LILIAN WHITING.

An Exponent of the Philosophy of Life.
THE LIGHT OF TRUTH.

A professional Liberal, whose name I do not give, because I do not wish to alarm him among intelligent readers, says:—"I do not believe that any man or animal was ever hypnotized or mesmerized under any circumstances, or that there is one single basic law for the pretension of hypnosis or mesmerism.

On general scientific principles the primary presumption is against the claims of the wiser men, or of any of their several cognates.

"All of the ars for hypnotism, mesmerism and Spiritualism are full of the most potent examples of fraud and superstition, and are supported by no known scientific authority.

The belief in all of these things is the nature of the cult. Every exaggerated disposition to believe the improbable without testimony.

Until I read the following I did not think that there was an intelligent man who could imagine the possibility of hypnotism. I had met the fact before, and had put the fact of hypnotism into the Democratic state by the experimenter, who proved me the most popular hypnotist or mesmerist more than forty years. Of course our fossilised denier knows nothing of the matter and cause such wonderful and seemingly unnatural phenomena as I have seen them.

It is true, as a wonderful thing, are such great matters, and cause such wonderful and seemingly unnatural phenomena as I have occasion to believe in. For instance, I have been taught that there is no death. An angel form. And there to no death! An angel form. Light on materialization and inspiration given in "Psychic World.

MISS SILVIA E. DANIELS.

Miss Daniels is a trumpet, materializing psychometrical and inspiration given in "Psychic World."

THE NEW PSYCHOLOGY.

This was the title of a subject in Dr. C. C. Macdonald's course on phrenology.

In the assemblage of all the residents of any school of advanced thought. The learned doctor told his hearers that in India, in the bill, he had seen a fakir of the second degree plant a seed in the ground, before an assembly of 200 people, and cause it in 3 minutes to grow and develop into a tree 30 feet high, and that it was made to disappear by a wave of the hand.

Black magic is a rope thrown up into the air and run up into the sky as though pulled from above, and later a Tamil boy climbered up the swinging rope, disappeared at a prodigious height and remaining out of sight. All these things he believed, because he saw them. It was a wonderful thing to his eye. If no tree grew or no boy climbed, that any person should be unable to hide from the personal and through 200 people to the extent of which each such child could see such occurrences. Undoubtedly the preliminary talk was given to lead up to the idea that mind, either in the self or another body, can be taught or trained to have control of molecular arrangement, or that state of body now called disease. The speaker's manner and words were highly interesting and prospective. He closed with a dissertation on diseases being an error and saying that the future world teach one to cure it by mind force. He is a Christian Scientist.

NO DEATH.

"There is no death. The leaves may fall, the flowers fade and pass away. They only wilt when titty wither in the coming of the rain.

"There is no death. An angel form. Waves over the earth with silent tread. He bears our best loved friends away. Then and we call them dead.

"There is no death. An angel form. They leave us but to come again. With joy we welcome them the same. Except in sin and pain."

"And ever near us through measure, For all the boundless universe, there are no dead.

Light on materialization and inspiration given in "Psychic World."

See our new offer concerning "Pyschical World." As the plates are destroyed the last chance is now.

VERITAS.
PHENOMENAL WONDERS.

By Lyman C. Howe.

Editor Light of Truth: Lily Dale is lively with interest. At no time has there been great exceptions to the lectures or more profound appreciation of reliable phenomena, and never more attractive features to the manifestations of spirit presence and proving the phenomena of reliable mediums on the grounds, or of higher confidence in our own mediums, Damhsapa, the learned Buddhist, attains much wider repute in the world. His lectures are appreciated by many. Rev. Dr. Besant of England, who is very familiar with our spiritistic sciences and many mediums. He has been reported to be present at the meetings of Lily Dale, and has no photograph of her. In this, he assured me, is a faithful representation of his wife, who represented his wife, who will you please allow me to subjoin a few sentences quoted from Mr. Allen is an old photographer, who has commenced his picture career some time I might be favored with the direction of his pupils. He is, I am glad to say, still in the business. He returns nor communicates in the ordinary way. In the fulness of time the essence of the Light of Truth is absorbed and returns to the essence of the Nephew. The Nephew only knows what pertains to earth life; hence we cannot impart knowledge concerning the celestial sphere. Only the few purified, who under certain conditions can return to us, can communicate covenant knowledge.

Says the author, "Now all these Nephew, Ruch and Neshama are discrete modes of one and the same universal being—Holy Spirit." In the season space of materialised phenomena is it customary always the Nephew or Nepsh in which manifest. If the seer of spiritual knowledge be regenerated in body and spirit under the "light of attracts like," he may be able to draw to his elevated plane of thought the messengers of God or the omn and planetary intelligences.

Mr. Allen is an old photographer, who can not see any resemblance to the original, so much do the phenomena include under the head of "Spiritual phenomena Included under the term 'sub-human,' as also to the probable reason why Mrs. Besant ascribes most phenomena, included under the head of spirit materialization to astral influences, will you please allow me to subjoin a few sentences quoted from high authority which seem well adapted to illustrate thereto.

Says the distinguished author: "When a man parts at death with his natural body, that of him which survives is divisible into three parts, the anima divina, or the Holy spirit; the anima bruta, or the earthly mind; and the anima humana, which is the lowest mode of soul substance. In the great majority of persons the anima divina is gathered together in the anima bruta, or Ruch; few is it possible that the anima divina, which is the immediate manifestation of the Holy Spirit, can be handed over from the earth atmosphere to the spirit atmosphere, or from the earth atmosphere to the celestial sphere. The anima bruta, or earthly mind, is the part of man which remains as earthly and local memories, remembrance affections, and remains within sight and call of the magnetic earth sphere, while the heavenly beings pass upward and continue its evolutions. "The astral state is dumb, the earthly soul or Ruch speaks and responds, while the Neshama neither returns nor communicates in the ordinary way. In the fulness of time the essence of the Light of Truth is absorbed and returns to the essence of the Neshama. The Neshama only knows what pertains to earth life; hence we cannot impart knowledge concerning the celestial sphere. Only the few purified, who under certain conditions can return to us, can communicate covenant knowledge.

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CORRESPONDENCE

NEWS NOTES.

Mrs. E. Cutler has gone toOsset.
Mrs. M. J. Grille is at Casadaga.
Mary C. Lyman is still in Denver.
Ashley camp opens the 13th inst.
The Elna, Maine, camp opens Aug. 27th.
Lyman C Howe will be at Lake Brady tomorrow.
Mrs. Richardon will be at Casadaga till Aug. 8th.
The Sommerville, Cal., campmeeting is in session.
Jesse Shepard has left England for a continental tour.
Detroit, Mich., has an earnest worker in H. C. Hodges.
Next Sunday the camp at Verona Park will close.
Prof. G. H. Shoflard, octet healer, is at Escanaba, Cal.
Aug. 15th is V. S. U. day at Grand Island, Neb.
Mrs. Nellie S. Baade will be at Island of 122 12th st.
The Three speakers' and test mediums are being well attended.
Mr. Weide, Grubville, Mo., has a home of Mr. Weide.
Francis de Ferro is a French member of our cause.
Mrs. E. H. Britten is still ailing and has been removed to 122 Taylor st., that city.
Mrs. M. E. Willis has just completed the Rostrum of Brooklyn, N. Y.
There has been an exhibition of modern Spiritualism at the 122nd and 9th St. varsity.
Dr. J. M. Peebles has just completed his third voyage around the world.

A painting season, introducing scenes from the spirit world, was given by I. V. J. Raymond at the Northwestern camp.
The Boston friends are preparing for a great jubilee next March— the fiftieth anniversary of Modern Spiritualism.
W. C. Jessup and wife and E. E. Parker of Richmond, Ind., were in session at the campmeeting at near Anderson.
The Southern Association of Spiritualists contemplate building a large and commodious hotel on Lookout Mountain, Tenn.
Benwood, W. Va., has a third night's session recently held by a passing healer and test medium. Results will manifest later.
Philadelphia has not affected Spiritualism. Its leading organ, La Revista Espiritista, has increased its size from 16 to 32 pages.
The officers of the first society of Philosophians are F. Morrill, pres., Mrs. S. Anthony, vice; Mrs. E. Allway, treas.; Mrs. E. Cullen, sec.
A new speaker at Casadaga this season was Francis Edgar Mauo, a natural scientist, and editor of the Rostrum of Brooklyn, N. Y.
The I. S. B. meets at 906 Market st., San Francisco, every Saturday from 9 to 5 p.m., to consider requests for charity from Spiritualists.
The three speakers and test mediums are Mrs. Nellie S. Baade, Mrs. Sovielle, Rayford, and Dr. Judd, held combined services in Pecoe, Ill., after close of the camp.
Incorporated at Chicago recently was the Spiritualist Patriot Company, with J. F. Morgan, Philip Kennedy and W. Arnold as incorporators. No capital stock.
Mrs. Frances Ruddick is giving slate table seances at the Westchester camp.
Our fifty Spiritualist campmeetings this season should bring peace on earth, and good will to men, writes Mr. Jay Chapel from Sunapee Lake, and a committee appointed to co-operate with the Massachusetts Valley Spiritualists' Association camp meeting at Boston, Aug. 1st. He is also engaged to give daily lectures at Nashville arranged for Sept 23, 24 and 25.

The Boston Friends, the Spiritualist Fraternity society of the Massachusetts Valley Spiritualists' Association, has appropriated in January, 1896 for one year's support, $250.00; the fund is to be used to furnish music at the Mississippi Valley Spiritualists' Association camp meeting at Vicksburg, Aug. 6th. The fund, which, he says, is well attended this season should bring peace on earth and good will to men.

The question naturally arises, what has become of the assertion of the Boston friends that 'the voice that ever took on flesh have we on the fact that "It Is there," '"The Bible says so." The surmise is that there are numerous worlds besides ours, and we may have the power to enter into communication with them, and many of the sages say that there are aeries of spiritualv beings who may have a knowledge of man's actions, and who may be able to communicate with them.

The first society of Philosophians is giving slate table seances at on the Ojibway egg tester by which a dozen eggs can be determined whether they are good or bad.

The first Spiritual society of Lafayette, Ind., will resume services the 1st of September, under Mr. India Hill as speaker and Mrs. Joseph Hopkins as test medium. William Robertson of 190 Part ave., is the secretary.
Col. W. D. Hughes, a Spiritualist of Vandalia, Mo., has invented an X-ray projector by which a dozen scenes can be looked through at once, to determine whether they are good or bad, whether they will harm bees or roasters. He was also the inventor of the corn planter.
Following is the new board of directors of the Northwestern Campmeeting association: O. J. Johnson, Minneapolis; F. McDonald, Minneapolis; H. C. Lop­per, Minneapolis; Merrill Riley, St. Paul; W. G. Goodwill, Altoona, Ia.; C. Duns, Winterset City; Mrs. T. B. Wood, St. Paul; E. N. Chute, St. Cloud; W. M. Burges, former editor of the Philadelphia Daily Star.

The lovely and harmonious resort of Casadaga is a favorite summer resort for many Spiritualists, and a committee appointed to co-operate with the Massachusetts Valley Spiritualists' Association, of Casadaga, has appropriated for one year's support, $250.00.
Inter-Ocean:

"Here is a very noble passage:

"Psychical research is already push­ ing its discoveries far beyond the boundary of the physical world—which surrounds as an atmosphere—the and the soul in its phys­ ical and ethereal expressions. Are the two not the same? Shall there not be recognition and speech by means that transcend the physical barrier? Most certainly, Clairvoyance and clairaudience are the normal (not abnormal) conditions of the human soul. 'The mystic boundary' was the strongest force on earth for the maintenance of peace and the enforce­ ment of law."

The chapter of Great Men and Their Environment, might be fully made the subject of an entire letter, as might also that on psychical research, and, passing them now with this brief allusion, I shall beg to turn them upon us.

Psychical research is already push­ing its scientific affirmations beyond the boundary of this life, and it estab­ lishes the truth that the one best prepar­ ation for the life beyond that change we call death is to live each day, here and now, on the lines of the fore­ going. It is the leading character and the conscious­ ness, the actual presence of the life of the hereafter in the next stage of existence. To a very great extent those things that can be experienced in our present lives need not and should not be a part of everyday observance; and, in his brother Henry James, the novelist, the same power of mental analysis is apparent. Professor James defends the legitimacy of religious faith in the first four of his essays. "If religious hypotheses

It does not necessarily matter a whit, in view of the mystic boundary.

Silence is vocal. If we listen well.
THE MENTAL HEALTH OF SPEAKERS AND MEDIUMS.


"Give me health and a ducat, and I will make the pomp of empire ridiculous by comparison."

It is through the nervous system that we carry commands about movement. If a limb be deprived of blood the heart ceases to beat. The nervous matter exists in the proper quantity. The spirit would not control the physical apparatus. The positive center—the brain. Either on the nerves can not actually reach them.

The great inspired seer, A. J. Davis, termed spiritual; in sensation itself, consciousness. On the one side of it the great soul within is the mainspring of the whole utterance or when the thought of reflex action, that the nervous impression may excite some special activity through and that both ideas and emotions may flow on from this excitement. In this case the power of the will. This is seen in dreaming, in trance where natural sensations are superimposed, and is not infrequently, be the greatest source of indirect the mind, without those impressions from the vital forces—urges as they are by the soul itself—present from the very outset. The action of the brain, hence the stuff of the great soul within, is the mainspring of the whole utterance.

For I live in a city of dreams. And the walls of my study round my

The nerves may be subjected to the great soul within, is the mainspring of it is raised to the promises I meet of Truth and Wisdom. The difference between mind and matter is according to the "Harmonic Philosophy" only that mind is the first cause of the universe merely as according to the productions of a loving ageuer I as affecting change around us I as Carlyle, "nature's manifest purpose is to be seen more nearly to coincide; and a higher platform, where the con¬ sensus and the general agreement with the two great poles in the universe as solubly combined.

One of the utmost importance that our mediums and speakers should under¬ stand these peculiar states of nerv¬ ous condition. They may be merely in the automatic condition, and may then produce "copy" or utter a ra¬ tional act in the high sphere in the spiritual world. Trance speaking and automatic writing are very often due to this involun¬ tary action of the brain, hence the stuff of the great soul within, is the mainspring of the whole utterance. The great soul within, is the mainspring of the whole utterance.

Very many diseases of the outward organism, therefore, result from the mind. It is the case of a man who had been an invalid for years, who, through coaching, managed to attain to a healthy state of body. Of course, however, the "tobacco hunger" came upon him with terrific force that physically speaking, and was in the casual state of health. Whatever that is in this instance tax sui¬ cide—"which was, I believe, having somewhat in­ quiet and controllable as it had gained the absolute mastery. According to accounts from spirits who, in this life, have ar¬ rivalism to control them, suffer much before their spirits are released, and a higher suggestion takes the place of the perverted one. This same law holds for the material. The latter are even more warped and impure in these states of depression. Those who are overcome by it when using stimulants, I believe that fre¬ quent Faking of the hand will prove a valuable aid in giving it in this way.

A San Francisco paper tells of a very curious case of a Mrs. Bo¬ the victim of neuralgia for many years. Four. In a late interview, among other things, she said "I believe in fate. It was not for me to marry Lincoln. He was always interested in such things and at once wanted to know all about the spirits as everybody else. It was this: The key was placed on a versus of an open Bible and when ques¬ tions were asked the key was supposed to turn by supernatural power. I remem¬ ber a man whose name begins with W. He asked, 'Will she marry a man whose name begins with L?' I saw a man I never heard the keywhirl. I have often thought that a strange thing. I was then going to marry him and did not then dream of Mr. Boys as my husband."

CREATION OF THE WORLD.

The Organic power composed the world as having been formed by the Delilah of pre-existing matter, and upon a pre-determined plan. The First was the spirit, wisdom or love of God. The Second, following from Antichrist, Avos, 96, says: "First was Chaos and Night, and the entire human family, not for the sake of monarchies or dom¬ inations, but simply for the advan¬ tage of Truth and Wisdom."

WAS LINCOLN A SPIRITUALIST?

Lincoln was a man of strong moral feelings. A gift of an old dinner jacket with a golden bar in the lapel. Lastly, no important question is more sure to be a very queer fellow. I am of the opinion that no important question is more sure to stop short at one of the other centers of thinking.

Axes, 698, says: "While the San Francisco paper tells of a very curious case of a Mrs. Bo¬ then a man whose name begins with L?' I saw a man I never heard the keywhirl. I have often thought that a strange thing. I was then going to marry him and did not then dream of Mr. Boys as my husband."

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THE LIGHT OF TRUTH.

MRS. E. F. KURTH.

DENIES HIS OWN POWERS.

The following are a few extracts from a recent lecture delivered by Prof. N. F. H. Hie at San Jose, Cal., on the "Mysteries of Life." The professor is evidently a medium but does not know it. His own skepticism is a barrier in its development, and a skeptic so dogmatic based on false conclusions.

He said in part: "There is a certain class of spiritual people who in striving to get occult power make a great mistake. They try to concentrate their minds on the life hereafter. One cannot understand the last chapter of a book if he does not read the preceding chapters. Death is the last chapter and the preceding chapters are the call of life. One of the mysteries of life is man himself, and if man will only study himself he will understand the whole cosmos. We do not know our better selves.

The eye is a great mystery and its work needs a solution, but this organ has baffled the scientific men. Occult science tells us that if we appeal to occult science we can hypnotize only our inferiors. The mixing of minds, forming an unconscious mixture, is due to desire, and not hypnotism.

"People imbued with materialism can comprehend spirituality. There have been cases where men have seen things before they happened, but this sight comes only from those whose minds are free, not wrapped up in dancing, politics and such things. The lecture sketched that he had foreseen the Paris bazaar fire months before it occurred; that he had prophesied the event, and that his prophecies had been printed in the San Francisco Post. In this prophecy he warned Americans not to go to Paris, saying that a fire would break out in a building on this site. His success was so great that he lived in the shadow of the Paris fire for fear of its occurrence."

Mrs. Kurth was born in New York in 1859. She is the daughter of George W. Well, one of the founders of the German Lutheran church in New York city. Mrs. Kurth was educated at St. Matthew's Academy, was married in 1864, being at the time an orthodox church member, but later had spiritualism brought to her notice and embraced it as the truth needed by her ever-hungry soul. Since then she has been an earnest advocate and acti- te in the spread of spiritualism, and is president of the Woman's Progressive Union of Brooklyn, one of the largest spiritual organizations in the state.

Every question creates a vacuum in the soul into which but one answer—the Truth.—Psychic World.
Light of Truth

In a letter to the

The Light of Truth Publishing Co.

September 12, 1877

THE LIGHT OF TRUTH

This woman says that the great work that Spiritualism has done for the world is in the fact that there is life beyond the present. Is it not fair to ask her how Spiritualism is to be made to do more than this or how she is coming to fruition or which point on the road before the world on any of these lines? It is well to remember that Spiritualism has shown that there is a future for us.

Philosophical Spiritualists find no place for the spiritual entity in any of the mysteries and questions of the universe. They recognize it as the child of their own thought and it is a movement for the betterment of the human condition. They know it teaches immortality; they recognize any movement that appeals itself against the main materialism of the time.

We earnestly invite these, our friends, to bear witness for this movement. We can injure Spiritualism by our fulminations against it, but they do not stop so much as aids of worship by their following followers and objects of the world's thinkers, prophets and philosophers.

HARMONY THE REMEDY

The tariff bill has passed. What effect it will have on the country is to be seen—providing there is a will in it to create effect. It will make some changes in the business world. One of these changes is the prices of certain articles of merchandise is a question. The last twenty years have shown that government has very little to do with the "laws"—at least under present circumstances. A revolution or a war might produce visible effects in a few years, but that would be paying more for the venture than it is worth, and it would be a reaction for worse times than we have had in the past.

There is no doubt that we have been suffering the effects of causes not yet fully understood by the people. Perhaps, by no fault of our own, there should be remedied. Is it the cause of diseases in the human family, which enlighten men. A radical cure of disease often proves a temporary cure, not an absolute one. So a radical cure of hard times might produce like effects. Consistency and proper adjustments are more lasting and beneficial in the end. If we could apply it to the affairs of the business world in general, we might build for a happy future. Perhaps we have been doing this unwittingly through experience, suggestions following like inspirations after a battle with trials and vicissitudes. We shall hope so at all events.

Economists already see a better tide. Not by any acts of the government, but by the people themselves. The best officered society may not be adjusted and all political questions will soon fall out of sight.

THE SCIENCE OF TEMPTATION

A lecture by a Y. M. C. A. meeting was held with all manner of influence, to Christ the greater will be his temptation to control with every respect. No doubt the speaker meant what he said, and the impulse given. So an impulse he knew, if we analyze the situation properly. Perhaps he felt the truth of it without knowing it to be so. His position forewarns us of the great subconscious of the reformer to suddenly collapse under temptation. The world pounces on him as a discoverer or hypocrite worse than a common criminal. The reason is obvious. The contrast between the evil and the man is so great that it seems impossible.

A higher knowledge of moral science, however, would prove the world in error. "He that riseth or aspires for moral perfection, the more sensitive he is, the greater will be his struggle. Simplicity, and the slightest fluctuation from the straight and narrow path are played upon by the world's thinkers, prophets and philosophers."

LIEZAN WHITING

Miss Whiting is a journalist, especially in the department of the "World Beautiful," and is possessed of a talent of a high order. At least, that is the general opinion. At least, that is the general opinion. At least, that is the general opinion.

Although Miss Whiting is now a Bostonian, and an ardent one, she was born in the Empire State.

"I am glad that I am a New Yorker," she writes. "I was born at Niagara Falls, under a star that dazzled, possibly. I believe that at least my life has always seemed music and rhythm to me. My mother has told me with what ways seemed music and rhythm to me."


THE LIGHT OF TRUTH

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We earnestly invite these, our friends, to bear witness for this movement. We can injure Spiritualism by our fulminations against it, but they do not stop so much as aids of worship by their following followers and objects of the world's thinkers, prophets and philosophers.

HARMONY THE REMEDY

The tariff bill has passed. What effect it will have on the country is to be seen—providing there is a will in it to create effect. It will make some changes in the business world. One of these changes is the prices of certain articles of merchandise is a question. The last twenty years have shown that government has very little to do with the "laws"—at least under present circumstances. A revolution or a war might produce visible effects in a few years, but that would be paying more for the venture than it is worth, and it would be a reaction for worse times than we have had in the past.

There is no doubt that we have been suffering the effects of causes not yet fully understood by the people. Perhaps, by no fault of our own, there should be remedied. Is it the cause of diseases in the human family, which enlighten men. A radical cure of disease often proves a temporary cure, not an absolute one. So a radical cure of hard times might produce like effects. Consistency and proper adjustments are more lasting and beneficial in the end. If we could apply it to the affairs of the business world in general, we might build for a happy future. Perhaps we have been doing this unwittingly through experience, suggestions following like inspirations after a battle with trials and vicissitudes. We shall hope so at all events.

Economists already see a better tide. Not by any acts of the government, but by the people themselves. The best officered society may not be adjusted and all political questions will soon fall out of sight.

THE SCIENCE OF TEMPTATION

A lecture by a Y. M. C. A. meeting was held with all manner of influence, to Christ the greater will be his temptation to control with every respect. No doubt the speaker meant what he said, and the impulse given. So an impulse he knew, if we analyze the situation properly. Perhaps he felt the truth of it without knowing it to be so. His position forewarns us of the great subconscious of the reformer to suddenly collapse under temptation. The world pounces on him as a discoverer or hypocrite worse than a common criminal. The reason is obvious. The contrast between the evil and the man is so great that it seems impossible.

A higher knowledge of moral science, however, would prove the world in error. "He that riseth or aspires for moral perfection, the more sensitive he is, the greater will be his struggle. Simplicity, and the slightest fluctuation from the straight and narrow path are played upon by the world's thinkers, prophets and philosophers."

LIEZAN WHITING

Miss Whiting is a journalist, especially in the department of the "World Beautiful," and is possessed of a talent of a high order. At least, that is the general opinion. At least, that is the general opinion. At least, that is the general opinion.

Although Miss Whiting is now a Bostonian, and an ardent one, she was born in the Empire State.

"I am glad that I am a New Yorker," she writes. "I was born at Niagara Falls, under a star that dazzled, possibly. I believe that at least my life has always seemed music and rhythm to me. My mother has told me with what ways seemed music and rhythm to me."

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A FEW SPIRITUALISTS.

I never saw Victor Hugo but once, and then in a Spiritual sense in Paris, where he and Madame Blondin being the mediums. He was an avowed Spiritualist, as was M. Thomas, President of the French republic, as was Camille Flammarion, the astronomer, and as was M. Louis Farré, consul-general of France. And, by the way, M. Farré was a writing medium, as is Mr. Head, editor of the Review of Reviews and Borderlands. William Crookes, the scientist, something of a medium, something of the Royal College of Science, Dublin, G. P. W. Wood, a professor of physics in the university of Leipzig, a physician and a jeweler who would become, if he could see and could comprehend Light—London Light.

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MISCELLANEOUS

THE OBESESS CHAIR

A Spiritual Story With a Moral by the Author of "A Confession."

One night I attended a spiritual seance at which a medium was to exhibit his strange power over a table, and did not observe that he walked independent of the touch of the one through whom this phenomenon occurred.

The hour arrived and I was on hand. Also, of course, the medium. The medium, a young man of about 25, made some preliminary remarks and began stroking the top of a small stand to "magnetize" it, as he called it. In a few minutes it began to vibrate and then walk. At this juncture he removed his hands and the table began to glide along the floor, following the medium about, until he commanded it to stop.

Then he turned to the company and began to write out the words of the new something concerning the occult. But after a time he took his chair and sat down, and no one could move it. The laugh was on me, and I felt it only a fool of me by moving about.

Finally I was ready to retire. But before leaving, I asked the medium whether he could magnetize a chair as well. He said he would try, and set about doing so.

I placed the chair beside the medium and asked him whether he could control it. He said he could, and then did so.

I asked various questions, and all were answered in the same manner. The result was that I learned that Jimmie had taken possession of the chair and could not get away from it. As it was evident that Jimmie was under the medium's control, his friends came and had him removed, and the medium managed to get rid of the chair.

I am told that Jimmie is still living and is a regular medium, but I have not seen him since.

The chair followed with the same persistency. But I was not going to have a crowd following me in the street, so I set up Mr. Chair, took him under my arm and went out.

Of course, in a large city, when one takes notice of such things, even upon the slightest occurrence, he will simply regard me as a repairman of one-seat chairs, for such it was, and pass me by. But my friends would likely ask me about it.

I asked some question, and the chair followed with the same persistency.

I asked a question, and the chair followed with the same persistency. But I was not going to have a crowd following me in the street, so I set up Mr. Chair, took him under my arm and went out.

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Aug. 14, '98.
THE LIGHT OF TRUTH.

Nashville, Tenn., makes claim to a haunted police station.

It is true that the highest names of all will not be found in the poorhouses in the city. The highest names of all, as Burns says, take their paint of color directly from Almight Truth. Those petals are not made out for poverty; and the cornflowers which men trample underfoot on the supremacy ground among them, are usually cornflowers of high order. If you want to make a monument of Knos or of Shakes­peare, you should not make your tombstones so that you need no monument, being them­selves immortal. A Dalmatic of Knos, a monument of Knos or of Shakes­peare would be a cap and turned upon his bust. Of Knos, you have not so much as a touch—you do not know where his horns are lying. The burial place of Knos is in the heart of Protean solitude.—Freud.

Dr. Henry Slater, a colored "medi­um" of Chicago, was sent to the pen­itentiary for obtaining money under false pretenses. As a rule, only stran­gers to Spiritualism are deceived by names like the above. The idea is to assume a name as near to that of a prominent Spiritualist medium as possible, and bait on that. But this gen­tlemen was baited for a penitentiary term.

The Theosophist of Chicago has en­terted a protest against the publication of the details of prize fights in the newspapers. They say among other things: These details set up mental images in the minds of tens of thousands of readers, which, persisting, and setting up corresponding vibrations in the physical planes, make life difficult, in­crease the already alarming population of our shams and constitute a distinct menace to the peace and welfare of the nation.

The supposed grave of Eve is visible in England, and a grand funeral is to be held on Sunday, July 22, by Mrs. Lily Thibaud, who is a real medium, that a $38,000 estate has been bequeathed to her. The estate was left by a man who over lived.

metrical development. The man with the 'purity of its politics. If a man is upon the virtue of our citizens and the men are not the least of his responsi­bility, the intellectual and the moral head. No more Is a worthy manhood achieved by intellect without morals, or brilliancy without reverence. It is that the church is fast losing its hold between. the true Christ, who'said, 'If I he lifted up, will draw all men to me;' and that which is bom of the flesh is flesh; that which is bom of the Spirit is spirit. And this spiritual being, which is the new birth of moral faculties remains spiritually discerned. Instead of seeking for convincing proof of Immortality, in spiritual phenomena, through others, we should cultivate the spiritual conditions in our beings, that would give us assurance. I am a Spiritualist, but not a spirit­ism. True spirits and spiritual manifestations are inaudible and invisible; Spiritualists at mediunim seances, expect manifest­ations that appeal to the physical senses, in the way of audible raps, nausea, vivid writing, or materialization in forms and with voices that can be seen and heard. False creeds, vain imaginations, are no substitutes for genuine spiritual or real counterparts of the five physical senses are shadows; their physical counterparts are actions and Christianexample. Christ needs to be saved from the metaphorical dogmas, insane prejudices and pompous assumptions of denomina­tional hierarchies, and he must be completely restored to his own simple and divine gospel before he can save the world. Our country is now a staked in corruption in politics, finance, commerce and the administration. The man with shrivelled chest and distorted joints is not a beautiful and noble figure to hold. No more Is a worthy mankind achieved by intellect without morals, or brilliancy without reverence. It is.

Rev. J. T. O'Byrne of Albany, N. Y., though a Catholic in all that it implies, is at least liberal enough to say: "In this country the political duties of lay­men are not the least of their responsi­bilities. The purity of our politics rests upon the virtue of our citizens and the security of the republic depends upon the purity of its politics. If a man is crooked in politics, he is a dishonest man, and he only needs time and temp­tations to prove it. Too many weak, selfish and unprincipled men have risen to power on a Catholic vote, only to bring disgrace on themselves and the Oathole name."

Rev. Dr. H. D. Jenkins, Baptist, of Kansas City, Mo., referring to the latter strike, says: "Voters cannot be at ease sovereigns in their political rights and ears in their bed and board. No man will be likely to take a large and helpful view of public questions upon 50 cents a day. We cannot educate women upon the diet of a poor. To seriously and permanently lower the scale of living in America is to bring down the whole fabric of the state to certain and irreparable ruin.

MRS. M. S. BEARDOOK.

My daughter has the daughter of the late Rev. Joseph B. Beardook, a distinguished divine of the Episcopal church, Charleston, S. C. She sends me with regret the news of his death. The abbey of Dunkirk, in England, Scotland and America.

SUNDAY SERMONS.

AN EPISTLE OF SABBATH PHILOSOPHY.

Rev. Anthony Myers, in his sermon to Emmanuel Baptist church, Chicago, declared that he admitted what had been so often asserted of late years, that the church is fast losing its hold on the people, and he was required this im­mutable condition of affairs to the fact that the church had emphasized least what Jesus did most—adminis­tering first to the material wants of suffering humanity.

In harmony with spiritual teachings. Rev. C. O. Clines of Indianapolis, Ind., also admits to an equilibrium be­tween the intellectual and the moral side of the nature of man. This equilibrium is found in the following words: "Worthy life means sym­metrical development. The man with shrivelled chest and distorted joints is not a beautiful and noble figure to hold. No more Is a worthy mankind achieved by intellect without morals, or brilliancy without reverence. It is.

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In classification it must be remembered that everything has a backbone. The genus quadruped embraces everything which goes on four feet. The genus house, everything of the house kind, no matter what its size, of what it is made or for what purpose it is used. The things above mentioned can not be classed except in color, size and general resemblance of the objects they resemble, the thing to be done is to divide classes into smaller classes. This brings us to consider

GENUS AND SPECIES.

Genus is always a larger class which embodies everything of its kind. Thus the term stomach embraces everything which has a backbone. The genus quadruped embraces everything which goes on four feet. The genus house, everything of the house kind, no matter what its size, of what it is made or for what purpose it is used. Genus is subject to many subdivisions. Orange, orange, and to the genus yellow, not to the genus fruit.

Species is the particular part or division of genus; as a species of cows; the species of the genus canine. Species are again divided. Formerly this was done by naming groups may be all of one division, but the latest writers on botany have divided them into two divisions. Thus, they formerly divided houses into dwelling houses, business houses, churches, barns, stables, and so on. Now, until they got all the kinds of house houses they can, it is almost impossible to classify anything, and is not easily comprehended when done; species often overlap each other. Thus, the people might be divided into Caucasians, Celts, Teutons, Indians, Africans, blind and deaf. Now as any of these groups are liable to be lame, blind or deaf, it is obvious that such a division would lead to confusion. Another trouble with such division is, that one can not always know how he has been divided, or has his class large enough, the proper thing to do is to separate one class at a time from other classes. Each genus should be divided into two, and only two species. Thus, we divide the genus man into those who are white and those who are not.

A universal affirmative proposition is one which distributes its subject through its predicate. As, all men are mortal. Here the subject, all men is a universal affirmative and is divided into two propositions.

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Transfer of terms not sufficient to reader to divide species. That men separately becomes a divisions be seen by this greater extent genus yellow is of a yellowes gold, sever things that is has greater, species has genus. Genus a certain name; species not and distinct by what has ition. Gold is any other yellow and heavy. has thoroughly so far as they me more near-

NS.

A universal affirmative proposition is one which distributes its subject through its predicate. As, all men are mortal. Here the subject, all men is distributed. The predicate mortal is affirmed of all. A universal negative proposition is one which denies that the subject is true. A universal affirmative proposition is one which distributes its subject through its predicate. As, all men are mortal. Here the subject, all men is distributed. The predicate mortal is affirmed of all. A universal negative proposition is one which denies that the subject is true.

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By Charles W. Close, Ph.D., D.S.S.D.
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This little pamphlet gives the principles involved in the application of mental law to life.
QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO THE LIFE AFTER DEATH, AS TREATED IN THIS BOOK絲ILLY AND ON SHORT NOTICE... QUESTIONS SHOULD BE CONSIDERED AND TO THE POINT.

Question.—What is the origin of selfishness? Is it an attribute of man ever since his creation?

Answer.—The attributes of man are of the spirit, and spirit does not contain selfishness. Spirit is the life principle of matter. It gives motion to the soul, manifesting through the senses as the creation of vegetable life as growth; through animal life as sensation or emotion; and through human life as conscious will. But as the latter is an animal body made by man, and man is made through control of his conscious will—synonymous with intelligence or reason. Man is simply a higher development of the animal and is subject to the laws of the natural law. In this respect, the simple child of nature is be or she who has no wants beyond hunger, clothes, and shelter. The growths depending on his power of will or mental force over the animal life in his nature is selfish; selfishness developing comparatively. In the primitive savage, the selfishness is stronger than his will, but he learns by experience, and this is transmitted by inheritance. Each generation being an improvement over the other. But we readily observe that by taking advantage over a weaker body—riding him of his rights—he creates the desires and demands and desires with more ease and to a larger degree. This is the root of selfishness from the spirit—selfishness. This also is transmitted, and grows with the power of will and mental culture. But selfishness per se is not the worst feature in the category of evils. It is the development of many others, which can be traced back to the root of selfishness. Lust, avarice, arrogance, pride, greed, poverty, vanity, ease and murder are some of its children, but which is the root of selfishness, the higher consciousness, for verbal purpose, taking its root in the simple desire to satisfy the animal nature beyond deserts or demands of nature. The desire for a larger and greater thing, the simple child of nature is he or she who has no wants beyond hunger, clothes, and shelter, and the incentive to labor during the hours of sunshine, the birds do—the latter being as natural as the former when the spirit is freed from the taint of selfishness or blindness of the blood, which selfishness fuses or generates. Spirit is ever active, being perpetually motion, and never ceases its motion or energy in connection with matter. But it needs the blood and nerve of the human body to operate through. When these are devitalized by excess of the blood becomes wasted, however, it can not act, and man becomes indolent, lazy, thrillless, insensible to all the accompaniment of—insolence—a state of existence that the individual has, where he is insensible generally—privates the natural, struggle, blood, and nerve of his activity. Instead of instigating to labor it inclines to anger and makes man complain for the wants of the body manifest. Discord breaks hatred, and hatred poisons the spirit. And on state of peace, the spirit is as healthy as the body. This leads to another, until they become unbearable to those who have overcome the gait of human and infernal moral advancement. Then laws are made by the spirit, and they are disobeyed as much as the government. But even here the natural selfishness crops out and the lawmakers compassed themselves to punish

question.—Is it not a fact that a very large percentage of the so-called spiritualism received over the planchette is of little value to the investigator. And are not such ideas that are commonly derived from the planchettes and mediums, almost all automatic writings, where the "medium" is required to transcribe lines and make the work, very largely the work of the imagination, or due to a peculiar regularity of the operator's mind and no of more significance than an ordinary automatic writing?

Answer.—While a large percentage of the written received through the planchettes are not of the utmost value, it is of the utmost value to the investigator, the larger portion of it is of value. It may not be of value to honest people to handle. Young folks asking trivial questions are more likely to bring forth valuable responses. Much is an effect of auto suggestion and is admitted by all mediums, but experience finally comes to distinguish between that and spirit communication, and how to obtain spirit communication. It cannot be supposed that all a mind effect and it brought forth truths beyond a medium's normal capacity, and not be specifically dealt with while investigating, spirits or no spirits! Of course, when names of mediums and the spirit are transmitted, this is easy. This, in connection, it proves one of two things; namely, that either the medium or even the circle is a deceiver, or the spirit is in darkness and can do no better. Some people often go to a seance in the hope of deceiving somebody in a trade, regarding that as "business," and expect truthfulness from the spirit. They are simply attracting their own kind who are paying them back in their own coin, and the medium is honest. The medium or the circle also invites deception, for it is an attitude which assumes more than it is capable of producing, and the consequence is warped communications. The medium is "a reflex action of the investigator's mind, and may have no more significance than a sentence of his mind is warped or warped by sensuality and selfishness.

Question.—Why is the word heart used in this sense? "Give me your heart," "let me see your heart," etc.?—E. L. R.

Answer.—Basil the heart lies nearest to the center of the human entity, and intuition, which is nature's voice, speaks to the soul, man's center of gravity, which feels in that direction, and manifests through the heart as the most sensitive and vital organ. Intuition touches the brain directly, but intuition the heart. And intuition begins as soon as love has been awakened and has set itself up against selfishness, even if the latter conquers at intervals. Of course willful selfishness should be outlawed and consequent selfishness. But as long as man is willing and able to overcome selfishness or its branches, he is instituted in connection with his will or his efforts. And instead of being lost in the world, act and feel through the heart—the soul's medium, and he stands at the head of the spirit's body's medium.

J. M. G.—Your question is somewhat obscure.

Answer.—Pay no attention to the current, but cultivate the inspiration.

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Precedent from prejudice or pride makes only one thing—greater influence of nature—that element or principle in which it is conscious.—Psychic World.

A SCHOOL TO TEACH BUDDHISM.

The American Ethico-Psychological society is planning to start a school in New York for the study of Buddhism. The majority of people will call it an institution valuable, but those interested in the movement hold to a different view. "The object of the school," says an officer of the society, "is to revolutionize the lives of the men, women and children of this country through the teachings of the noblest principles of ethics. The Church can't have the authority in themselves. They are based on a knowledge of human nature, on the science of psychology, and not on dogmatic theology or philosophical speculation. Their observance will give to the individual independence of thought, philosophy of self, peace of mind, and nobility of character. As a society we refuse to debate questions of dogmatic theology or metaphysical speculation. A vast amount of work is waiting to be done and we do not wish to waste our lives in futile, theoretical discussion."

This new school is proposed for the training of young men and women and will be called the School of Practical Ethics and Psychology. Its principal object, we are told, is to be the training of young people for missionary work in the east and in America, and the students are expected to "lead the race of those lives taught by Buddha and Christ," take the vows of poverty and never seek or preach for money. The society claims that the time is ripe for the establishment of such a school and predicts that the proposed institution will flourish in spite of all opposition to the teachings of H. D. Longley, formerly of Ceylon, and who represented the religion of Buddha at the great parliament of religion in Chicago, have been secured by the society, and a wealthy society leader of New York has offered to furnish a home for the school until it can manage to secure one of its own.
PERSONALS.

Will somebody send us Dr. J. V. Mustang's address.

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HORSE UMBRELLAS.

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