mechanism at that time.

Cleveland Leader: She—Do you really believe that Gabriel will sound the trumpet for all of us, on the last day?

He—Well, I am sometimes half inclined to believe that some will insist upon blowing their own horns, even then.

Professor Dolbear has troubles of his own. The newspapers all over the country are ventilating his recent tilt with Moses Farmer's spirit.

W. R. Colby recently lectured and gave exhibitions of his platform phenomena at Akron, O., to the delight of his auditors.

The mediumship of Mary Reilly, of Sioux City, Ia., is attracting wide comment. The plural consciousness theorists incline to the opinion that the various personalities she manifests are other-self designations for the seer herself.

Abraham Bentley, who accidentally killed his wife recently at West Union, O., has been frightened away from the scene of the tragedy by mysterious phenomena, such as apparitions and strange noises. About a week ago Bentley boxed off a room in the corner of his barn, moved some bedding and cooking utensils there, and nothing can persuade him to again visit or go near the house.

The trial of Amos Wheeler at Brainerd, Minn., on a charge of attempting fraud at a recent seance in which he was exposed and exhibited to the audience while posing as a departed spirit resulted in a fine of \$25 and costs. The case has been appealed to the district court.

An example of recreancy to the trust reposed in them is afforded by the trustees of Girard College, who have steadily violated the will of the great philanthropist and about consummated the scheme of mammonizing and theologizing that institution. The heirs now talk of breaking the will because its provision against the admission of clergymen is immoral.

The Dawn is a new monthly Hindoo magazine published in Calcutta. It is devoted to the Hindoo religion, but does not limit its scope thereto, takes cognizance of western thought and asks if a change from Hindooism to the intellectual forces of the west is desirable.

"Christian Telepathy" is the way Ian Maclaren puts it. Good. Now let us have "Christian" biology, "Christian" geology, "Christian" obstetrics, and "Christian" alimentation. And while the absorbing process is going on it might be well to have a little "Christian" Christianity.

New Albany, Ind., has a case of "fixed ideas in spirit life." A woman killed herself and two children in a house which was afterward occupied by John Varble, who moved there on Aug. 11. The second day following he moved into other quarters, giving as reasons for his hasty flight that his family could not endure the strange noises which awakened and terrorized them. It seemed as though a man in his bare feet walked down the stairway kicking a bundle of papers. When near the foot of the stairs the feet sounded as if they were shod. Water was apparently poured on the floor from an elevation and strange sounds were heard in other parts of the house.

Charles Anderson, a boy 16 years of age, is one of the recent developments of spirit power. His discourses are said to be of a profound character.

Where capital is diffused in myriads of different enterprises each antagonizing the other, no organization of labor can ever become effective.

The ability to dictate legislation is all that protects entrenched wealth.

A man visited a trumpet medium at Coryville, O., had satisfactory sitting, but wanted to investigate the trumpet a little more and his request was granted. Whereupon the man went into the yard with the trumpet and a few moments later was seen running away with it.

Adolphus Fernand Guibal Ortiz, a prominent Spiritualist and magician, died in Chicago last week.

Recent explorations at Nineveh, Babylon, Sippora, Tello, Ur and Nippur lay bare the history of man back to eight thousand years ago. The excavations show that at that remote time the world around Chaldea was in an advanced state of civilization.

The haughty smile of the scoffing skeptic on Spiritualism is to the intuitive eye like the grin of a bleached skull on the desert.

If you can imagine such a thing as a fatherless child you can understand the term "Virgin Mother."

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SUNDAY SERMONS.

CULLINGS FROM VARIOUS SOURCES.

Rabbi Isador Myers of San Francisco, speaking on "National Judaism," said among other things that Judaism was dogmatic, ethical, ceremonial and national. The latter phase of the subject was that which he desired to give his attention to in the address. He said that a study of the race and its history would show that there were strong national characteristics in all ages. Although Jews in America are good Americans, and in England good Englishmen, yet they held a national ideal, and hoped some day to have a strong and beneficent influence on the world by the example of true and united Judaism.

In an address at St. Luke's Lutheran church, Philadelphia, Rev. F. F. Fry said among other things: "Some people have an idea that God represents justice and Christ mercy; that the Father wishes to see suffering and death among His people and that the Son intercedes for humanity. This is a very erroneous impression. It is a libel on God. The Scripture says distinctly, 'God so loved the world.' God is not one to be feared or avoided, but loved. The measure of our giving is the measure of our loving. A man who never gives, never loves; a man who never loves, never gives. So the man who never gives, never knows the full joys of life."

Rev. W. H. Carwardine of Chicago, referring to the labor question in a recent Sunday sermon, said if the wage earner does not organize to protect himself no one else will do it for him. Furthermore: "Labor fairly well paid is ennobling; labor underpaid is placing a premium on brutality. This is the underlying cause of the miners' strike. To make a machine of a man, to make him a mere cog in a wheel, to make his labor so hard and his hours so long that he gets no time for anything else is to brutalize him. Long hours and wages below the comfort point means the deterioration of the wage earner's home — it means exhaustion, ignorance and immorality."

Rev. Samuel C. Dean of Atlanta, preaching on the sins of commission and those of omission, said: "A sin of commission is the breaking of a commandment. A sin of omission is just the opposite. A little boy was once asked what sins of omission were and he replied they are those sins which we forget to commit. His definition was a little mixed. A sin of omission is when we have an opportunity to do a good deed or a kindness and do not seize it, or neglect to do those things which we ought to do. That is omission, and such sins are not infrequent. They do not come of themselves; they merely follow the larger, greater sins, with which mankind is afflicted."

Rev. Mr. Kimball of Chicago on "Future Punishment" said the church was misrepresented to ascribe to it a belief in a liberal hell. "Fire," said he, "is in no way suited to the character of a future state. That is altogether spiritual. Fire is a material element, and belongs nowhere but in a material system. A disembodied spirit could exist with as much comfort in a lake of fire as in the air we breathe. Future suffering is set forth under the figure of darkness, 'outer darkness.' Why should not this be interpreted literally as well as the term fire? There are texts which speak of future suffering without the language of figure, and these are incompatible with the idea that it is caused by fire."

Evangelist Williams believes in the

authority of the Bible and has an original method of presenting his views. At a recent revival in Denver he closed a sermon as follows: "I find that this Bible is authentic. Christ was what he represented himself to be. What was Jesus Christ if he was not what he said he was? First, he was the illegitimate son of a Jewish woman; He was an intellectual prodigy; He was a blank liar; He was an imposter, a hypocrite and a lunatic, or He was just exactly what He said He was, the son of the living God. There is no middle ground, sir. You have got to face this problem: What is He? You've got to make up your mind. Do you think the apostles would have suffered and died for a dead Jew? No, they saw the Lord."

A sermon on "The Universality of Law" was delivered at Blavatsky hall, No. 525 West Fifth street, Los Angeles, Cal., by Rev. Abbott B. Clark. In substance the speaker said: "The greatest need of the present time, probably, is to understand that everything in life is governed by law. We as a people are constantly breaking the laws of health and hygiene, and then asking the physician to relieve us of the pain which always comes from violating law. In finances we go in debt and borrow money to pay it. In morals and all ways we sin and violate laws and then ask Jesus to intercede for us. Every plane of nature, physical and spiritual, is governed by inexorable law, and the sooner we recognize it and cease to violate laws, the sooner we will do away with suffering."

Preaching on "The Golden Rule and the Miners' Strike," Rev. W. J. Lhamon of Pittsburg, Pa., said the Golden Rule had made the strike possible. It teaches fraternity as against tyranny, and right as against might. Christianity has abolished slavery, and it has brought to the world an ideal equality in manhood, together with an ideal freedom of contract and service. It has dignified labor and uplifted working people, and so far spread intelligence abroad that organization is possible, and with organization is posmand of rights. Remembering their insufficiency of money and food and the anxiety and uncertainty of their position, the men now striking have presented us with a marvel of good conduct and self-restraint. The poor fellows supposed they had a right to freedom of assembly, freedom of speech and moral suasion."

Evangelist Deering of Kentucky is conducting revival services in Kansas City. In one of his discourses he said that he believed the theologians had spoiled a great deal of pleasure in store for man in the enjoyment of the life on earth by construing certain passages in the Bible to mean that man had to live in constant fear of God on earth and spend all his time preparing for the enjoyment of heaven. "If a man lives right on earth, then he will be all right for heaven," he said. "I don't believe in this thing of a person going around all the time with a long face and saying that the world is all wrong. It is not all wrong. There is nothing imperfect in the world except what man has brought into it. There is nothing more harmonious than the laws of nature. You hear a great deal nowadays about the new woman. It is claimed that she is trying to project herself into man's sphere. But I tell you the demand now is for good men. Women have always been naturally good." After giving those who are constantly predicting the end of the world a rap, he touched on heredity, saying that this had as much to do with a man's future as anything. In Kentucky, he said, a stockman will spend thousands to breed good cattle, but he overlooks the same principle in his own family, and raises a 25-cent dude to disgrace his name.

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LESSONS IN LOGIC.

There are said to be nineteen moods of the syllogism. I have never enumerated them. I have before said there are four forms of syllogistic propositions, namely, the Universal Affirmative, the Particular Affirmative, the Universal Negative and the Particular Negative. There is a mnemonic stanza the vowels of which stand for the various moods of the propositions. I think little of the stanza, especially as, perhaps, the Light of Truth has not the type to illustrate the particular pronunciation of every vowel in the couplet. The reader may have a curiosity to learn them, so I give them:

Barbara Celarent Darii Ferio.
Camestres Baroco Cesare festino.
Darapti Datisi Disamis.
Felapton Ferison Bocardo.

I would not advise any one to spend much time in committing these lines to memory; the time had better be spent in getting the rules of the syllogism so fastened into the mind that one could tell at a glance whether an argument is syllogistic or not.

Every reasoner should thoroughly understand the syllogism in all its moods; yet the syllogism is seldom used or stated in full in any kind of speech or argument. Aristotle advised against it. The truth of a syllogism, as of a mathematical problem, should be demonstrated in the private study—not in an oral argument. It is the results, and not the method of obtaining them, which should be brought before the people in public discourse. The arguments used either in written or oral discourse should be enthymematic. That is, a syllogism with the major premise omitted. Instead of saying:

He who is mortal must die;
The governor of the state is mortal;
Therefore the governor of the state must die.

It would be more euphonious—not so bungling and as decisive if it simply said, The governor of the state must die because he is mortal. This statement, instead of being called a syllogism, is called an enthymeme. The better way is for the speaker to first ascertain that his argument will bear the syllogistic form, and then state to the audience that John Smith is happy for he assists the needy.

Any argument where the words for, therefore, because will properly fit in is syllogistic, and can be thrown into the form of a syllogism.

HYPOTHETICAL SYLLOGISMS.

As there are hypothetical propositions so there are hypothetical syllogisms. A hypothetical syllogism is one which affirms one thing providing another is true. As, He will take the smallpox if he has been exposed to the smallpox.

The first and main rule of a hypothetical syllogism is, if the antecedent be true, so may the consequent be true. If the antecedent be denied, so must the consequent be denied. As,

If the weather is not hot I will wear my heavy clothing;

The weather is hot;

Therefore I will not wear my heavy clothing.

In hypothetical syllogisms, as well as in others, there is danger of violating one or more of the six rules of the syllogism. As,

If the Bible is a good book it will be read;

The Bible is read;

Therefore the Bible is a good book. Here the minor premise affirms the consequent instead of the antecedent, and thus puts the antecedent instead of the consequent into the conclusion. This is one of the most common mistakes made by amateur reasoners.

Only a day or two since I heard a man argue that Spiritualism was good because there were bad men in the churches. This is a very common mistake made by young speakers. I have known those who had been in the field a long time to commit this logical blunder.

There are other kinds of syllogisms beside those mentioned in these papers. Polysyllogisms are brought out and explained in most works on logic. As I do not believe much in them I will pass them with a few words. A polysyllogism is one with more than one minor premise, and can always be reduced to two or more single syllogisms. I prefer that method of treating them rather than to place useless lumber in the mind of the student. Logicians also talk of Sorites, Epichiremas and other modes of argumentation which seem unnecessary in any argument, written or oral.

OTHER KINDS OF ARGUMENTS.

There are other kinds of argument which should claim the attention of the student of logic. Syllogisms are only necessary where there is a major term to be connected with a minor term by means of a middle term. One of these arguments has been called the disjunctive syllogism, which is a certain kind of polysyllogism, that is, a syllogism with one or more alternates.

Thus, I may say I have a piece of mineral, but if I have not defined it no one knows to what I refer. One may think I refer to gold, another to silver. They may both be wrong, but they each know that if I do not refer to gold I must refer to silver, copper, iron, lead, zinc, or some other mineral. Gold is in the mind of my hearers with all other minerals as alternates.

The rule in the use of disjunctive propositions in argument is that if one or more of the alternates be denied others may be affirmed. If the word mineral does not in any given case refer to any cheaper metal it must refer to gold.

The great rule in the use of disjunctive propositions in argument is that if one or more of the alternates be denied others may be affirmed. If the word mineral does not in any given case refer to any cheaper metal, it must refer to gold.

The great rule of inference in arguments not syllogistic is that whatever is true of a term is true of its equivalent, or of any term which means exactly the same thing. The word animal may be used instead of the word horse. Flesh-eating animals may be used instead of carnivorous animals. The term fellow creature may be applied to an Indian, a negro or a white man. It may be possible to assist a fellow creature without assisting a negro or an Indian, but it would not be possible to neglect an Indian or a negro without neglecting a fellow creature.

Sometimes it is necessary in argument to use similars, or to pass from like to like. This enables the hearers to compare what they have not seen with what they have seen or known.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—How can one best decide on the respective merits of Spiritualism and Christian science? Each claims to be truth, while Christian science asserts that Spiritualism is error.—J. W.

Answer.—The most satisfactory method of reaching a conclusion is to study all three, but the easiest would be to study Spiritualism, as it embraces the others. Christian science is a branch of Spiritualism, and limited to healing, but eliminating the science by resorting to prayer and faith rather than to the laying on of hands, thereby also eliminating the Christian part of it as taught by the founder of Christianity, Jesus. Thus it is neither scientific nor Christian in the primitive sense, but in the orthodox sense—a later acquisition in which faith was adopted for doing. Even the Bible says that "faith without works is naught." So the whole term is a misnomer. Primitive Christianity and Spiritualism are one, but orthodox Christianity and Spiritualism are two. Thus the former thinks the latter in error, just as Christian science does. But Christianity is liberalizing, and in that is coming nearer to Spiritualism again. It has already adopted its teachings, and many of its adherents are adopting its phenomena. As soon as the latter becomes general Spiritualists will begin to flock into the churches. Dissensions, of course, will follow, but it will end in orthodoxy or old-fogyism seceding and leaving the architectural portion of their property in the hands of the Spiritualists. Thus the inertness of the latter in building their temples. They are intuitively sensing what is to be. The spirit world is controlling this movement and impressing the majority with its aims, even if not specifically understood. "Actions speak louder than words" is an old saying, but it may be changed to "inclinations." Our inclinations are prophecies and should be heeded. It is a method spirits have of guiding us when they cannot move us to act directly or impress us with what they have to say. The disinclination to build, therefore, has a meaning, and the more intuitive interpret it as stated above. Now Christian Scientists are to Spiritualism what dissenters are to higher Christianity, and like the latter will either die out or form a sect of their own outside of the governing mass that makes up the grand total of civilization. Spiritualism already holds the balance of power in many states where political parties are not too unequally divided, and do assert their power in a quiet way—largely through this subtle influence called inclination—voting against opponents of Spiritualism wherever known. It will not be long before the liberal church will join them when or where some special good is to be accomplished.

Question.—What is intuition?—W. B.

Answer.—Intuition is a soul qualification, higher than psychometry, for the former will reveal what the latter sometimes fails to find in its delineations. But the gift of psychometry, like a man's characteristics, belongs to the spirit, and does not rise beyond the level of its own field. Intuition, however, is of the soul, and penetrates deeper or higher, and thus views the spirit body from a higher standpoint, thereby noting effects unseen by the spirit or a spiritual gift. A man of

fair self-control can often hide his human characteristics or weaknesses, especially if aware of them by self-study, under which circumstances they elude the search of the psychometer. And they also remain hidden to the latter if the one to be read is of higher caliber or spiritual development. But if the medium is intuitive besides, he or she has the advantage over the spirit body, even if not able to read his soul characteristics or qualities, such as love, honesty, rectitude, faith, principle, justice, conscientiousness, honor, dignity, loyalty, magnanimity, chivalry, heroism, devotion, self-denial, generosity, benevolence, or high-mindedness in general. The gift of intuition, like that of psychometry, is an effect of some high quality or neutralized passion. Selfishness neutralized by generosity, or benevolence, for example, becomes generosity in the absolute—a giving without stint or reserve, of course, according to circumstances; i. e., giving with a full heart. Such a qualification, belonging to the soul, also becomes a power—a gift of nature for good conduct as it were, or a diploma for a profession earned—that profession being the power to read causes or facts beyond matter. The spirit body belongs to matter, as it is a refinement of the same—a necessary adjunct to give the soul individuality. The soul is pure spirit (intelligence or life) and needs a material foundation to prevent loss of identity or individuality. Without this it would return to spirit or God. Intuition is its consciousness—manifested as instinct in the animal and animal man, but grows in power and utility as man sloughs off his animal nature. All people are more or less intuitive, but to make it absolute it must have for its foundation an absolute soul quality as those herein mentioned.

Question.—Of what use is impression if a mortal is inspirational? Does repeated reference to material affairs effect any good? Is advice concerning the same desirable if reason can not accept it? Do advanced intelligences ever take an interest in the details of one's earthly life?—John Dale.

Answer.—A mortal must be inspirational to obtain impressions—if from spirits is meant—for the former is but a continuation of the latter. But single impressions are often as valuable as a column of inspiration, especially if it is a warning against danger. To the second question we must say, it depends on the reference. The third question seems to involve something personal, though few people would seek advice on that which they reject in advance. To the fourth question nearly every medium would answer yes, as they know by experience that guides take as much interest in the details of a mortal's life as he does himself—often more, for they can see farther into it than we do.

Questions.—No. 1. I see faces of clouds in the sky; forehead, nose, mouth and chin. What does it signify? No. 2. Recently I dreamed that I looked at myself in a mirror and saw a fat young boy, with round face, but no whiskers. What does it mean? I sometimes think that it means my days will be soon over.—Old Subscriber.

Answer.—It most likely means that you are controlled by such a figure; or that purification from some past materiality has set in, and you now drift back to spiritual youthhood, signifying strength in spirit or soul. Or it may be both, and that the attraction of the youthful spirit is the test—the corpulence of the spirit being a deception, cause by a yet imperfect spiritual sight or clairvoyance. Always look forward to more life—not transition. The longer we remain in the body the more ripened the soul.

Question.—What is truth?—Innocent.

Answer.—Truth is all that which may find application in human life—even to a theory, if it creates happiness in some poor soul. As a Spiritualist you know by experience that that which is true for one is not always true for another. But because of the latter it does not make it an untruth. It all remains true and in that sense it is a truth. Spirit communion is an utter impossibility in the eyes of a skeptical materialist. But does that make it an untruth? It is true for many others, despite this. So there are many things in life which seem as vagaries to one are intuitively felt truths to others. To the latter they find application and thus may be catalogued as truths; for if they were not they could not be applied.

Question.—Is education ever to be deplored? Does the spirit world prefer unlettered mediums, through whom to carry forward their work?—Puzzled Inquirer.

Answer.—No; but, like in all reforms, the spirit world had to find its pioneers among the lowly of earth, as the affluent and educated are too busy to think of spiritual matters and know too much themselves to teach pure and unalloyed inspiration or revelation. Now that the foundation principles have taken root and are generally known the spirit world is ready to have its mediums educated. Thus the inspiration or new impetus from the beyond for this effect.

Question.—Are we working in the right way, or are we being misled in any way?—E. K.

Answer.—To judge by the progress we have made since the birth of our cause, we must be going right. Individual mistakes have always been short-lived, and will continue to be. They do not affect the grand whole, and thus we can not be misled. Spiritualism is a law of nature. That is absolute, and therefore can not be wrong.

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PERSONALS.

—G. W. Lelew of Kenton was in the city Sunday.

—Will some one send us the address of Mrs. Effie Moss?

—Secure a three months' subscription on present offer—but for new subscribers only.

—Dr. F. Shermerhorn will address the First Spiritual church of Columbus the Sundays of September.

—New subscribers can obtain three months' trial subscription with premium for 25 cents. See notices elsewhere.

—Send us such items as you see in our News Notes, and we will publish them for you—if but to write who your next speaker will be.

—Mr. C. H. Murray writes: "The Psychometric Dictionary is an interesting contribution to the spiritual literature of the day, and has its proper place as a guide to those seeking new light."

—A. Ferguson writes: "It is with much pleasure that I acknowledge the great amount of light displayed in your columns. It is full of practical information, which is truly valuable to the lover of true Spiritualism."

—Photographs sent in for publication in these columns should be accompanied by name, address and phase of mediumship written on back of photo to prevent mistakes. All public workers have access to our columns. Send in your photographs.

—J. A. Wentz of Anderson, Ind., says too much prominence is being given the Covert matter, and to employ any one to meet him would be doing more harm than good. He hopes that no further attention will be paid to it, as it does not disturb Indiana Spiritualists in the least.

—Mr. C. E. Winans, the materializing medium, will be open for engagements for several months after the close of the Clinton (Ia.) camp. Parties desiring his services west of the Mississippi river and in Wisconsin will please address him, with inclosed stamp for reply, at Council Bluffs, Ia.

—Mr. Willard J. Hull's lectures before the First Spiritual church the Sundays of July and August have been a source of great pleasure to lovers of the higher philosophy of Spiritualism, and it is hoped that he will be re-engaged during the winter season, when larger audiences are the rule than during the heated term.—A Listener.

—George W. Walrond of Denver, Colo., will commence Spiritualistic meetings every Sunday evening at 8, in September, in the Taylor Opera House block (rooms 6 and 7), Curtis street, Denver, Colo. The Light of Truth and other publications will always be on sale at the meetings, and subscriptions for same taken if desired. All Denver citizens interested are kindly invited to attend.

—D. W. Hull of Norton, Kan., has ceased his printing office and proposes spending a year on the Pacific coast, and would like to make engagements for lectures on the route, and also in California, Oregon and Washington. His repertoire takes a wide range, including Biblical and scientific evidences of Spiritualism, Theology, Astrology, Scientific Evidences of a Future Life Interminable, Socialism, etc.

—A subscriber writes: "I get all the information I need out of the Light of Truth. It is a concentration of Spiritualism and its workings in brevity, and serves as an encyclopedia of the whole movement." Thanks—but—well, thanks again. But we would rather hear our readers say they need all the papers to keep informed and interested. It would be better for the cause in a worldly sense, for the more reading matter is disseminated the better.

—"The Sixth Sense, and How to Develop It" is the title of the leading article in the August Temple. Clairvoyance, clairaudience and psychometry are analyzed and related in an interesting manner. The author's method is logical and scientific, and his discussion of the psychic sense, its nature and attainment is illustrated by accounts of several remarkable experiences in this field. Single copies 10 cents. The Temple Publishing Company, Denver, Colo.

—We get an occasional picture into our columns to which there is some local objection. But in so doing our correspondents seldom give data, and when we write for it they become indignant because we ask this, to newspaper men, natural question—considering that their hints are sufficient for us to bank on, and that our question is doubting their veracity. We can not pay any attention to such matters without evidence as it is needed by a court, and thus our exactitude.

—The First Spiritual church of Columbus has issued a circular urging the friends to subscribe an annual sum (payable in monthly installments) for the purpose of holding free meetings the coming season. The object is self-evident, and praiseworthy, and it is hoped that not only Columbus people will aid in this project, but those living in adjoining townships, villages and cities. In fact, the entire state should support it in view of its being at the capital, where Spiritualism should be well represented for purposes other than local. Let everybody respond with a contribution, however small. All helps toward the grand total. Address Mr. J. D. Arras, the president, at 31 West Town street, Columbus, O.

MEDIUMS AND LECTURERS.

Drs. G. and Mary Gebauer, lecturers, the latter platform test medium and psychometrist, are open for engagements with neighboring towns or in adjoining states to promote Spiritualism. Terms reasonable. Address General Delivery, Atlanta, Ga.

Mrs. Maggie Stewart of 264 East Main street, Piqua, O., would like engagements with societies as speaker and platform test medium for the fall and winter months. Terms reasonable. Will continue to give readings by letter on all social, domestic and financial business, diagnosing all diseases. Mining interests and speculation in business a specialty. Price one dollar and two 2c stamps. Send lock of hair.

ELECTRIFIED LILIES.

Experiments made this season in forcing easter lilies with electric light prove that it will probably pay commercially to use electric light when the buds are an inch long in order to hasten their expansion, and that the light must pass through the glass to avoid burning the petals.

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