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THE BORDERLAND.

A POET'S PROPHECY.

[Joaquin Miller, in his "Song of the Centennial," which was published in *Frank Leslie's Weekly*, presaged the unification of the North and South that has been so thoroughly accomplished by the present war. The poem being in three parts, the portions showing this prophecy are too long to give space here, but the following lines of the introduction, which represent an "Orator pointing to the Flag," will be read with interest at this time:—Ed.]

Yon stars stand sentry at the door of dawn;
Yon bars break empires. Kings in vain
Shall rave and thunder at Freedom's fane,
Till the stars leave heaven and the bars be gone.
Then wave, O flag, like the waves of the sea;
Curve as the waves curve, wild and free.
And cover the world. Exult in the sun,
But thunder and threaten when the black storms run;
And the years shall be yours while the eons roll;
Ay, yours till the heavens be rolled as a scroll.
JOAQUIN MILLER.

The Spirit Body.

In my former article I promised to continue this subject. There have been a few experiences to which others testify to the fact of having seen me in the spirit form. In one of these instances a gentleman had engaged me to lecture for a month in the city where he resided, but after making an effort to rouse the people, and failing in a degree, he concluded to give the matter up, and wrote me accordingly, posted the letter and returned to his office, when, he says, I came into the room, and looked at him with a troubled and disappointed expression of countenance and then disappeared. He then sat right down and wrote me of this experience, and said, "Whether it is a vision or an apparition, or whatever it may be, you have come to me and settled the question, and you must come to Washington for the month's engagement." This was in the early part of my Eastern work, and it meant much to me. If this meets the eyes of General Edwards, he will remember to what I refer.

One thing I experience often, and I wonder at it, but do not understand it, and yet it is something which is cognized in a measure by the external senses as it seems to me. It is this: In the extremely sensitive condition belonging to mediumship, it seems at times that my spirit can scarcely abide the external surroundings and conditions, and it separates itself from the body, rises into space, floats above my mortal body, and immediate environments as though bent on breathing the air of spirit for a moment at least. After floating a few moments, it takes a circle apparently and passing closer and closer as it circles above, I lose sight of this other or spirit body, involuntarily draw a long breath, and feel that the two are again united. I always feel rested by this freedom of the spirit.

This is most likely to occur when I am weary; generally when weary with traveling. On a crowded car, the busy, tiresome, moving mass of restless people going out and coming into the car, hour after hour, and at last it seems the soul can endure it no longer, and without knowing, or consciously contemplating such a movement, away I fly, and then I see this other body just as I would

see any other spirit. It seems incapable of leaving long at a time and I have never been able to do it by any effort of the mind.

At one time suffering from a severe mental strain, I took a headache-remedy and not understanding its nature, took too large an amount, and the separation of spirit and body was almost complete. A guardian spirit took possession of the brain and outer body, and the spirit arose and passed far out in space. My consciousness was most of the time strongest with the brain and external body, for although another intelligence held this, the break in the chain between spirit and body was not sufficient to remove consciousness to that center, therefore I viewed the spirit body as one would see a bird in the air far away. A strange and ecstatic sensation was mine. How shallow and vain seemed all things which



MRS. J. J. WHITNEY.

assume such importance, usually. It seemed then I could never desire or wish for trivial things again, but should wish always thereafter to do good and to bless other lives. The separation at that time lasted several hours, in which I could constantly see my other body in space, at a greater or less distance from the mortal form, drawing nearer and nearer by degrees until once more it assumed control of the brain, and the guardian spirit gave up her charge.

I was told by this guardian, afterward, that no other spirit could have prevented the final separation, and was taught a beautiful lesson of the watchfulness of our guardian spirits who possess a power over our bodies, it would seem by this, which was even greater than the indwelling spirits, or our own spirits. But there is a vast field for observation and research. MRS. R. S. LILLIE.

As the cultivated flower gives out the most charming perfume, the spiritual man by the influence of correct culture imparts utility and desirable charms.

Visions of the Spirit World.

I think this "Borderland Department" will be an interesting feature. Mediums are frequently having experiences, which they might think could scarcely be recited or written so as to be of interest to others, but to those who do not receive them they are of great value.

While reading the article by Mrs. Lillie, on "Appearing in the Spirit Body," it recalled to my mind an instance of an experience I had when I was entranced and giving a sitting. Mr. R. B. Hall, who was then collecting for the *Golden Gate*, came into the sitting-room and said to Mr. Whitney, as he greeted him: "I met your wife in the hall, but she didn't speak to me." He added that he thought it strange. Mr. Whitney replied: "You couldn't have met her in the hall, for she is giving a sitting. She will be out in a moment." Just then I opened the door and entered the sitting-room, but knew nothing of what he was relating. He could scarcely believe that he had not seen me in the hall.

This is only one of several experiences of this kind, which I have had, showing that there is a great deal in mediumship which we do not understand.

When I am giving sittings or doing my public work, I am always entranced; and while my guide holds my brain and body under his control, I visit other places. I am sure of this, although it is only occasionally that the memories of it are clear enough for me, on awaking, to give a recital of the experiences to others, but then it leaves a sensation or consciousness of having had an experience outside of, and independent of, the material body.

This some times is followed, immediately on awaking from the trance, with beautiful and indescribable visions. In one of these, I saw life figuratively represented by wide-spreading valleys and flowing streams. These streams, or rivers, were spanned by three-score-and-ten arches, comprising a bridge of light, over which were passing myriads of human beings to the land of the soul. On an upland slope, and, as it appeared to me, bathed in a flood of glory, stood a beautiful palace, an abode of the spirits of light. I saw works of art in what seemed like the finest marble, of many colors; gems, the rarest and richest; jasper, carnelian, turquoise and coral, onyx and garnets, diamonds and sapphires. Looking within the palace—the walls, ceilings and floors were mosaics of costly gems, representing birds, flowers and fruits. Gems are the only things by which comparisons could be made to convey an idea of the array of beauty indescribable which appeared to my vision, and with all this, tender musical echoes fell softly on my senses.

Many of these beautiful visions are given me, or flash before my consciousness, in the short interval of time which elapses while I am passing from the trance to the normal state. I may recite more of them at some future time.

I have for some time been compelled to decline invitations to appear upon the public platform as a test medium, for what reason at first I could scarcely comprehend, but was afterwards informed by my Guide (Mr. Salisbury) that a band of spirit physicians were with me for the purpose of preparing me for a change in my work. This change is not to effect the powers I already possess; that is, I shall continue to give spirit messages, as I have in the past, and to use my clairvoyance privately or publicly, as before, when advised by

my Guides to do so, but in addition, I shall have the help of this band of spirits to diagnose disease and prescribe for the afflicted.

MRS. J. J. WHITNEY.

A Remarkable Vision.

Some time ago I was shown a remarkable vision, which my Guides wish me to offer to the JOURNAL for publication.

While sitting quiet with a lady friend of the family, about two months ago, there appeared to my clairvoyant vision a group of men who, on further sight, proved to be American Generals, or leaders, in full uniform, and with a table on which I could also see maps of the surrounding country of the seat of war; also great scrolls of parchment, showing the plans of attack, etc. Then close to where these Generals stood in contemplation, I saw the American Army in a great crowd, all gathered together. Overhead there hung down a monstrous black cloud, which lowered itself all over the men and leaders, and completely covered them, all but their feet.

Then an awful feeling of oppression, sadness and anguish seemed to prevail over the entire surrounding element, as well as myself, the medium. I could hardly express the peculiar feelings over me at the time, when, all of a sudden, there broke over the engulfed army, in the very midst of the dark cloud, a bright pathway, like a passage between two high walls; and mounted in the opening above the passage, was the most beautiful sight I ever beheld.

I saw our noble and beloved forefather, George Washington, as life-like as any living being, dressed in a white satin uniform, made just as he always dressed. He was sitting life-like, as it were, on a great cream-white war-charger, prancing on his hind-feet. Washington held in his hand a sword, which he drew and presented upward, with a heavenly look of wisdom, love and light, as well as an intelligent acknowledgment to the higher risen entities and lights above. With one great wave of recognition from those above, a great sunburst of rays of light broke all over Washington and the engulfed army and leaders, driving away the strange gloom and oppression that overhung it all.

Then like a great wave of joy there came the word "victory" for our Nation and boys in blue, who gladly offer their lives for humanity's sake in freeing oppressed and down-trodden Cuba, from the hands of those who care not for higher unfoldment of body or spirit.

As a medium I have not yet been able to give the interpretation of this vision, but I think that it has much to do with the outcome of the present wave of war.

Our army has so far seemed to give the idea to the world that our leaders and soldiers have a charmed life or heavenly protection. And, it is so, for right is might, and progression for and in humanity is the coming motto.

The radiated look on Washington's face in the vision, shows to Spiritualists that the brave, daring and inspired leaders and men, now in action, and a greater inspired and nobler army in the spirit world, composed of our advanced risen Generals and Forefathers, who united in the great light of advanced wisdom and power—will stand firm. They in their spiritual rank and our noble boys in blue on earth, under the command of the brave leaders, will earn for us not only the great victory of our Nation, but also of progression and humanity.

MRS. KATIE HEUSSMANN.

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Questions of Time and Eternity.

Human nature naturally asks questions from all departments of its organization. Physical questions arise from bodily sensations—such as heat, cold, hunger, weakness, heaviness, wants, passions, appetites. Intellectual questions proceed from mental sensations—such as ignorance, curiosity, inquisitiveness, desire to know, ambition, pride, power. Affectionate questions emanate from the sensations of the various loves—filial, fraternal, parental, conjugal and self-love. And the variety and number of the questions will exactly balance the number and variety of the sensations of which those lives are susceptible.

Spiritual questions spring like white-winged doves from the sublime sensations awakened in the beautiful recesses of the superior faculties.

Sometimes a person who is capable of both putting and understanding a profound intellectual question, is at the same time incapable of perceiving and comprehending a spiritual answer, because

of his inharmonious development giving him, perhaps, a superior intellectual grasp and power, while he may be blank and stone-blind in the spiritual faculties. This rule is equally and universally applicable to all other parts of human nature. Nothing can be more unsatisfying, for example, than an intellectual answer to a question which took its rise from among the spiritual faculties. Questions, simply the fleeting wants of the deep-seated desires, or perhaps the absolute necessities of that portion of the human organization from which they emanate. Much of the bitter animosities and senseless quibbles and cruel persecutions in the sad tragedies of human history, is attributable to this sad cause; namely, to misunderstanding arising from the fact that one set of questions were asked by one set of faculties, and answered (perhaps correctly) by another set of faculties, in which the questions were undeveloped and therefore deficient, and from which they drew unjust conclusions.

The intellect requires argument, illustration, facts; the spiritual faculties only need clear affirmations and the virtue of truth. If one would make progress in the ways of truth and wholeness (holiness) he should learn to discriminate between the sources of questions and answers. When the old Roman official asked the pale-faced Nazarine the question: "What is truth?" he was not answered intellectually, because the divine Reasoner well understood that the intellect is not capable of comprehending the truths of the immortal spirit which speaks and hears and sees only from the coronal portions of the human mind. The old saying that "Spiritual things are spiritually discerned" is as true as ever, and not less so is the other ancient record, "Everything after its kind." Among a large swarm of questions I select these—

What is clairvoyance? Ans.—The sight of the internal eye, which may be opened by the subjection of the bodily senses. This is accomplished by inducing profound magnetic slumber.

How do spirits converse? Ans.—Vocal discourse is an invention of the intellect. Speech is spiritual only when it flows from the motions and emotions of the inmost.

Do spirits breathe? Ans.—Flux and influx, or respiration and pulsation are modes of bodily life in the spirit.

What is the resurrection? Ans.—The arising of the spirit out of the body. This experience is certain at death, but to the Spiritualist this exaltation may occur during this life.

How do spirits eat? Ans.—They eat and drink, not with the teeth and throat, but by inhalations, respirations and absorption, exactly as you hear the soul of music and feel the beauty of the heart of the beautiful.

Is memory immortal? Ans.—The recollection of physical sensations is imperishable. Imperishable memories are changes that occurred in the progress of the spirit.

What is the Summerland? Ans.—The heaven where the springtime and the harvest-abundance are perpetual. It encircles and outshines in immensity of inhabited worlds, each of which is a spiritual vestibule to the infinite temple, "not made with hands."

What is the earth? Ans.—The earth is a planet where the immortal spirit first permanently receives the "image and likeness" of the Infinite parents.

What is truth? Ans.—Truth is the immutable and eternal integrity of the Infinite parents. He who lives and speaks in harmony with this integrity, lives and speaks in unity with the unchangeable will and love of God.

Who are the Infinite parents? Ans.—The Infinite Wisdom is called God and the Infinite Love is called Nature.

What, then, is matter? Ans.—Material substance is the outmost and honest expression or condition of the spirit.

What is spirit? Ans.—Spirit is the name we give to the highest and most sublime expression or condition of substance.

What is life? Ans.—When the immortal essence begins to clothe itself with the first forms of animation, we call it life.

What is love? Ans.—Love is the perfect flower of life. It is superior to life because it is conscious of its own consciousness—the sun that shines into and over everything, and which warms everything until it blooms with immortal beauty.

Can love control itself? Ans.—Yes, ultimately, because wisdom is the perfect flower of love. Whatever is conscious of itself is capable of self-government.

How does a spirit appear? Ans.—Invariably the spirit appears in the human form, but with a face and dress indicative of the condition and

state of the affections. Highest angels never appear in surface habiliments.

Can a spirit deceive? Ans.—A true and pure spirit cannot, but the fine arts as well as the magical arts of psychological psychometry are practiced by certain intellectual spirits upon the susceptible of earth.

Is spirit intercourse beneficial? Ans.—Yes, when it is maintained upon a pure, unselfish basis. Nothing can be more productive of injury when it is sought for the promotion of worldly advantages. The penalty may be tardy in coming but it is sure to fall upon the evil-doer.

What is selfishness? Ans.—That which promotes your own personal welfare at the expense of the rightful progression of your fellows.

Is it selfish to seek development? Ans.—No; for an improvement of your condition is a benefit conferred upon mankind, and especially is your higher development a kindness upon all who associate or have dealings with you.

Who are true Spiritualists? Ans.—They who seek first the kingdom of truth that is in the spirit.

Who are the materialists in Spiritualism? Ans.—They who exclusively demand the wonderful demonstrations which performing spirits and their mediums are fond of exhibiting, with no noble end or purpose.

Do you oppose these demonstrations? Ans.—No; when they are sought, as positive proofs of a natural human life after death.

Do people seek them for any other object? Ans.—Yes; thousands of persons who were long since delivered from all doubt concerning immortality, continue to visit materializing circles as a sort of religious duty or pastime.

What is the penalty? Ans.—All triflers are punished at last, by encountering deceptions and perplexing tricks, enough to cause them to lose all their delightful faith. In the end, therefore, all their so-styled "positive knowledge" concerning immortality slips away from the mind, like the quicksand that was under the house by the sea.

How shall we become spiritual? Ans.—By seeking wisdom concerning the import and significance of eternal principles, and by living as far as is possible, in this world, in harmony with such principles.

What are eternal principles? Ans.—Truth, love, justice, power, beauty, liberty; these are principles, and also the fruition of principles which would overcome all evil and fill the world with brotherhood, joy, peace, happiness—From "Beyond the Valley," by A. J. Davis, the Seer of the Harmonial Philosophy.

The International Congress.

The following is a continuation of the report from *Light*, of London, England:

WEDNESDAY, JUNE 22ND:

Mr. J. J. Morse occupied the chair on the first or afternoon session on Wednesday. Following some remarks by the President of the Alliance, the Chairman read a paper, contributed by Colonel de Rochas, on "The Borderland of Psychics."

He detailed many instances of phenomena of interest—such as "globes of fire produced in the presence of mediums, which seem sometimes to be guided by an intelligent force," etc. We may be able to give this excellent address next week.

The paper having been read and received with applause, the Chairman invited discussion.

Dr. Berks T. Hutchinson said he had had personal opportunities of verifying many of the phenomena of luminosity recorded in the paper. In one case, in Cape Town, a medium had come to him in some alarm, stating that a ball of fire appeared to have settled in his (the medium's) hand. Subsequently, when the spiritual origin of the appearance had been ascertained, the luminosity became a regular phenomenon, constituting a series of signals whereby messages were given.

Mr. R. J. Lees narrated an interesting instance of the phenomena of luminosity in connection with physical phenomena amongst the Cornish fishermen.

Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich., mentioned some instances in her own experience of luminous appearances at seances. She also recited an interesting example of the diminution in physique undergone by a medium during the occurrence of phenomena transpiring through this mediumship. In the instance under notice, she personally observed a shrinkage in the hand of the medium during a materialization, and its subsequent expansion to normal proportions when the phenomena had ceased.

The Chairman then read a paper, contributed by

Dr. Encausse ("Papus"), on "The Distinctions and Points of Identity between Spiritism and Occultism," first introducing Dr. Encausse to the audience.

The reading of this paper having been concluded amid applause, the Chairman invited discussion.

Dr. J. M. Peebles said he was very greatly charmed with the paper. He wished to ask Dr. Encausse what was the difference between the spiritual body of the Spiritualist and the astral body of the occultist.

Dr. Encausse, who replied in person (speaking in very creditable English), inquired whether Dr. Peebles referred to the perisprit.

Dr. Peebles answered that he meant the body which formed the connection between the spirit itself and the physical body.

Dr. Encausse said that the astral body of the occultists corresponded exactly with the definition of the perisprit by Allan Kardec. The occultists, however, believed in the eventual dissolution of the astral body as the spirit progressed, while the followers of Allan Kardec affirmed the permanence of the perisprit from one incarnation to another.

Mrs. Cora L. V. Richmond said she was sure that all present had been greatly pleased with the paper of Dr. Encausse. The subject, however, related to the distinction between Spiritism and Occultism. Spiritism, however, was the work of Allan Kardec, while Occultism had been defined as representing the mysticism of all ages. This, of course, could have little to do with the Spiritualism of Europe and America. The Spiritualism of America, for instance, was not the Spiritism of Kardec. Therefore, while a number of Spiritualists were familiar with the Spiritism of Kardec, they (the audience) were unenlightened as to the resemblances between Spiritualism and Occultism, or the differences between them. She held that Spiritualism conserved all that was valuable in the mysticism of the past; and that it interpreted many of those subjects which had previously been confined to the recluse and the caves and lodges of the mystics. (Applause). The medium of the Spiritualists, whether subject to external or interior influences, produced that which it required years of preparation for the occultists to produce. It was a plea for Spiritualism that she wished to offer, and not for Spiritism. (Applause).

Dr. Encausse, in reply, said it was true that Spiritualism, as Mrs. Richmond described it, was not the subject of his paper, and the distinction she had made between Spiritualism and Spiritism was a correct one. Mrs. Richmond had, however, confused the occultists and the mystics. Here Dr. Encausse drew a line of distinction between the two, which, in essence, may be described as a statement that the occultists are scientific experimenters, while the mystics are speculative philosophers. The occultists had always been Platonists and Neo-Platonists. But in a general sense we were all Spiritualists in the nineteenth century. (Applause). It would need a volume to explain the points of difference between the two schools of Occultism and Spiritualism. His paper had only been intended to indicate the points of difference between Kardecists and occultists.

Dr. Berks Hutchinson deprecated the indiscriminate use of the term occultist, contending that the phrases Occultist, Mystic, Theosophist, Spiritualist, were in their highest sense all interchangeable. He was understood to condemn certain phases of Occultism.

Dr. Encausse, in reply, said that the charge of practising black magic had been levelled against occultists in France by the Roman Catholic Church, which, however, had included the Spiritualists in its condemnation. He advocated unity between all schools of psychical thought in the face of the common enemies, skepticism and materialism. (Applause).

Mr. Thomson took exception to the tenor of the two papers which had been read at this meeting on the ground of their abstruse character. To his mind the philosophy of Spiritualism was so simple and easy to be understood that it required no long and difficult explanations of the kind which had been offered, when once the central fact of the continuity of life had been established. He contended that the mission of Spiritualism was to ameliorate the conditions of human life.

The Chairman, in closing the meeting, said that he could not agree with the objections raised by Mr. Thomson. He had gone over the two papers previously to reading them at this meeting, and saw nothing in them which any person of ordinary capacity could not understand. He thought the papers furnished additional evidence of the necessity for Spiritualists to become students of their subjects from all points of view. (Applause).

The President of the Alliance said he regretted

to have to announce that Mr. W. T. Stead had met with an accident which rendered it quite impossible for him to be present on the following evening, as expected.

A resolution was thereupon unanimously passed expressing the sincere sympathy of the meeting with Mr. Stead, and an earnest hope for his speedy and complete recovery.

The proceedings then terminated.

At the evening meeting Dr. J. M. Peebles took the chair. In the course of his opening remarks he said they were all present as seekers after truth. They wanted the truth in regard to man's nature, his powers of unfoldment, and especially in regard to the life beyond. But while they all sought the truth they could not all see it precisely alike. Truth never changed, but our perceptions of it changed as we unfolded in knowledge and capacity. In conclusion, Dr. Peebles said that as he preferred to be among the audience, in order to have the privilege of asking questions, he had decided to surrender the chair to his friend, Mr. J. J. Morse. (Laughter).

Mr. J. J. Morse, in smiling response to this unexpected invitation, then came forward and occupied the chair during the remainder of the meeting, after which Mr. W. J. Lucking read a paper on the "Doctrine of Successive Lives," by M. Gabriel Delanne, having previously introduced the author of the paper to the audience.

At the conclusion of the paper, which was cordially received, the usual period of discussion ensued.

The Rev. John Page Hopps referred to the excellence, both of the paper and of the way in which it had been read to them by Mr. Lucking, but said that the paper did not carry conviction to his mind. Most of those present would agree with the phrase "successive lives"; but it did not at all follow that those successive lives were all to be passed on the earth. His Spiritualism led him to conclude that it was quite possible to get "on the other side" all that was necessary either of retribution or progress. (Hear, hear). It seemed to him that instead of re-incarnation being required by evolution, it constituted a most serious break in the continuity of evolutionary unfoldment. The whole doctrine appeared to him purely arbitrary and speculative. It was no use saying it was a fact because some spirits said so, for there were spirits who would say anything. (Laughter). Nor was it any argument that some persons declared that they could remember their past experiences. Some people could remember anything they desired to remember. The object of education was to regulate the imagination. He was one of those free, liberal, and independent thinkers who believed there was room in the world for all kinds of views. He was glad, therefore, that there were Re-incarnationists in the world. (Laughter and applause).

M. Gabriel Delanne (who was received with applause, and whose remarks were kindly interpreted by Mr. O. Murray), in response to Mr. Hopps, offered some observations, recapitulating a number of the points in his paper.

Mrs. Cora L. V. Richmond said: "I am sure that we shall all agree that we have been greatly delighted with the paper that has just been read. If, instead of expressing our belief or disbelief in the views expressed by M. Delanne, we took occasion to learn of him (as very few people probably have studied the subject), I think we should present ourselves better in the attitude of true students. (Applause). I would like to ask Mr. Delanne when consciousness begins in view of the succession of embodied lives?"

M. Delanne, in reply (interpreted by Mr. Murray), said that, according to the knowledge we gained through studying the evolution of living creatures on the earth, there was a consecutive series of beings from the simplest cells of protoplasm, growing up stage by stage, becoming more and more complex. We found that in the simplest beings the intellect and the instinctual faculties were mixed, but as we ascended in the organic scale we saw the physical functions differentiating gradually, and at the same time the instincts appeared, while in the superior animals the first gleams of intelligence were manifested. It was difficult to say at what point consciousness began, but they must admit that it did begin at some point in the evolutionary process.

Dr. Peebles said he would like to put a question. When the bird was hatched from the shell, it did not seek to return back to the shell again. He wanted to ask whether it was a fact that spiritual beings in the spiritual world would be forced back through generation, through the nine months of gestation, the twelve months of nursing, and babyhood? Will they be forced back, or would it be a matter of choice to come back?

M. Delanne, in reply, said he did not think there were any exceptions to the laws of Nature. Either re-incarnation was a universal law and everybody had to submit to it, or it did not exist. (Hear, hear).

Several other members of the audience wished to put questions, and a desire was expressed that the discussion should be prolonged.

The Chairman, however, said that he was reluctantly compelled to close the discussion, in view of the lack of time. He believed that at the meeting of their French friends, to be held in the French Drawing Room on the following morning, M. Delanne would be pleased to continue the discussion.

A paper on "Dark Cabinets and Promiscuous Circles," by Mr. Harrison D. Barrett, President of the National Spiritualists' Association of the United States, condemning the frauds which are carried on in America, mostly by pretenders to mediumship, was then read.

SECOND HAND BOOKS.

[One copy only of each of the following books is for sale at this office. An early application is therefore necessary.]

BOUND VOLUMES.

American Business Man's Form-Book—D. W. Beadle. 50c.
 Appleton's Journal—1870-71. \$1.
 Arithmetical Dictionary—Young. 75 cts.
 Bible Dictionary, with engravings, maps and tables. 75c.
 Bible—Whence and What. \$1.
 Bible Words for Daily Use. 25 cts.
 Boston Turned Inside Out—Rev. Henry Morgan. 75 cts.
 Danger—Wounded in House of Friend.—T. S. Arthur. \$1.
 Debate on the State of the Dead—Connelly & Field. 50c.
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 Harper's Magazine—1870-71. \$1.00.
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 Methodist Hymns. 25 cts.
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 New World Compared with the Old—Townsend. \$1.
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 Best Sayings of the best Authors—John Diprose. 25cts.
 Beyond—Henry Seward Hubbard. 25 cts.
 Bible in our Public Schools—R. B. Westbrook. 10 cts.
 Bill Nye's Remarks. Illustrated. 50 cts.
 Blasphemy—Thomas R. Hazard. 50 cts.
 Cutters Guide to Mt. Clemens, Mich. 10 cts.
 Damon and Pythias—A story. 10 cts.
 Dan, the Tramp—Laura Hunsaker Abbott. 25 cts.
 Dr. Foote's Hand-book of Health-hints and Recipes. 25c.
 Discovery of the Northwest—Rufus Blanchard. 50 cts.
 Discoveries of the Great Pyramid—W. H. Wilson. 25 cts.
 Discussion on Modern Spiritualism—Fish and Dunn. 25c
 Drama of the 19th Century—Voltairine de Cleyre. 10c.
 Eternal Hope—Canon Farrar. 25 cts.
 Evolution. A Scotch Verdict—Chas. F. Deems. 20 cts.
 Evidences of the Human Spirit—Hindu—Pandit Guru Datta Vidyarthi, M. A. 25 cts.
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SAN FRANCISCO, CAL., JULY 21, 1898.

The International Congress.

The greatest event among Spiritualists of this Jubilee year so far, was, doubtless, the International Congress held in London, last month. The excellent reports given by *Light* and the *Two Worlds*, our English contemporaries are very interesting and creditable. In an editorial, on July 2, *Light* remarks as follows:

Nothing upon earth is perfect, but we surely got as near perfection last week as is ever possible here. London behaved splendidly. Did a bluer sky ever bend over it since it burnt its first ton of coals? Were the streets surrounding our meeting-place ever brighter and prettier, night and day? Did ever 500 happier and keener people ever meet in that beautiful hall? Was there ever a more brilliant ending to a week of strenuous thinking?

We are pardonably proud of our somewhat trying experiment, though perhaps, if we had known who were working for us, we would never have been conscious of difficulty or doubt. On being told of the glorious success of our Sunday gathering, one of our most honored but absent friends was greatly astonished, and said: "You surprise me, I thought it was extremely doubtful whether you would get a presentable audience at all." But not only did we begin well; better still, we kept it up to the end. The parks were tempting, and amusements abounded, but, twice a day for three hours, our interesting and interested audiences gladly faced a programme which offered (no sensation, no entertainment even, but only food for strong, keen, resolute thinking. We venture to say that there are very few subjects that could have done that in London last week.

On Friday evening, June 24, the Congress closed with a reunion in St. James' Hall, which was thronged with a brilliant assemblage, says *Light*, "representative of all phases of the movement, the religious and the secular, the literary and scientific, the mystical and the practical, the academic and the propagandist. The scene from the galleries—the *fauteuils* of which provided a pleasant temporary retreat for many of the visitors—was, to say the least, an inspiring one. Amidst the tastefully-arranged masses of flowers and evergreens with which the hall—radiant with electric lamps—was decorated throughout, moved about 1200 persons of all ranks and of many nations, all associated to a greater or less extent with a movement which is supposed to be unpopular, which is reputed to be poor, but which is being tardily—often unwillingly—recognized as enfolding the germs of some world-shaking truths. The London Spiritualist Alliance may be fairly said to have astonished its friends and confounded its enemies."

The Rev. John Page Hopps, well known throughout the world as a champion of Spiritualism, opened and closed the Congress with characteristic speeches.

Mr. J. J. Morse read the following cablegram from Mr. Harrison D. Barrett, President of the National Spiritualists' Association of the United States and Canada, and editor of the *Banner of Light*, addressed to Mr. Dawson Rogers, President of the London Spiritualist Alliance:—

Deeply regret absence. Greetings to Congress. America says, "All hail!"

After the entertainment, *Light* says that "refreshments were served in the Banqueting Hall, which apartment, together with the balconies and staircases, served in a great measure to relieve the pressure on the floor of the great hall, which, despite its spacious dimensions, would have been insufficient to accommodate all in comfort. It was a comparatively late hour before the last groups of visitors departed, thus bringing to a close a gathering which was in every respect a magnificent success."

We are exceedingly glad to chronicle such a successful enterprise as this International Congress, planned and carried out to completion, without a jarring note. It was a credit to the Cause in every way.

Mrs. Piper's Trance Phenomena.

Since the publication of Dr. Hodgson's Report in the Proceedings of the Psychical Research Society, concerning the Trance Phenomena of Mrs. Piper, the subject has been dropped, apparently, by the scientists and the public generally, principally because they had nothing left on which to form an opposing argument. ♥

Mrs. Piper, is an American medium, first noticed by Prof. W. James, of Harvard College, who was convinced of her genuine mediumship, which has existed for some 13 years.

She was subsequently placed under the care of Dr. Hodgson, of Boston, Secretary of the Society for Psychical Research, who is a clear-headed, skeptical, scientific man having devoted some 15 years to the study of psychic phenomena.

Dr. Hodgson introduces those who wish to test Mrs. Piper's powers, under an assumed name. The seance is held in broad daylight, and she gives them information of a confidential nature—facts known only to the sitters and their spirit friends; or messages from some living person miles away, through the communicating spirit.

That these phenomenal tests cannot be fraudulent, is shown by the fact that Mrs. Piper had no means of ascertaining the names of her visitors—only from their spirit friends, through her guides.

That telepathy does not explain the phenomena, is shown by the fact that many things are told which were not known to the sitter.

Nor does clairvoyance alone explain it, because Mrs. Piper, when giving the information, is invariably in a deep trance; while one in a clairvoyant state is generally conscious of what is going on around them.

The only reasonable conclusion, therefore, is that communicating spirits give the facts to the guides of the medium, who use her organism to voice them to the persons in the test seance, in order to convince them of the continued existence and consciousness of those who have passed the change called death.

There is no sense or reason in trying to escape this conclusion, neither is there any way of escape from it.

Instance of Telepathy.

A remarkable instance of telepathy is related by the German papers with regard to the mad King Otto, of Bavaria, who, it will be remembered, has been confined for many years in the Castle of Fürstenreid. A week or so ago he was found in his chamber weeping bitterly, and, being asked what was the matter, replied, "She is very ill, and her suffering kills me!" He alluded to a young woman to whom he was passionately attached some years ago. A few days later he exclaimed joyfully, "She is out of danger! She is safe!" It was afterwards discovered that at the very time he announced her illness, the lady in question was so seriously ill that her life was despaired of, and at the hour he said she was better, a great improvement had taken place in her condition.—*Ex.*

The Hopkins Fund.

It will be remembered that in the JOURNAL of July 7, Spirit Col. L. B. Hopkins made a strong appeal for the creation of a Fund, to be used in printing and circulating pamphlets, to help spread a knowledge of the spiritual philosophy. We have received the following letter with \$5 to start the fund, and hope to receive many hundreds more, so that this work, so earnestly desired in the spirit world, may be accomplished:

TO THE EDITOR:—Upon reading Spirit L. B. Hopkin's message through the mediumship of John Brown, Sr., I felt a sincere desire to help a little in such a beautiful work. Hoping all who truly love to see this beautiful spiritual light spread throughout the world, will respond to this call from higher spheres and help roll away the rock of superstition, cruelty and every form of disorder, which makes this beautiful world a seething cauldron of discord.

From a humble seeker after truth, I close with a sweet blessing of peace to the Editor and his noble assistants. I enclose \$5 to start the Hopkins Fund. S.

This is a noble example, and one that we trust will be emulated by hundreds of the "lovers of truth" during the next few months.

Voice of the Stars for August.

In Zadkiel's Almanac for 1898 we find the following predictions for the coming month:

The Sun in Leo, the sign ruling France, forms the sextile aspect with Mars on the first day of this month; accordingly we may expect soon to hear of a military pageant in France, and some ebullition of martial ardor.

The stationary positions of both Saturn and Uranus cannot fail to shake Spain (and perhaps Tuscany) physically, and perhaps politically, about the 10th or 11th instants. Spanish affairs will again be in an extremely critical state, and there will be anxious work for Spanish statesmen, generals and admirals.

A recurrence of the difficulty between Spain and the United States may be anticipated, for Mars in the sign Gemini and Saturn in Sagittarius must disturb both these countries and may set them "by the ears." The quartile of Mercury (from Virgo, the sign ruling the West Indies) with Mars, threatens a renewed dispute over Cuba.

Labor disputes in the United States will again become troublesome and difficult to arrange without a great strike. London suffers from a transit of Mars over her ascendant; some great fires and labor disputes will take place.

Brother B. F. French has sent us one dollar to furnish copies of the JOURNAL to soldiers for Cuban and Philippine Islands. We have sent them and want to commend these propaganda methods. Now is a good time to work for the spread of the Cause.

TRANSITION.—The funeral of Mrs. Susanah Crossland, in San Bernardino, Cal., was largely attended. Mrs. A. L. Astor, M. D., conducted the funeral service at Liberal Hall which was tastefully decorated and the floral pieces were marvels of beauty, all showing that the life of Mrs. Crossland was fully appreciated by every one who knew her.

On the following Sunday, June 12, Dr. Astor was greeted with a large audience which gave marked attention to her discourse upon "The Resurrection of the Soul and Life After Death." The hush of death was depicted, and a solemn appeal was made that friends should not weep when it came. It was the resurrection of the soul; the judgment day of a passing spirit, and earthly tears had no place at such a time; but friends would weep in the after loneliness, the silence that followed the resurrection.

Guardian angels attended those who passed over and lead them to the spirit land. As the power in man to think is his soul, his deliverer; so the thoughts he has portrayed in deeds and words in this life have made his robe and home in spirit life. If he has lived to do good and be gentle, long suffering and loving his neighbor as himself, his home is in the Beulah Land of light and perfect rest; if he has sought only the gratification of earthly desires and passions, he is earth-bound in spirit.

Infinite, All-pervading Power.

Infinite Spirit, all-pervading,
In sphere or universe sublime;
Lift up our thoughts by love persuading,
Bind us to thee throughout all time.

Draw us to thee, more near and dearly
By meditation profound and clear,
And may we always seek sincerely
Thy hidden truths as they appear.

That they may come clear to our vision
To guide and lead us on our way,
Until we reach thy fields elysian,
To get our crown we ever pray.

Supernal fountain, full of measure,
We'll drink from thee each truth divine,
And garner up full many a treasure,
For brighter days let all opine.

So let each one be up and doing,
The harvest ripe, but laborers few;
Angelic forces onward coming,
There's work for me, there's work for you.

Oh slothful man, no spirit cometh
To such as you—they'll pass you by,
And leave you in your darkness roaming
Until you strike for liberty.

Let each one heed the mandate
By whose infinite power he fashioned well
Man, as a part of the great spirit
In celestial climes at last to dwell.

But before he can reach that grand attainment
There is much required for him to do,
And only by works which merit sustainment,
Can he rise to the plane of heavenly view.

To reap he must sow with generous measure
The seeds of humanity with unsparing hand,
And follow by practice and diligent culture,
The beatitudes of spirit from bright borderland.

And now, dear souls, forget not the promise
Which the Infinite Spirit offers to all;
The fruits of the spirit no doubting Thomas
Can attain until freed from iniquity's pall.

Therefore, by prayer, mingled with earnest endeavor,
Will bring your reward full of fruition sure,
A bright crown of hope outlasting forever
All earthly joys which cannot endure.

Angelic hosts, sublime and all-inspiring,
Oh what gems of thought we drink from thee,
Which thrills and fills our hearts to overflowing
Compassionate with love, peace and radiant charity.

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A Few Basic Thoughts.

- 1.—To the finite mind the Universe is an expression of infinite intelligence and power. All real energies being invisible to the finite mind, man cannot analyze them; the finite cannot comprehend the infinite, consequently we do not attempt to define that which we cannot comprehend. Yet we believe in the intelligent purpose, and power of good in all.
- 2.—The return of spirits and their communication to mortals, through the various physical and mental phenomena of mediumship, has proven and does prove the continuity of life after the change called death.
- 3.—All laws of the Universe are natural laws; they have never been changed, and never can be changed, therefore the laws of evolution, being natural laws, must ever remain unchanged, consequently man must continue to progress beyond the grave as well as in this life.
- 4.—All seeming evil has its uses in educating the race to a higher understanding and greater appreciation of the good.
- 5.—Hereditary law and prenatal influences effect every life, and should be thoroughly investigated by all; and an application of the necessary conditions for good results made applicable to every one, born and unborn.
- 6.—Every person is subject to his environments, and is a creature of the same; the only way to change the person is to change his environments.
- 7.—Heaven and hell are conditions, not necessarily localities; violated law produces inharmonious (hell), compliance with law produces harmony (heaven).
- 8.—Death is as natural as birth; it is the birth of the spirit into a higher life; it does not change the man, but may change his environments.

E. W. SPRAGUE.
416 Newland avenue, Jamestown, N. Y.

The only spirit that ought to "control" a mortal, is the spirit of love. All the angels are trying to manifest themselves through this spirit.
It is no use in one trying to shun "evil spirits" if his own spirit is evil; he might as well try to live without breathing.—LUCY A. MALLORY.

Give no place to envy nor be jealous. It is better to forget an injury than to increase trouble by brooding over it.

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If that date is past, please oblige us by sending a remittance to move it ahead.

The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfolding of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to Woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of every teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer.

We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old and new subscribers.

Dr. G. H. Scofield has gone to Santa Cruz for a vacation. His address is 225 Pacific avenue. He will return again to San Francisco before long. The doctor has become quite noted for the cures he made at San Diego, as noted in this JOURNAL a few months ago.

Occult and Liberal books are not always to be found in the book stores, but there is a place in New York where such can be found, by those in that city and vicinity, and that is in the Occult Book Store kept by Prof. Fred Evans, 103 West 42nd street. He has issued a nice catalogue, which is furnished free upon application.

Some Philosophy of the Hermetics, by D. P. Hatch. Los Angeles, Cal.: Baumgardt & Co. \$1.25

Local News Summary

Edited by M. S. NORTON.

State Organization.

At the regular quarterly meeting of the State Board, held in June of this year, a plan was presented by which it was thought a better organization of the Spiritualists of the State could be effected. The plan was to send out a circular letter, asking questions, the answers to which would place the Board in possession of information which was indispensable as a preliminary to the real work. A State organizer was selected and the matter placed in his hands.

Hundreds of letters were sent out, and the result was very gratifying. The State Board is now in possession of reliable data, which would have cost hundreds of dollars to have collected by the old missionary method. Negotiations are in progress for the formation or resuscitation of societies in several remote portions of the State, and deputy organizers are being appointed in the different counties.

The lack of funds precludes the possibility of personal visitation to the different localities, and this being vacation season, hinders greatly.

It is very easy to find fault with those who are working day and night, gratuitously, for the advancement of the Cause, but we do not think it a very kind thing to do, especially when growlers make false statements in regard to matters of which they are ignorant.

National City.

A Spiritual Society was organized here in 1880, numbering 55 members, and secured a charter from the Secretary of State at Sacramento. Some of our members have now joined Christian churches, and others have become identified with the Christian Science movement. This Society owns a building lot, a piano, furniture, etc., and I believe can be induced to become auxiliary to the State Association, and send a delegate to the next State Convention. Will lay the matter before the members at the next meeting and advise you later on. Yours sincerely,

W. D. FRENCH.

Ladies' Aid.

The Ladies' First Spiritual Aid Society have their headquarters in Occidental Hall, 305 Larkin street, San Francisco. Musical and literary entertainments, followed by a social dance are given on the second and last Friday evenings of each month. The last one was held on July 8, and was a very enjoyable affair. This society is doing excellent work, and hopes in the near future to enlarge its sphere of usefulness.

MRS. M. NEVILL, Sec.

Dr. Rin-Es' Meeting.

Last Sunday I visited the meetings of the I. F. T. B. S. Society of which Dr. Rin-Es is president and founder. They hold three meetings every Sunday at 11 a. m. 2 and at 8 p. m., at 909 Market street. These meetings are well attended, and the following mediums took part in the exercises last Sunday: Mrs. Sealey, Mrs. Vigers, Mrs. Katie Heussman, Mrs. Dunham, Mrs. Lester and Mrs. Davidson. The results were excellent. Yours fraternally,

ALBERT WELCOM.

Lyceum.

The Children's Progressive Lyceum has entered upon the 27th year of its existence under the most favorable auspices. Legally incorporated and fully equipped for active service, it has started a building fund and expects to erect a building of its own in the near future. Hundreds of people remember the creditable showing made by these little folks at the Jubilee held in the Metropolitan Temple last April, and every Sunday morning at 10:30 the exercises are opened by a few moments of concert singing under the direction of Mr. C. H. Wadsworth. It would do you all good to hear them, and do them good to see that their efforts are appreciated. Their headquarters and library are at 909 Market st., Pythian Castle. With good wishes for the JOURNAL, I am yours fraternally,

W. T. JONES.

Benefit Seance.

On last Wednesday evening, Oriental Hall was filled to overflowing; the occasion being a benefit seance for Mrs. Sarah Whitehead. The financial result was about \$27. John Slater and Mme. Young entertained the audience for two hours, with messages from just beyond the Borderland.

John Slater.

The meeting conducted by this wonderful medium at 909 Market street, last Sunday evening, was one of those overflows for which he is noted. Every seat in the largest hall in Pythian Castle was filled, and many were standing even in the ante-rooms. We understand that this was his farewell meeting in this city for the present. Wherever he goes, the good wishes of the JOURNAL will go with him, and we would like very much to hear from him in his travels.

Personals.

Mrs. Cowell, of Oakland, visited the city last Wednesday. Mrs. R. S. Lillie has taken a vacation, and is visiting some of the Eastern camps.

Prof. Loveland is about again, after his long confinement from an accident.

Mrs. Sadie E. Cooke can always supply you with the latest Spiritual literature.

Mrs. H. A. Griffin, whose address appears in the Medium's Directory, has again taken up the Spiritual work. We welcome her, for the harvest is great and the laborers are few.

Mrs. M. Bird and Mrs. Ladd-Finnican, who are known as "the twins," are taking the advice of the JOURNAL and are letting their light shine along the Spiritual pathway.

Send in a report of your meetings. We cannot visit you all at once.

Free Test Meeting.—Mesdames Robinson, Tobias, Griffin and Drew, held a Test Meeting, last Sunday evening, at 6th & Market Sts. The house was crowded and the work of the mediums was excellent. These meetings are a success in every way, and will be continued. Let the good work go on.

Free Thought Society.—This Society is organized, has officers elected and has established a Sunday School, a Lyceum, and Sunday evening lectures. Mr. Thos. Simpson is the able president, and on last Sunday the subjects for consideration in the Sunday School were: "What is Morality?" "What is Honesty?" and "Should the Bible be prohibited from transmission through the mails?" A free discussion followed, which was led by Mr. Kirkwood. The JOURNAL wishes this Society success, and offers this advice: Do not allow those who have made repeated failures in the past to come to the front and repeat their former experiences. There is plenty of room for you, and you are welcome to these columns.

Universal Spiritual Association.—Last Sunday, at No. 20 Eddy St., the discussion of the proposition, "Is it ever justifiable to lie?" began at 12, m., and lasted for four hours. Nearly everyone participated in the discussion, among whom may be mentioned, Dr. Carpenter, J. T. Moriarity, Lois Waisbrooker, M. S. Norton, Dr. DeBrock, Mrs. Cashman, Mr. Gold, J. N. Young, Mrs. Lowe, Mr. Lowe, Mr. Lee, Captain Burns, Dr. Hall, Mrs. Usher, Mrs. Dr. Blake, Miss Lee, of Santa Rosa, Mrs. Gillie, Mrs. Drew, Mr. Darling, Mr. Larsen, and many others, whose names we were unable to obtain. After the discussion the following proposition was adopted with but three dissenting votes: "As a universal principle of life, it is never justifiable to lie." Next sun-

day the subject will be: "If self-preservation is the first law of life, (?) why is deception condemned?" We hope to see Spiritualists take the right side of these questions, and stand for a universal principle of life, leaving personalities and prejudice out of the question.

Young People's Society.—The flag party given by this Society last Friday evening was one of those social successes for which the young people are noted. Dancing and merry making continued until the witching hour of midnight. Occidental Hall was well filled, and these social gatherings will be "treasured in our memory like a pleasant dream."

Mrs. White (Mrs. Eberhardt's mother) left this city for the East on June 30, to look after her property interests. She will visit Grand Rapids, Michigan, and Romney, West Virginia, before she returns to California.

Washington State Association.

The convention held in Tacoma, Washington, on June 22 and 23, resulted in an organization to be known as the "State Spiritualists' Association of Washington," as before stated. Twenty-four delegates were present, and much interest was shown. The attendance at open meetings was very large. Any subordinate societies desiring information regarding organization should write to ESTHER THOMAS, Sec., 2003 Second avenue, Seattle, Wash.

DRS. PEEBLES and BURROUGHS, Successful PSYCHIC PHYSICIANS.

SUCCESS in any line of work, in any profession, in this day of sharp competition and specialism cannot be the result of accident. The speculator by a fortunate combination of circumstances, or luck, may make a vast sum of money; a physician, by happy chance, may select the right remedy and luck favor him in the dose, and thus cure a suffering patient—but this is not success. The successful man to-day is a hard worker,—by diligent research and hard work he masters the details of his business or profession and assisted by the appliances of modern science he is able to carry to a successful termination his undertakings. He is a successful man.

Drs. Peebles & Burroughs are Successful

and their WORK IS GENUINE. Their advertisements consist largely of the VOLUNTARY STATEMENTS of CURED PATIENTS.

Drs. Peebles & Burroughs, Battle Creek, Mich.

MY DEAR DOCTORS.—Having taken your medicine one month I consider myself well. Yours respectfully,
June 15, 1898.

A. D. EDWARDS,
349 Prospect St., Cleveland, O.

Drs. Peebles & Burroughs, Battle Creek, Mich.

DEAR DOCTORS:—I am well and do not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the angels forever bless you. Very respectfully,
June 17, 1898.

WM. H. GRIER,
Clinton, Ills.

The Doctors will be more than pleased to hear from any sufferer and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which contain the latest scientific pronouncements in these diseases, which they will be pleased to mail free upon application.

YOU SHOULD WRITE TO-DAY, Giving

NAME, Address in Full, with SEX, Age and a LEADING SYMPTOM, and receive their carefully prepared, CORRECT DIAGNOSIS of your case, with valuable printed matter concerning it, FREE.

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