

The
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THE SCIENCE OF BREATH.
AND OTHER HEALTH TOPICS.
ORIGINAL AND SELECTED

BY WILMARTH EASTMAN.

THE Science of Breath is the science of health and healthy living. Not without reason is it said that man became a *living* soul when Elohim breathed into his nostrils the "breath of life." Not only is there a material but a spiritual breath and upon *that* subject future elucidations will be given.

The mystical realm of thought and life is full of subtle intimations in respect to breath, and history and nature are full of its relationship. The words of the wisest will be brought forward with results of original investigation.

CONCENTRATED FRESH AIR.

THERE is an old Scandinavian fairy tale about a woman who tried to catch sunshine in her apron so as to introduce it into her house, and, amusing as the notion seemed, the scientist has at length made it a possibility. Quite as improbable, too, was the notion that fresh air could ever be transported in a concentrated form from one place to another; yet a French savant has recently made genuine fresh air tablets, thus solving a problem hitherto considered insoluble. The scientist in question was investigating acetylene when he made the discovery that he could combine certain chemicals into a tablet, which, on being drop-

ped into water, dissolved, and gave forth pure oxygen. The value of this discovery can scarcely be overrated, since, by its use in submarine boats, mines, or in diving, it may be instrumental in prolonging human life. Even in our dwellings, when inclement weather prevents window-opening to any great extent in sleeping apartments, school-rooms, theatres, concert-halls, factory, and, above all, in hospitals and large drapery establishments—where ventilation is usually miserably inadequate—these fresh-air tablets would be of incalculable utility. It is to be hoped that their cost is small enough to enable them to be generally used.—*Dietetic and Hygienic Gazette.*

RULES FOR BREATHING.

If one's health is impaired, or if he wants to preserve it and increase his power to resist disease, he must, first of all, give attention to his breathing. Even food and drink are second in importance to this, for one can live for days without nutrition save the air breathed, but if deprived of that, even for a few minutes, life ceases. Here are some of the first rules for acquiring a correct method of breathing, as given by a specialist who has made an exhaustive study of the subject: 1.—After retiring at night, release body and mind from all tension, and take slow and regular inhalations through your nostrils; hold the breath about one second; take all the time you can to exale it; keep this up until you are weary or fall asleep. 2.—When you wake in the morning, repeat the exercise at least for five minutes; longer, if time permits. 3.—During the day, take as many full respirations as possible, exercising care with the exhalations. While taking these exercises, one should bear in mind the thought that he is inhaling new life and power.—*Success.*

AIR, WATER AND FOOD.

The three essentials of all animal life are air, water and

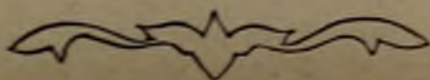
food. The individual who breathes well, drinks plenty of pure water, and eats a reasonable sufficient quantity of wholesome and nutritious food, should be an exponent of sound health. Most people shamefully neglect the breathing function, drink too little water of any kind, or too much that is impure. And in this connection it ought to be better known that to be decidedly unwholesome water need not taste, look or smell bad. It may be perfectly clear and sparkling, odorless and fairly delicious to the taste, and yet be very decidedly unhygienic.

Nor can all the filters in the market make good water of that which is poor by reason of its mineral and earthy constituents. It is the "hardness" of water that makes it delecterious. This is aside from any organic material that may be present. Any good filter removes these. Nothing short of a distilling apparatus will eliminate the invisible but insidious earthy salts and mineral constituents. It is these that harden the arteries and pave the way for arthritis, antheroma and apoplexy.—*The Blissful Health Maker.*

MOUTH-BREATHING AND ITS RELATION TO DISEASES OF THE THROAT, NOSE AND ACCESSORY CAVITIES.

MOUTH-BREATHING, says Mayo Collier in *New York Medical Journal*, is evidence that the physiological function of the nose—the warming, the moistening and the filtering of the air—are more or less in abeyance, and so lost to the respiratory functions; and deficient nasal respiration mean nasal obstruction in its wider sense. Long-continued mouth-breathing, even when the nose is healthy, begets more or less complete atrophy of the muscles and tissues of the external nose with collapse of the alæ, and gives a sharp and pointed expression to the features. So that mouth-breathing, if persisted in even in the hypothetical condition of a healthy and patent nose, would ultimately in-

duce anterior nasal obstruction from atrophy following disuse of the nose valve. This would be followed by swelling of the lining membrane of the nose and accessory cavities from vascular dilatation, which again would lessen the capacity of the nasal respiratory tract and tend to set up nasal obstruction. A vicious circle is thus set up. Obstruction to nasal respiration may set up a rarefaction of the air contained in the frontal, ethmoidal, sphenoidal, or maxillary sinuses, and causes congestion of the lining membrane and a possible outpour of fluid and blockage of the natural vent, even though there is no previous disease or catarrh present. So that in diseased conditions of these sinuses the first step in treatment is to see that there is a free inlet of air to the respiratory passage; this holds good in both the chronic and acute cases. Politization is of little value; a permanent and continuous air supply must be established. The association of mouth-breathing with high palate, a symmetrical upper jaw, prominent nose, open mouth, and thin, flattened face is a constant one. A small increase in pressure from without, constantly applied to the walls of the nasal box, pushes up the palate, disarranges the mandibular arch, and causes general atrophy and an undeveloped condition of the whole upper jaw. If such cases are taken in an early stage and the nasal respiration restored the constant stream of air passing through the nose moulds and expands the upper maxilla, and, in time, the greater part of the deformity will disappear. Further, the anaemia, loss of weight, and listlessness, of children with post-nasal growths, is probably due to the want of proper oxidation at night. Remedy this and their return to health is usually prompt.



SLYKICK SKIENCE

OR THE

PHAQUES AND PHREAQUES OF PHOOLOSOPHY.

BY BARTHOLEMEW TRENT.BOOK III. (*Continued.*)*VOICES OF THE SILENCE.*

ULI consulted with Socrates Ralph Waldo Emerson Slykick, his brother, called in derision "Socky" (which shall be his designation hereafter in this veracious narrative) and with his sister Bettsie Blanche Diss Debar Blavatsky Slykick, called for short, Betty Blanche, concerning the famous convention, to which he invited them. They both cordially accepted the invitation as their intuition led them to perceive that it would be a gathering of affinities and congenial spirits.

Socky was a typical reformer of the old school. Tall, lean, lank, slim and spindle-shanked; his hair black as night and coarse as a horse's mane, fell in darksome masses over his thin and elongated neck and his enormously protruding ears. His nose was large and long and his upper lip was in everlasting activity trying to cover his long projecting teeth and eternally failing to accomplish the job, so he had the mouth which nature designedly gives to squirrels. As Socky was never known to laugh or to exhibit the least trace of merriment, this display of teeth gave him a somewhat forbidding expression. He stood on long thin legs ending in monstrously large feet and his arms were of abnormal length as well as his hands and fingers. He also had the strange peculiarity of possessing two voices, one the squeak of a school-boy, the other the growl of a discomforted bull dog and as these alternated when he talked, they make him quite noticeable when engaged in conversation. Socky had

been an abolitionist, a non-resistant, a Woman's Rights man, a prohibitionist, a vegetarian; he was in favor of anti-vaccination, anti-vivisection, anti-death cremation, anti-war, and universal peace, he belonged to all the liberal leagues and reform unions. He believed himself to be a potential Messiah. He could not deliver his message, because of his environment. He said—and his little black eyes flashed—"The day will come when we shall laugh at microbes and death. When we have united the reforms of the city, the country and the nations we may annex Mars. We want schools of discovery, the glory of the soul marriage." He believed that rent was robbery, that profit was plunder, that interest was extortion. He was busy with Buddhism and Babism.

Betty Blanche was also a reformer, but of a special feminine type. She was a large person, weighing at two hundred and twentyfive pounds, with a face of the color, size and expression of a mammoth pumpkin. When her face was flushed with excitement her eyes looked like a couple of decayed oysters swimming in a pail of blood. She had her hair cut short and her teeth were artificial. Her specialities were spirits and the sex-question. She was a strong medium and was forever hunting an "affinity." Her Indian control was the ghost of Sitting Bull and whenever she met a new specimen of malehood, Sitting Bull always told her that, "this was the man made for her from all eternity." She delighted in forbidden passages of Walt Whitman, and her library was made up of books which had come under the ban of Anthony Comstock. Altogether she was a formidable personage to a way-faring but unsophisticated gentleman. Of her adventures and conquests we shall hear more in the course of our story.

And now the day of the Convention had arrived. The great Pandemonium Hall, the largest in the city of Hellopolis, easily capable of holding a million persons, had been duly prepared.

Over five millions of dollars had been expended in decorations and adornment, each signer of the call having devoted one day's earnings (?) for that purpose. Forty-five brass bands had been engaged. There was no limit to the expenditure in every direction. The first arrival was the Rev. Dr. Maria Bakeria Gloveria Pattersonia Eddy-Godd. Mrs. Godd came in a curiously constructed air carriage, a compound of balloon and charriot. It was prevented from floating away into the blue expanse by ropes made of gold wire, each strand held in the loving hands of a loyal follower. It took a cool thousand of these golden ropes to hold Mrs. Godd down to earth. Every five minutes each ropeholder shouted—"Hosanna to Mary! *Vive La Eddie Gawd!* HURRAH FOR THE MOTHER!" Each did this in a clear tenor voice and any on who failed to reach the right pitch was obliged to buy six copies of Science and Health at \$3.18 apiece and four souvenir spoons at \$5.64 each. This wonderful air-vehicle with its one thousand stringers, was followed by ten thousand male followers all dressed with silk hats and Prince Albert coats and ten thousand female followers dressed all alike in a costume specially ordered by Mrs. Godd in the *Civistian Science Sentinel*. At every mile of the journey from Concordiensis, where Mrs. Eddy-Godd resides when she is at home, the silken curtains of THE VEHICLE would be lifted and Mrs. E-G., would silently point to some object with her long, *spirituelle*, heavenly, fore-digit. It might be a stake in the fence or a young tree, or a green plant, but whatever it was, it was torn in pieces at once and each shred and merest particle faithfully kept as a relic by the loving disciples. Once when the stop occurred, a wandering pig happened along and thrust himself before the finger of Godd and the mistaken enthusiasts thinking that Mother Maria E-G., meant the pig, when really she was pointing to a stone, they fell, one and all, upon the unhappy animal and in a trice

his pig-ship even to his bristles, seemed, like matter, to be infinitely divisible and the place that once knew him, knew him no more. It is said that in the Church of St. Bunco, which is the leading edifice of the Eddy-Goddies, in the most secret place, the tail of that piggy hangs as a sacred relic and that even to look upon it, is a sure cure for coughs, colds, consumption, bronchitis, rheumatism, dyspepsia, neuralgia, cholera-morbus, rickets, mumps and piles. Once Mrs. E-Godd was compelled to alight and it was noticed that for twenty years after wherever those sacred feet made holy the earth, a large number of new species of violets and other beautiful flowers grew in great abundance. In the Convention Hall a throne of gold and precious stones was erected for her Eddy-Goddship. This celestial perch was placed far above the heads of the ignoble commonality that made up the ranks of the mental scientists, the Dresseriter, the Evansites, the Sheltoncids, the Towneies, the Kiersted Kurics and other fancy breeds and to protect her from any contact with their atmospheres, one hundred of the most notorious traitors among all the Eddy-Goddies kept up before her such a swell and roll of vibrations as would peel off the skins from a whole herd of tearing and trumpeting elephants. Twelve of the closest and most intimate disciples, dressed up to represent the twelve apostles stood around the throne of Godd, armed with magnificent fans to keep her in a comfortable state of coolness. At the head of these was the Rev. Dr. Septimoses McHanna. On each side stood as Jachin and Boaz pillars, Rev. Dr. Calvinius Fryebug and Rev. Dr. Alfedius Pharlowly. It was often noticed during the Convention that whenever Mrs. Eddy-Godd smiled the air was filled at once with glittering scintillations and intoxicating perfumes; when she sighed the ceiling cacked, the nails in the building started out and a sofa covered with hair cloth became terrifically conspicuous as *each hair in the cover*

stood on end. Once she—O for the pen of a Shakespeare to describe it!—once she—she—SNEEZED!!! Can I write what happened? Not this evening! Leave *that* for some Homer or Dante to write up on some other evening.

The next arrival was the never-to-be-forgotten William Elizabeth and Betsie Billee (called for short, Silly Billie). They came in the richly tapestried apartments of an overland Pullman (See *The Path-Finder*, Aug. 1923, p. 6.). Floating over the car was a white flag bearing the inscription, "EAT SOME HOT AIR" and "WILLIAM IS A JEWEL." Having alighted they entered the ante-room hand in hand and the following conversation between them which was carefully taken by the reporter for the *Helopolis Daily Bloviator*, will give the gentle reader some idea of the blazing intelligence of these gifted ones.

William Elizabeth. O sweetheart!

Betsie Billee. O dearie!

W. E. O darling!

B. B. What, darling?

W. E. O D-A-R-L-I-N-G!!

B. B. WHAT, *d-a-r-l-i-n-g!*

W. E. O nothing, just *darling!* DARLING!! D-A-R-L-I-N-G!!!

The poor reporter taked with a deadly faint, ran to a neighboring water-trough, and, thrusting therein his bursting head remained quietly and silently, four hours.

(*To be continued.*)

This interesting and amusing story began in No. 25. Back numbers can always be supplied at 5 cents a copy.

EXPECT me to believe in a great, personal, he God, yet possessing so narrow, contracted a soul as to put temptations in our way and because he has made us too weak to resist them, punish us forever in flames that scorch but never consume.—*Foundation Principles.*

THE GRAMMAR OF MAN.

BY DOCTOR JEAN HAZZARD.

CHAPTER II.

THE IDENTITY OF CONTRADICTORIES.

THE New Thought folks are crazy over the MONISM philosophy, which they are advocating in season and out of season. This philosophy jammed into the smallest possible compass may be stated as follows:—THE ALL IS ONE, the ONE IS ALL. It is the Doctrine and Discipline of THE ONE ONLY ONE. And, yet, the opposite and contrary doctrine and discipline is equally true. This is PLURALISM—The All in Many; the Many in All. “Are both doctrines true, when they are perceptibly contradictory?” asks some scared investigator who has been rejoicing in the fervor and enthusiasm which one-sided partizanship always brings. Yes, my interesting inquirer they are both true, and they are not, neither one of them, to be argued down or out, argue you ever so wisely. Emerson is one of the gods of the New Thought (much to its credit) and he says:—“An inevitable dualism bisects nature, (“Dualism” is the first stage of Pluralism, II.) so that each thing is a half and suggests another to make it whole; as spirit, matter; man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay.” I wish every monistic, and universalistic and socialistic fanatic, especially among the New Thought folks, would read, study and inwardly digest the essay on Compensation from which the above quotation is taken. Emerson was too great and real a Transcendentalist to be a monist or pluralist alone. He was both. And so will be every ballanced thinker. Read also the essay on Plato, in “Representative Men,” where the Great Greek is described as being able to see both sides.

Stephen Pearl Andrews formulated this philosophic in rather ponderous and learned phrase, as follows:—"THE INEXPUGNABILITY OF THE PRIME ELEMENTS," meaning by the "prime elements," the essential, necessary, inherent and un-fight-out-able factors which enter into the make-up of every thing from the atom to the universe. And so through all the distressing and wearisome contra-quarrels of philosophy, about idealism and realism; mentalism and materialism; optimism and pessimism; psychologism and ontologism; naturalism and supernaturalism; rationalism and superrationalism; gnosticism and agnosticism; dogmatism and criticism; transcendentalism and empiricism; evolutionism and creationism; determinism and libertarianism; positivism and absolutism; and all the rest the OMNIST affirms. That both sides are true and that the man who affirms one side and denies absolutely the other, is a partizan, a factionist, fragmentarian, a partialist, who sees with one eye and walks on one leg. Charles Fourier, most wonderful of men, the great mystic of social science, sociology and social architecture, used a technical word—"SIMPLIST," to describe such a person (one who took a *simple* rather than a *complex* view of things). One can readily see that a simplist is very near a simpleton. And what is a simpleton but a person unable to grasp the necessary and inevitable complexities of a perfect comprehension? But our simplistic investigators will ask—"But isn't this nonsense, isn't this the same as saying that black is white, that a door can be open and shut at the same time, does it not violate the great law in logic of non-contradiction—"that nothing can be and not be at the same time?"

The difficulties of Mr. Simplist at this juncture, are well set forth in the following poem:—

THE HIGHER PANTHEISM IN A NUTSHELL.

ONE who is not, we see; but one whom we
see not, is;
Surely this is not that; but that is assuredly
this.

What, and wherefore, and whence: for un-
der is over and under;
If thunder could be without lightning, light-
ning could be without thunder.

Doubt is faith in the main; but faith, on the
whole, is doubt;
We can not believe by proof; but could we
believe without?

Why, and whither, and how? for barley and
rye are not clover;
Neither are straight lines curved, yet over
is under and over.

One and two are not one; but one and noth-
ing is two;
Truth can hardly be false, if falsehood can
not be true.

(*To be continued.*)

This interesting and instructive article began in No. 25. Back numbers can always be supplied at 5 cents a copy.

SUN AND SEX.

*The Underlying Physical Basis of Christianity and Other
Accepted Religions.*

BY WILLIAM SHARPE.

IT is well known to investigators of the subject that the Sun and Sex form the physical basis of the principal religions of the world, and Christianity, as we know, formed no exception. For in the first place it is apparent that the Christian Festivals have been and are regulated by the Seasons and the annual course of

the Sun. In the Christian calendar the Easter commemoration of the Crucifixion and Resurrection is made to accord with the conjunction of the Sun and Moon at the Vernal Equinox—and, to be accurate, a true celebration-time can only come round once in every nineteen years in accordance with the metonic cycle. The All-bountiful Sun was always personified by the Sages in days gone by as the visible representative of the invisible and inscrutable source of the universe, called God in common language; His deputy in the heavens, as it were, and the manifest dispenser of all good things, and the Savior of men from the Evil Power that was supposed to bring darkness, cold and hunger into the world. From the first to the last act of the solar drama, it is the Sun that is given a human history and transferred to the earth plane as an ideally perfect being for men to worship and hold in veneration.

The Persian Magians and other sages, when the cold and hardships of the winter season was about to be ushered in by the Sun's declension in the autumn, represented the approach thereof by the old allegory of a serpent tempting the first woman by an apple, a fruit that ripened late in the season and is followed immediately by the cold and barrenness of winter which the sinister constellation of the serpent or scorpion was about to usher in, and the evils of which could only be rectified by the returning Sun at the Vernal Equinox ascending the heavens as a conqueror, having crushed the serpent's head in the conflict as universally set forth in the old scriptures of the Orient.

Moreover, all the Sun-gods of antiquity were said to be born of virgins on the 25th of December, the first day that shows any sign of lengthening. Virgin-born because the constellation of Virgo or the Virgin lay upon the horizon at the supposed rebirth of the Sun in the sign of the sea-goat at this season of the year. As Mitra, this sun-god, born in the "cave" with the an-

imals, was further represented as the Lamb of God because the Sun in the spring time was connected with the auspicious constellation of Aries the Ram. He is consequently the Lamb of God, the victorious Lamb of the Apocalypse, adored by the four cardinal constellations of the four seasons, and before whom the twenty-four Elders, or hours, pass or fall down in worship.

He is indeed the All-bountiful One, begotten of God as the supreme source of all things, and the Revealer of His glory unto men; who was and is, year after year, incarnated by the wind or atmosphere in the ever virgin earth! It is the Sun, high in the heavens in the plenitude of his power, who at the marriage festival of the year performs the miracle of converting water into wine in the juice of the grape, twelve water-pots full, to represent a sufficiency for each month of the year; who further multiplies bread for the multitude in the growing grain, and fishes in the teeming reproduction of all life at this season.

This personification of the Sun as representing the fructifying male element—the Earth and Moon representing the female side—was in early days a necessity with the sages who formulated our religions and created our ideal gods, for in the Sun they had not only the most glorious object in creation, but the material and manifest source of terrestrial life itself. They were under this compulsion because in reality in the history of man no human being, however elevated, could be found to embody in himself all the virtues necessary to complete that perfect Ideal which men should worship and hold in veneration that they themselves should attain to perfection, on the principle of what men worship that they shall become. The old solar drama was forever repeated with the Sun as its chief hero till it came to underlie all religions.

So the Sun, Moon and stars and the Earth as nature furnished the ancient sages with the necessary materials for the creation of ideal gods to be worshipped and held in honor and veneration by the people, and which were the most ideally perfect that they were able to create or conceive of.—*The Arya*.

HARRISON D. BARRETT.

A SHORT BIOGRAPHICAL SKETCH.

BY EDW. E. GORE.

HARRISON D. BARRETT, younger son of Levi P. and Lucetta J. M. Barrett, was born in Canaan, Somerset County, Maine, April 26, 1863. As his father was a farmer, his early life was similar to that of other country boys in which it is hoped he bore his part as well as he was able, even though he found the drudgery of farm life exceedingly irksome from his earliest year. He was always inclined to books and passionately fond of study rather than games and play of any kind.

He fitted for college at the high school of his native town, at the Bloomfield Academy in Skowhegan and the high school in the city of Lewiston, Maine. Failing health prevented him from taking a full college course, but he managed to secure a good academic education as well as a partial collegiate reading course. In 1881 he went to Minnesota in search of health and was compelled to go yet farther west one year later for the same purpose. After about four years in the Western states, he entered the Unitarian Theological School in Meadville, Pa., where he graduated in a class of ten in 1889. He re-entered the profession of teaching after his graduation and followed it for several years. Since 1892 he has been constantly at work as a Spiritualist lecturer and writer. He became a convert to Spiritualism in 1880 and engaged in public work in behalf of his religion from time to time from that year until 1892, since which time he has devoted his entire attention to religious work under the banner of Spiritualism.

He was elected president of the National Spiritualists' Association in 1893 and has held the office for ten consecutive terms being each time favored with a unanimous election. He was chairman of the Lily Dale Cassadaga Lake Free Association in New York for seven years. Since 1897 he has filled the position of editor-in-chief of the *Banner of Light*.

Mr. Barrett will retire from the presidency of the N. S. A. this year, and also declares his intention of withdrawing, as far as possible, from the work of an itinerant speaker. He will continue his labors as editor-in-chief of the *Banner of Light*, and will assume the pastorate of a Spiritualist Church on Nov. first.

The tragic transition of little Xilia, the only child of Mr. and Mrs. Barrett, in December of last year brought sorrow to all who were interested in the thought represented by the subject of this sketch and his estimable wife.

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The Pink Iconoclast is edited and published by Dr. E. E. Sonnanstine, Colorado Springs, Colo. Weekly, \$1.00 a year. It is a paper that does your heart good to read. The way he whirls the lash over the snides, skunks and scoundrels is a caution to all the old and young devils on top of dirt. Give it to 'em Doc. The air is thick with fur when you get to ripping 'em up the back.

A poor misguided publisher writes us,—“Say, can you tell me anything about the “Oracle” claiming to be published at

South Berkley, California, by one W. M. Pearsall? We have carried his exchange 'ad' for six months and have never received a copy nor even a reply to our letters. Must be a genuine Mental Science affair sure enough—*all in the Mind.*" Nope, brother, wrong again, it's just another "*phaque* and *phreaque* of *phraudosify.*"

Naturopath. Published by Benedict Lust, at 111 E. 59th St., New York City. Price, \$1.00 a year; German edition, \$1.50.

Published on the line of the Kneipp Cure to which it has added all the new ideas of health reform up to date. One of the most valuable of the health journals that come to our exchange table.

Soundings. A unique monthly magazine published at Olalla, Wash., by a pair of eccentric chaps who think they are "*Ever-Green*" but who are not so *green.*" The name of one of the editors seems so familiar, that we are carried back in the past to the beautiful little city of Montesano, nestling among those ever-green giants on the banks of the Chehalis.

New Thought Searchlight. A. Virginia Sheppard, editor, 907-909 Irwin Ave., Allegheny, Pa. \$1.00 a year. Sample free.

A plain, sound and honest New Thought journal. The snideries and fakeries are left out. It don't smirk nor snicker nor say "dearie." It don't imitate Shelton nor Towne. It didn't steal its name even, after the fashion of certain "*flowery*" cusses we might mention. Send for a copy and get a taste of sensible New Thought teachings.

The Spirit of Truth. Thomas Cook, editor and publisher, Hot Springs, Ark. Monthly. 50 cents a year.

In a world reeking with horrors and hell-cats, what can be better than to find *one* honest man. We thank God for the sun and the moon and for Thomas Cook! He has maintained the cause of pure and honest Spiritualism when the regular camp was as full of frauds, funks and flim-flams as Swedenborg's hells were full of lost souls. And in spite of poverty, neglect, abuse and treachery, he sticks to the old doctrine, the old spirit, and the old banner. God bless his dear old soul!

When the whole horde of monkey and moonshine-peddlers have passed into the dung-heap of obscurity, the name of Thomas Cook will be emblazoned on every decent angel's trumpet. If you are a regular, old-fashioned, all wool, "class-conscious" Spiritualist, you won't stop a minute till you cough up the price of one year's "*Spirit of Truth*" and send it to St. Thomas. If you are anything else it will pay you better than any investment

you ever made if you will do the same.

HE LIVES WHAT HE PREACHES. That's what's the matter with St. Thomas! Suppose every Spiritualist since 1848, had been as good, as generous, as truthful, as straight and square, as loving of mankind, as faithful to the "Heavenly Doctrine" as good old Thomas Cook, wouldn't the glory of God be roosting *now* on every ridge-pole? Wouldn't the mouth of hell have been plugged up long ago and the Bottomless Pit been leased for a dumping ground for busted New Thought grannies? Would this world be the seventeen-storied Sodom and Gomorrah that it is now? Let us think of these things brethren, and rally around *our* St. Thomas. Think of old Diogenes with his lantern kicking all over this planet in search of an honest man and only finding satisfaction at Hot Springs, Arkansas.

Thomas Cook will not be with us always. What shall we do when he is gone? Let us make it lovely for him while he lives.

BOOK REVIEWS.

All Books Reviewed in this Magazine may be procured at this Office, or will be sent by mail, postpaid, on receipt of publishers prices.

TWENTIETH CENTURY CONDUCT. By Charles Wallace Silver. 500 pp. Price, \$1.50. E. B. Wright, Lawrence, Michigan.

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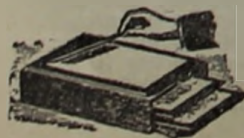
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