MORE REMINISCENCES OF SPIRIT WORK.

JOHN BROWN, SR.

My spirit friends come to me while sitting at my desk, and tell me to plant a leaf now while it is seed time in the pages of their record-book, the Journal, that the historian in ages to come may record their spiritual work. This does not come to me as from reading books; it comes like an evening song, filled with fragrance, so that I am hardly able to realize that it is not a living, breathing, human being.

They come to me so life-like that I can see them move and hear them speak so plainly, that I can read their thoughts before they utter a word; and they, too, can read my soul-thoughts, for thoughts are spirit words. Therefore let us weed our gardens and throw out all unpleasant things; such, dear friends, will give us practice as well as theory, then we will know better how to prune and nurture the flowers and plants that nature has planted within us, that they may bring forth abundance of fruit filled with fragrance and love that will be more profitable for all when the harvest comes. I am told that a leaf from my book will be an appropriate leaf to turn on this 49th Anniversary of our dead ones awakening into life, and coming as at the crucifixion of Christ, in materialized form. It may be interesting to those who have not seen it. I will give it in plain easy sentences and words, for it is the poor in spirit I am told to give it to.

One evening I received a letter from Matthew Keller, one of the great merchants of Los Angeles, to take the stage next morning for that city. (I was living in San Bernardino, 60 miles east of Los Angeles), and he would meet me at the Bella Union Hotel and make known his business.

On my arrival, I found Matthew Keller, Dr. Halsey, Charles Chapman and A. W. Wallace, (editor of the Los Angeles Star) waiting for me. They informed me that a man by the name of Nelson Williamson had been accidentally shot through the hips two years previous and had not been off his bed since, only as he was lifted. The lower part of his body was paralyzed and his physicians had long since abandoned his case as incurable, and they had sent for me to come and relieve Mr. W. from his long suffering.

I went with them and made known to Mr. Williamson the object of our visit and requested all to be seated and keep quiet. I took a seat near the center of the room and in less than one minute I stood upon my feet with my guide at my side. He made a few gestures with his hands and a table materialized close in front of us, and all that part of Williamson's body that was afflicted by the wound was laying upon it. My guide then said: "John, I could make the wounded part of that man's body look to you as transparent as the light, but I prefer to take a different course with you that will teach you more." He then held up a stick resembling the rod of a gun and on the end placed a strip of cotton cloth, nine inches in length and two inches in width, all of which he seemed to gather from the air. He then said to me; "John, you see this stick and this rag; you must watch them closely and see what becomes of them; you must use some philosophy of your own; your part will be easy." He then said, "watch closely," as he put the rag on the rod into the hole in the man's body, made by the bullet; he pushed the stick slowly and requested me to look and see if the rag came out on the other side. I saw the end of the stick but no rag was on it. With his right hand he pulled the rod through and held it in front of me, in a surprised manner, and remarked, "Why, there is no rag on it; you saw it go in and it did not come out; now tell me where it can be." I told him it was in the man; that was all I could say. He answered, "Yes, and that is the reason the wound does not heal. The rag was carried by the ball, which struck a bone, shattering it, then glanced off, severing the urethra and leaving the cloth and two pieces of bone in its folds in the wound." He then came close to me and put his hand in mine and made signs of writing. Mr. Keller placed paper and pencil in my hand. He then by my hand drew a diagram of the two pieces of bone folded in the cloth, and told me to give it to the wounded man. He then said he could take a sharp instrument and make one incision, extract the rag, sponge and wash the
folds of the cloth. On taking them out, Mr. W. placed the bones upon it, the doctors placed the bones upon it, the doctors placed the bones upon it and declared that no one could take the bones and make a more accurate diagram than the one made by my spirit guide; one of the bones was very peculiar in shape, yet every part was accurately drawn. Mr. W. claimed the bones but the doctor said they were his trophies and kept them.

In a short time Mr. W. returned to Los Angeles, then went home to Texas and found his home burned as my spirit friend had said; he soon returned to California with his family and became a citizen of Los Angeles, enjoying good health, with the exception of a peculiar limp.

In the "Reminiscences of a Ranger," by Major Horace Bell, of Los Angeles, you will find the following notice of Williamson's injury and recovery but the Major evidently did not know the connection of his recovery with Spiritualism, neither did Dr. Stout, until after he had performed the operation.

In February, 1853, a party, consisting of Aleck Bell, Jack Moore, W. F. Claric, Nelson Williamson, the author and Bill Bradshaw, were prospecting for gold on the head waters of Kern River. We were camped in a thicket, and about midnight we heard a shot and cry of distress from the brush, and to our horror found a few paces into the brush. Bradshaw hearing him imagined that the noise proceeded from a bear, fired and shot poor Nelson through the body. We then had to carry him on a mule-litter over 100 miles to Fort Tejon, where he received the first surgical assistance. He was brought to Los Angeles and lingered on the doorsteps of the body. We then had to carry him on a mule-litter over 100 miles to Fort Tejon, where he received the first surgical assistance. He was brought to Los Angeles and lingered on the doorsteps of the body. Bradshaw stated that a piece of cloth containing two pieces of bone had become impacted in the wound and if they were removed it would heal. The seer also made a diagram, showing the shape and position of the foreign substance. In the winter of 1857 he was removed to a San Francisco hospital, where an operation was performed, and, strange to say, the diagnosis of the clairvoyant proved correct. The cloth was 9 x 2 inches, and with it were two small pieces of bone. The wound healed readily and Mr. William­son was soon able to attend to business.

I cannot close without a word to my brother and sister mediums. I wish to tell them my experiences some time when space can be spared in the JOURNAL, which we should sustain if we would live in the sunshine and have the earth give us its generous sap and have heaven's light on our pathway.

We need no Daniel to read the writing on the wall for us. The tomb no longer holds those over whom we stood in sorrow, for they are not dead, and one day we shall meet and clasp their hands, and their loving eyes will look upon us, if we have been faithful co-workers with them. Let us not fail to realize how jubilant our spirit friends are at the victory they have gained, in that they can come and communicate with us.

San Francisco, Cal.

**OCCIDENTAL VS. ORIENTAL THEOSOPHY.**

While, without doubt, the Orient has individual minds who have advanced far away from the very low standard of experimental wisdom to be found in its races; and while it is equally true that these individuals possess certain arts of conserving and manipulating their personal energies in conjunction with the limited environments their childish wants are satisfied with; for various and cogent reasons, these relatively wise men do not, nor can they, impart to western students anything either of utility or scientific value remotely comparable to what our incomparable masters, Darwin, Tyn­dall, Huxley, Spencer (and scores of others of similar caste) have wrested from nature's labora­tories and recorded in painstaking accuracy for the world's demonstration.

Furthermore, were it possible for Oriental Theos­opists to impart to western races the only enlighten­ment they possess (such, only, as concerns the childish things their races hold to, tenaciously, from father to son unchanged through the ages), such Theosophy could hardly be
expected to yield us facts of value in an engagement with more experienced and cultured western necessities. Thus it will be of benefit to us, in our perusal of all Aryan and Eastern literatures, to keep only to their literary value, bearing closely in mind that the subtle and potent influences educated Orientals are storied to exert, are in the conduct of externals of less comfort to humanity, less freedom, and more want, suffering and death by starvation and ignorance than any of the American aborigines are historied to have, even temporarily, passed through. Indeed, the conditions of our American Indians to-day, in point of general intelligence and the possession of human benefits makes them infinitely superior to any grandeur the minds of the Asiatic hoards are capable of imagining as possible for their deities to move at home among. It is safe to presume, therefore, that it would not only be perilous but utterly impossible for miracle-working graduates from the Oriental institutions of scant gaunt wants and scanty answerings to mix at all promiscuously in our Occidental greatness, much less entertain the idea of doing so with the intention of achieving events out of the ordinary wherewith.

Suffice it to say, in place of America sending to the Himalayas her insatiable students seeking a questionable wisdom, wholly inapplicable to American grandeur, or yet endeavoring to have our masses ape the hero-worshiping proclivities of semi-barbarous man, in the expectation of gaining the coveted strength to do noble deeds with the issues of the hour, should we rather seek little by little to know and master the details of the environments we each find ourselves the center of. So doing, day by day will our vital energies extend their boundaries of triumph and our eyes will open to a realization of our wide comforts as a people; open to the master work of our scientific men; open to appreciate and avail ourselves of our glorious heritage, privileges as Great Souls in a castless country—none grander on earth or in history—America.

**THE HORIZON OF NATURAL LAW.**

When we have new perception we shall gladly disburthen the memory of its hoarded treasures as old rubbish.—EMERSON.

What is "nature's law?" Is it not simply the horizon that limits our knowledge of to-day?

To-morrow we will have climbed higher—we will have a more elevated view—we will re-state the law.

Yesterday we discovered gravitation. To-day we are discovering magnetism. Yesterday the bit of metal fell to the ground. To-day it rises to the magnet in obedience to an occult law of levitation which has apparently transcended for the moment that of gravitation.

We must not be too arbitrary in our definitions. We need not hurry to reach conclusions.

In the end we shall doubtless find that spirit governs every element and is absolutely free of limitation.

This seems to be a good working hypothesis to-day, and we find every encouragement in its application.

So let us not over-value what we have called "conservatism," or cling too tenaciously to the conclusions of past thinkers. Every human being must breathe and eat for himself. We must not lean too much on one another in things intellectual or spiritual, or be afraid to move forward confidently.

We do not hold to yesterday's breath or yesterday's dinner. We may safely let go, perhaps, of yesterday's opinions.

Let us remember the manna in the desert. It was fresh every morning. He who gathered much had nothing left over. True wealth is not mere accumulation, either mental or material.

Men and women often work like pointer dogs. They make wide ranges in the fields of philosophy, science and religion—then stop rigidly on some small game and cannot be induced to move till it is "flushed."

We are too often magnetized by petty theories. They are like small game on the ground. We can never be free till we learn that our true horizon has no bounds and the soul no limitations.

Boston, Mass. CHAS. B. NEWCOMB.

**THE IMPRESSIONAL PHASE.**

The light which I have so often mentioned as the diamond cluster, is sometimes just as plain elsewhere as in my room. Every night my custom is to take a swinging exercise from the great barn door, some such exercise being necessary for the benefit of my lungs. On Sunday night, Jan. 10, I was in the barn, near the hour of 7. The moon outside was quite bright. I stood facing the east. The light formed, rather brighter than usual, a few feet in front of me. It then occurred to me for the first time, to ask of it a mental question. Now I had been contemplating a trip to Summerland, with a view to locating there. Quick as a flash, the question "what about my trip to Summerland?" was mentally propounded to the presence. It began almost instantly, to rise majestically till within a few feet of the roof and then steadily moved to the west, passing over the barn door and going to the uttermost northwest corner where it stopped as it evidently could go no further in the same direction, and still remain visible. It lingered there for a few seconds then gradually vanished. In short, it took a direction from the point of starting, as straight toward Summerland as it could possibly have done, and left me with a profound impression that sooner or later—and soon at the latest—I should be speeding on my way to that poetic home of the mediums, that dream-land which as yet I have never seen.

**IMPRESSION NO. 2.**

I left the barn and came to my room with this new wonder filling my soul. Communication was then about to begin. I sat down to my table and a train of sweetly solemn reflections began to occupy my mind, when suddenly the clock struck 7. I turned down the light. (We cannot cultivate promptness with too much care in this matter). No sooner was the light extinguished than the...
little cluster formed, a little less brilliant than some times; and instead of taking the usual route around the foot of the bed, and up toward the head, on the further side, it remained stationary at the picture for a few seconds, as if to put me in an inquiring frame of mind. It then slowly moved from the wall, in a straight line, nearly level, when it passed me, within a foot of my elbow, till it reached the pillow on the bed, and then it stopped. I had of course turned on my chair, sufficient to follow it conveniently, with my eye. So forcibly did this bring to my mind, the many times when she lay an invalid, and invited me to quit my task of watching and "come to bed." I leaned over, till my heart throbbed against the pillow and with tears streaming down my cheeks, I whispered "my blessed wife its you, death could not rob me of you."

IMPRESSION NO. 3.

On Monday night, Jan. 11, the light appeared at the portrait and again remained long enough for me to mentally inquire, "what shall I expect this time?" The light then slowly descended almost to the floor and moved directly toward me till it was within easy reach, then rising, it passed just between my knees and rested on my left arm—yes, and stroked my hair, exactly as the invalid had done so many times as I sat in that same arm chair. If she had actually whispered in my ear the question, "Don't you know its me?" it could hardly have been plainer. Of course the stroke on my hair and forehead were extremely faint—barely discernable—but not even that, before the light came to me, which circumstance proved to my mind that this power was that of the visible presence.

IMPRESSION NO. 4.

The next night at the hour of retiring the light came, passing round the bed as usual, but instead of coming at once near my head, it remained a foot or so higher, passing directly to the door leading to our oldest daughter's room and as plainly as if the words had been spoken to me, came the thought, "this message is for her." Accordingly on Wednesday night, the 13th, when I told her of the circumstance, she made up her mind; for the first time to accept my invitation, and joined with me at the 7 o'clock sitting. Immediately after the light was extinguished, the spirit light appeared at the portrait, that night not so bright as on average nights, the bright moonlight perhaps interfering somewhat. However, we both saw the light, quite plainly. It passed through the regular course, round the foot of the bed and up to the left, and slowly vanished in the usual way.

Immediately after this a new experience began at the table. It was neither rap nor tilting, but a quivering or vibrating motion was imparted to the top of the table just as though it were liquid instead of solid wood. This kept up with but slight intermission, during the whole half hour we were sitting. No other manifestation occurred that night.

THURSDAY NIGHT JAN. 14TH.

This had been one of the wintry days with us of the whole season in Ventura, a very cold rain having fallen all day. There being no fire in my room I had no sitting. About 8:30 o'clock I went to bed, the light appeared very promptly, and increased in brightness until it reached a point opposite the door of the next room. Here it lingered rather longer than usual, as much as to say, "I thank you very much for admitting my daughter to the sitting, let her continue to have the benefit." I will merely add that the invitation to all the members of the family to join me in these sittings, has never been withdrawn.

THOS. H. B. COTTON.
But if you simply say, in a listless way, "I wish I knew more of this or that subject," and then give it no further thought, make no effort towards gaining that knowledge, you will not advance very fast upon the mental plane, neither could you expect those on the other side of life, who would so gladly become your teachers, to be attracted to you, if you are willing to remain in this dull apathetic condition.

Many say that it is an easy matter for some people to think—"They inherited, from their ancestors, a mind that is greater than my own; they had better brain material to start with than I did." While that fact may be very true, yet it does not excuse you from standing still mentally and not making an attempt to climb the hill of progress. If nature did not at time of birth deal as generously with you in this respect, then there is greater need for exertion on your part than there would be for those towards whom nature had shown greater favor.

Progression is one of the great laws of the Universe. We find evidence of this in all nature, where all things move ever onward—so it has been with mankind. We have gradually evolved from the lowest depths of degradation and ignorance to the present age, which is marked by our intelligence that centuries ago would have been an utter impossibility. This is proof that the mind is capable of being developed to such a degree that nothing will be beyond its reach or comprehension.

But in order to bring out these capabilities, the mind must be cultivated; will-power and energy must be brought to bear upon it, and in time each one will be able to reap the benefit of their exertions in this direction, by realizing that the mind has become the servant of the ego—of the individual self—and will be able to perform any service that may be required of it. MRS. IRENE GAY.

Flint, Mich.

NOT THE "SUBJECTIVE" MAN.

It is urged by those who advocate the doctrine of the "duality" of the mind, that the mental phenomena of Spiritualism are caused solely by the "subjective" part, and are not produced by independent minds working on the mind of the subject. I will give a case in point.

In May, 1895, I gave a lecture on Hypnotism in Manhattan, Kansas. It was before a small audience in a private house. I do not now remember the names of any who were present, but the friends there will undoubtedly corroborate my statement.

After the lecture I hypnotized several, one of whom, a young married woman, was a medium, but I did not then know it. I found her an easy subject and put her through several tests, when, suddenly, and to the astonishment of all present as well as myself, she was taken out from under my control by another, an independent and invisible operator whose will-power and magnetism were vastly superior to mine.

This independent, invisible operator proceeded to give tests of the soul's immortality and of spirit return, to the satisfaction of those present, by reciting facts not known to any present, many of which were afterwards verified. He amiably chided me for my discomfiture. When asked who he was, he stated that he was a disembodied spirit of one who had formerly occupied a body like that of the subject or medium, but had passed into another sphere of existence at the physical change called death. Why should we disbelieve his statement, when all else he said was true, and the fact of his separate existence was there manifested? Although invisible, he was seen by the clairvoyants present and recognized as one of the medium's guides.

The most pleasing part was the conversion of a brother professional hypnotist to Spiritualism. Like many other hypnotists, he had been an advocate of the "dual," "subjective," etc., but when he saw the fact that an independent, other, and separate though invisible operator forcibly and over my protest took my subject from me, he courageously confessed the truth and went on his way rejoicing.

HELL IN THE OTHER WORLD.

There is something terribly impressive in what we hear from those who have gone to the other world from a life of sin and wrong in this. They tell us that they are in darkness and desolation.

One who had acquired great wealth, but who had never opened his hand to help the needy, said to me a few months after, that he had found no rest, but was blown about over a dark and desolate region.

Another, who inherited a large fortune, but had been over-bearing and exacting in his dealings, and had done nothing for the needy, unexpectedly said: "Those who have not used their wealth for humanity in earth-life have no wealth in spirit-life. They are as poor as those whom they have neglected to help on earth. With my great wealth, I neglected to help suffering humanity. I am very unhappy over it. I can see no way to undo the past, but I will do all the spirit-world will give me power to do. It is a dreadful thing to come into the spirit-world without one friend to say, Well Done."

An old gentleman of great wealth who had died a few months before, said: "Oh! help me to the light. I never lifted a finger for humanity. I had a pleasant home, but not even a poor cabin now. I am in the dark. As I crushed humanity, so I am crushed. I come to you to learn. Help me to the light. Oh! how I regret that dreadful past. I wish I could come back, and open my doors, and say, 'You poor afflicted ones, come and help yourselves.' What a blessing it would be to me. How these bonds would be broken. To come to you brings me the only light I have had since I am crushed. I come to you to learn. Help me to the light. How I regret that dreadful past. I wish I could come back, and open my doors, and say, 'You poor afflicted ones, come and help yourselves.' What a blessing it would be to me. How these bonds would be broken. To come to you brings me the only light I have had since I have been in the spirit-world."

Can there be more awful sanctions than these to bind a man to right-doing while he is in earth life? I know nothing in the orthodox penalties that, in practical effect, will compare with them.

Isabella Beecher Hooker.
In 1896 I was on a business trip to Kieff. In the coach I found myself in company with an old acquaintance, Casimiro W., who was a rich and well-situated merchant. He was a believer in Catholicism and a great enemy of all who were incredulous as to the infallibility of the Pope; otherwise he is a good, charitable gentleman, who is known at commercial centres for his honesty and loyalty. With his brother Julius, who was a bachelor like himself, he was engaged in the department of culture in the government of Charcoes.

The brother died, and after the death of Julius, Casimiro rented his property and went to Brazil. As I knew that the departed Julius was a Spiritualist, and that he had received messages from spirits by means of spirit writing, I recurred to this subject, when Casimiro said to me:

"You know, my dear José, that the Catholic church prohibits its faithful from investigating Spiritualism or believing in presentiments or apparitions. The ancient curate of my village said that the apparitions were the works of the devil, and that a good Catholic should always carry with him a rosary or a medal of the Virgin of Berdiczeco or of Ostro-Brama, to drive away the devils that continually pollute our atmosphere. It happened, however, on one occasion it was proven to me that these apparitions were not the works of the devil, but our departed friends, who love us and who interest themselves in our welfare."

Here Casimiro relates how, in the spring of 1866, long after the death of his brother, he was obliged to take a journey, and one night was forced to lodge at a country tavern. In the night he was aroused by his brother's apparition, who said:

"Arise, Casimiro, and save yourself from the assassins!" So saying the apparition vanished. Hesitating a moment in doubt, the spirit reappeared and repeated the warning with such earnestness that Casimiro arose and barely had time to dress himself when three assassins, armed with axes and knives, forced his door open as he sprang from the window and fled when three assassins, armed with axes and knives, forced his door open as he sprang from the window and fled. The spirit reap­peared and repeated the warning with such earnestness that Casimiro arose and barely had time to dress himself when three assassins, armed with axes and knives, forced his door open as he sprang from the window and fled. When three assassins, armed with axes and knives, forced his door open as he sprang from the window and fled.

Since that time Casimiro has not only read a large number of Spiritualistic books, but has translated many of them into Russian and Polish and had the translations published.

Spirits Warn Rich Men.

Horace Greeley, the philanthropist, looking upon the suffering and want, in this land which he loved so well, sends a warning from the spirit world "to the millionaires of the United States of America," through William D. Bonney, a medium of Kansas City, Mo., dated Jan. 29, 1897.

Will you persist in accumulating vast hoards of wealth for your own selfish gratification, in the face of the fact that millions of your brothers and sisters are suffering for want of the necessaries of life? Is this not a famine (as in India) but in a country where there is an abundance of everything to make life comfortable for all?

Your country is on the verge of a revolution compared to which all previous revolutions in the world's history will appear insignificant in degree. It will be brought about by a long-suffering people, after patience ceases to be a virtue with them.

You have accumulated wealth at the expense of the producers and you have left those who have produced the wealth in a condition wherein they cannot help themselves.

Look, lest you deprive them of their God-given rights to life, liberty and the pursuit of happiness. They have the same rights upon this planet which you have.

Do your duty now, at this critical period; give the starving multitudes a chance to earn their bread by the sweat of their brow, and you may possibly prevent your country from experiencing this greatest of all calamities.

If you heed this warning now, you will do well; but if you do not, you will rue the day, and not only will you suffer in this life, but when you shake off the mortal coil and enter into the life beyond you will be compelled to suffer the agonizing torments of guilt and vice which fill the coffers of the inhuman money-grabbing institutions which will not lift a finger to make life comfortable for all. Your country is on the verge of a revolution compared to which all previous revolutions in the world's history will appear insignificant in degree.

Those who have wealth have a terrible responsibility. To use it for the welfare of the race, for the spread of truth and liberty will bring joy here and hereafter! But let the selfish and misers beware! Their coming state will be worse than any orthodox hell.

The Spirit of Queen Elizabeth is reported to be manifesting considerable interest in affairs mundane, the chief point of attraction being Windsor Castle. It is declared that the burden of her complaint is the destruction of her work, the Catholic movement now on the tapis in the United Kingdom causing her great bitterness of spirit.
Mr. Earle's Slate-Writing.

Last week we only had space to give a brief news item in reference to Mr. Earle's meeting, reserving mention of the slate-writing for this issue of the Journal.

The conditions were the same as those described in these columns the week previous, i.e., a committee of four skeptics was selected. On this occasion, however, Mr. Earle stated that as the committee of the previous meeting was composed of gentlemen, he would request the gentlemen who had volunteered as a committee to give way to the ladies. As they retired their places were speedily filled by ladies, but as one of them said she was a Spiritualist, Mr. Earle requested her to retire, and her place was filled by a skeptical lady.

Four pairs of slates were then passed around to the ladies, each one taking a pair, washing and examining them thoroughly; after which each closed her pair of slates and fastened them with a rubber band. All the slates were then put in one pile and the committee placed their hands upon them. Mr. Earle also placed one hand on top of the pile for a few minutes, then went to the front of the platform and gave some remarkable verbal tests, until the committee heard sounds among the slates.

At Mr. Earle's request they were then opened and every one of the eight slates found to be filled with names and messages, which were generally recognized.

The messages were in many different styles and colors, though it is evident that many were dictated by spirits—who were yet unacquainted with the modus operandi of psychic writing—and were written by one of Mr. Earle's guides.

Two of the slates are on exhibition in the Journal office. One commences with a message in French—which the medium could not read—signed Sebastian Pinot.

The next message is also an answer to a mental question, and reads:

Dear Anna:—I will be with you on your journey. It will be a safe one.

Leon Leonx.

Skipping the next two messages, we come to one written in Scandinavian, and signed Einer Enderson.

OMITTING THE NEXT THREE MESSAGES, WE READ:

Mrs. Annie Fabey:—How happy it makes me to tell of my presence to-night, and that you will be successful in your suit. Your loving husband, Herman Leopold Fabey.

Half a dozen more messages, answering mental questions asked by persons—generally skeptics—in the audience, filled this particular slate. Others were filled with signatures, with a few messages written in all the available space in the margin.

Mr. Earle contemplates a tour of the world, and we predict that if investigated by the London Psychical Research Society, some of its members will learn that "there are more things in heaven and earth than are dreamed of in their philosophy." He is such a wonderful medium that people flock to his sances everywhere.

The Most Infamous Thing on record is the union of the great powers of Europe, to "outrage every principle of humanity, ignore and trample down the public sentiment of Europe and inflict slow death upon the brave Cretans," as King George of Greece states it! All for greed and selfishness, do they uphold the Turkish oppressors, and argue "with shot and shell" on the poor Cretans, who are heroically struggling for freedom.

This Prediction is made by W. Marsan, director of the Westmount Astronomical Observatory, at Montreal, Canada, and by him sent to the Journal for publication. He says "the divine sun, king of light, god of day and night, will drink in the Rhine and free Alsace-Lorraine by hurling the arms of the French Republic on Italy and the strength of the British Empire, on New York and Washington, in order to celebrate, in the most becoming manner possible, the jubilee of Queen Victoria."

Neither of these events are at all likely to occur. In fact nothing seems more unlikely now.

A Spirit Home is graphically described, in a pamphlet, by M. E. Taylor, a medium of Summerland, Cal. It was prompted by Star Ila (or Heart of Light) a daughter of Dr. and Mrs. Brown, and is dedicated to her parents. It is beautifully written and is intensely interesting. We may perhaps be allowed to reproduce it in the Journal at some future time.

Rays of Truth is the title of a new Spiritualist monthly, published at $1.00 a year, by Ray L. Bernier, Oakland, Cal. The initial number came to our desk on March 23, and contains 75 pages of reading matter.

The Banner of Light has a new editor—Harrison D. Barrett, president of the National Spiritualists' Association. We congratulate both the Banner and our friend Barrett upon the consummation of this much-to-be-desired arrangement. Brother Barrett is not only a gentleman and a scholar, but a sound Spiritualist, a deep thinker, an able writer, an eloquent speaker and a good organizer.

Under his editorial management the Banner will, doubtless, prosper more than ever, and be a great power for good in the time of upbuilding, now just upon us, which has been announced by the spirit world. The Banner on the coast of the Atlantic Ocean, and the Journal at the Golden Gate to the Pacific Ocean, the two oldest, with all the younger Spiritualist periodicals in the intermediate localities should (and we hope will) work together harmoniously in this grand design, and at the dawn of the Jubilee year of Modern Spiritualism be found in line, nobly battling for the truths of the spiritual philosophy, freedom from the errors of the dead past; and for the uplifting of humanity to that plane where it may co-operate with the spirit world in their designs for the ushering in of the golden Era of peace, prosperity and happiness which shall be a blessing to all nations, people and tongues, unto "earth's remotest bound."

Gen. Cassius M. Clay, our former Minister to Russia, who was the lion of the anti-slavery battle in Kentucky, says in sending for Prof. Buchanan's book on "Primitive Christianity:"

"I am always glad to hear from one who has proved himself the most profound thinker of our times. Such writers must wait for full fame."

Found by a Dream. Miss Gertie Tressler, of Knoxville, Iowa, had a dream that so impressed itself upon her mind that she followed the instructions the next day, and in the rear of the yard found buried under a tree a tin can containing $600. She says she had dreamed of the money before, but her visions were not clear enough to enable her to locate it. The family is at a loss to know how the money came in the yard, and the only explanation the young woman will hazard on the subject is that it was placed there by an uncle now dead.
Persecution has set in. In Massachusetts the doctors are trying to legislate the healers out of existence. In California they are preparing to do the same thing. In Michigan they are endeavoring to accomplish the same ends. In Chicago they are trying to crush the mediums by a prohibitive license of $200. In Arizona they demand $50 for the same object. The doctors and clergy are everywhere trying to wage a war of extermination against Spiritualists, and to aid them they want Constitutional Amendments to admit “God” and “Sunday laws” into the fundamental laws of the land, to enable them to crush out liberal thought, and bolster up their sinking craft.

With a philosophy so grand, so sublime, so comforting—let us put energy into our lives. Let our friends, as well as our enemies know that we exist and can and will defend ourselves and demand our rights. To stand by one another—united heart and soul—will command respect, and guarantee our rights.

Let us ignore both preachers and priests at funeral and marriage ceremonies; be independent of them all; to employ one another, support, defend and truly love one another, is our plain duty, as well as our only hope! Who will pledge themselves, to employ one another, support, defend, and compel them to mete out justice of the law makers, judges and juries, of the priests and sensitives of the tribe, which is a heinous crime under the laws of Arizona. Learning of this warrant, Mrs. Darrell quietly walked out of the building, on the 26th of August, and made her escape from the territory renowned for its religious bigots and alkali deserts.—The Medium.

An Outrage.—Mrs. Jennie Darrell, now in Los Angeles, had quite an experience in Bisbee, Arizona, recently. Although an ordained Spiritual lecturer, she was arrested and fined $50 for holding a meeting at which an admission fee was charged, without first procuring a license. Rather than go to jail, she paid the fine. Then the authorities issued a warrant for her arrest for being a clairvoyant, which is a heinous crime under the laws of Arizona. Learning of this warrant, Mrs. Darrell quietly walked out of the building, on the 26th of August, and made her escape from the territory renowned for its religious bigots and alkali deserts.—The Medium.

Such an outrage would be impossible, if Spiritualists were organized! They could command the attention of the law makers, judges and juries, and compel them to mete out justice to mediums, speakers and seers. Let us all unite and demand our rights!

The Reviewer.

Life in the Stone Age, or the Story of Atharael the Al-Aryan. Given through the mediumship of U. G. Figley. For sale at this office.

This pamphlet contains the fundamental rules of this science, in “seven easy lessons.” It is intended to assist those desirous of a knowledge of the practical workings of astrology, who may not want or be able to read the larger works, and perhaps become confounded by the wordy matter they contain.

Interest in astrology is daily increasing. To it we are indebted for mathematics and astronomy, and its interest may be traced among the Arts in many directions. It is a key to the never changing laws which govern the world and its inhabitants. The book is full of strange psychic phenomena and weird mysteries that make one feel as if in another world. Mr. Figley, the medium through whom the book was written, lives in Bisbee, Arizona, and the book contains more than the usual quantity of purely literary matter, which always distinguishes it; and it has several articles also of timeliness and practical interest. This pamphlet is on “Dominant Forces in the West,” by Mr. Frederick J. Turner, of Wisconsin, one of the most competent students of western civilization.

Astrology.—Seven easy lessons, by J. B. Sullivan. 62 pp. 25 cents. For sale at this office.

This pamphlet contains the fundamental rules of this science, in “seven easy lessons.” It is intended to assist those desirous of a knowledge of the practical workings of astrology, who may not want or be able to read the larger works, and perhaps become confounded by the wordy matter they contain.

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**Spiritualist News.**

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news, interesting incidents or spirit communication, and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Col. Tobias lectured in National City, Cal., last Sunday on "Spiritualism as Taught in the Bible."

Mrs. R. Cowell and Mrs. Ladd-Finnecan supplied the platform of the Union Spiritual Society at Oakland last Sunday.

Mrs. R. S. Lillie gave a fine inspirational lecture last Sunday at Scottish Hall, San Francisco, on "The Searchlight of the Spirit."

Prof. J. S. Loveland gave a lecture at Loring Hall, Oakland, Cal., last Sunday afternoon, and at Fraternal Hall in the evening.

Mrs. Griffin of 429 1/2 Grove street, held a highly interesting parlor meeting on last Thursday night, where independent tests were very satisfactory to all present.

The Children's Lyceum held interesting Anniversary exercises last Sunday morning, at 600 Market St., San Francisco. Mr. and Mrs. Lillie, Mrs. Griffin, Mrs. Steers, Prof. and Madam Young were represented among the talent.

Efforts are being made to amalgamate all the Spiritualist Societies in London, England, into one organization — so as to be strong enough to defend its rights. This is the right thing to do, not only in London but in every other locality on earth.

Mrs. S. L. Slocum, president of the First Spiritual Ladies' Aid Society, of San Francisco, Cal., entertained the officers with a most enjoyable luncheon at her residence, 337 Guerrero street, on March 17. The afternoon was spent very pleasantly in discussing the philosophy and phenomena of Spiritualism and matter pertaining to the good of the society. Our ex-president, Mrs. D. N. Place, was also present — M. Nevill, Sec.

Last Sunday evening Prof. Fred Evans gave one of the most wonderful and convincing seances ever witnessed in spiritualistic sciences in the city, at Mrs. E. L. Watson's residence, 465 Post street. The conditions for slate-writing were such as to forestall all former objections of skeptics.

The First Spiritualist Church, which holds a meeting every Saturday evening, at 8 p.m., Sundays, at the Templar Hall, corner Market and 6th street, has, as mediums, Mrs. Henderson, Mrs. Dunham, Mrs. Johnstone, Mrs. Keyan, and others to illustrate the phenomena, while on Sunday evenings especially, the congregation have both Bible lessons and harmonious discussions upon the teachings of the philosophy of Spiritualism.

The First Spiritualist Society of National City, Cal., on March 16, elected the following officers for the ensuing term: A. M. Hitchcock, president; T. C. Kelly, secretary; S. E. Harris, treasurer; P. T. Griffith, Mrs. Dr. Longshong, Mrs. S. E. Harris, Mrs. A. M. Hitchcock and Mrs. J. Mullen, trustees. Arrangements are being made to have a special meeting, at which Mrs. Maude L. Freitag will give her famous ballot tests.

The 49th Anniversary services, under the auspices of the California State Spiritualists Association, at Scottish Hall, 105 Larkin St., April 1st, are to be: At 10 a.m., opening address by President Thos. G. Newman; lecture by Prof. J. S. Loveland, followed by prominent speakers and testimonies. At 2 p.m., lectures by Mrs. E. L. Watson; speeches and tests by mediums. At 7:30 p.m., lecture by Mrs. R. S. Lillie messages by Edward K. Earle. Closing address by Mr. Charles Dawborn. Good attendance is expected. As this week's JOURNAL is printed before these meetings were held, the report must be deferred to next week.

The People's Spiritual Society held their usual weekly meeting on Wednesday night at Scottish Hall, 111 Larkin street. Members present, are Mrs. Lillie eloquently dealt with a number of questions, including, "What is Man's Highest Aspiration?" The lecturer drew instructive comparisons between the influence of highly refined conditions and the poverty-stricken lot of the masses, ground down as they are through suffering from the want of proper opportunities to better themselves, and pointed out how impossible it is for a human being to advance in the scale of being, amidst surroundings created by the present selfish social system that is keeping the majority of mankind submerged. After Mrs. Irene Smith spoke briefly upon the same question, tests were afforded by Mrs. Robinson and Mrs. Griffin. Mrs. Winters supplied the music. On the 31st, being the date of the Anniversary of the advent of Modern Spiritualism in America, the program is to be unusually attractive in honor of the event.

Los Angeles Notes.

The program for the celebration of the 49th Anniversary (on Sunday the 26th) was arranged, it being understood that the latter will be no union celebration on the 31st. It so happens that the regular weekly reception given by Mrs. Longley occurs on that day, and the Wednesday evening, and doubts as to the attendance will be more than usually large, as Mr. and Mrs. Longley and their spirit friends will naturally have due regard for the Anniversary.

On Thursday evening the ladies of the Ladies' Independent Aid Society, will give their first entertainment—a concert and ball in Illinois Hall. Thereafter they will have a social every Thursday evening at the Hall of the Friday Morning Club, 330 Broadway. Arrangements are being made to have a special meeting, at which Mrs. Maude L. Freitag will give her famous ballot tests.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

Mrs. Stanton and her colleagues have written a collection of commentaries and criticisms on certain Scriptural passages involving the status of womankind, and called it "The Woman's Bible." It commences with this exordium:

The Bible teaches that woman brought sin and death into the world, that she precipitated the fall of the race, that she was arraigned before the judgment seat of Heaven, tried, condemned and sentenced. Marriage for her was to be a condition of bondage, maternity a period of suffering and anguish, and in silence and subjection, she was to play the role of a dependent on man's bounty for all her material wants, and for all the information she might desire on the vital questions of the hour, she was commanded to ask her husband at home.

Those who have the divine insight to translate, transpose and transfigure this mournful object of pity into an exalted, dignified personage, worthy of our worship as the mother of the race, are to be congratulated as having a share of the occult mystic power of the eastern Mahatmas.

Texas is to have a State Association. A convention is to be called in the near future to complete the organization. That is just the correct thing to do. Organization is our only hope for self-defense, as well as for energetic, systematic and effective work in spreading the grand philosophy of Spiritualism committed to our fostering care.

One Dollar will make you a contributing member of the National Association. At least 1000 Spiritualists should celebrate this Anniversary by sending that dollar to Francis B. Woodbury, 600 Pa. avenue S. E., Washington, D. C., for missionary work by the National Association.

A new drama based on Spiritualism, written by James R. Garey, entitled "Edna Dean," will be brought out in New York City.
not also see how, instead of being a terror and a calamity, it is really the last, highest, best, sweetest, crowning gift of God? There is only a separation and the next hour or two. When the world learns how to obey the natural laws of this, our human life, and knows the fact of continued existence, death will then be recognized as a benignant spirit, the messenger of the excellent creative power, a friend, not feared, but welcomed as opening to us the golden gate of a life of greater magnitude and abler. When we know how to detach ourselves from certain ways of looking at death, from certain selfish views, be able to see the divineness of it. Birth and death, life, growth, enjoyment, death and resurrection—is such the law in the terrestrial life, as well as in the universal and eternal creation: for inferior lives and superior existences are a single unity. Death comes and touches us, and then we realize that we are citizens of heaven.

WILFRED MARSH.
Director of Westmount Astronomical Observatory, Mt. Royal, Montreal.

Mrs. R. S. Lillie.

To the Editor:
I wish to present the following to the public through your truly spiritual paper.

Mrs. and Mr. Lillie came to Santa Barbara, this state, in the early part of the winter and spent two months in that little, yet beautiful charmed city, as constant laborers in the spiritual field every Sunday during those two months, and from a spiritual-literary standpoint, no medium that I have heard excels Mrs. Lillie as an inspirational speaker and clear delineator of our glorious philosophy, and every person with whom I conversed, who listened to her lectures while there, and had grasped the soul principle of Spiritualism, entertained like views and estimates of her work with myself.

Then the accompaniment of that soul of sweet music and song, her husband, proved an acclain attachment of charming attraction to their two-fold work.

Heaven bless them in their labor of education and love.

FEBRUARY 8, 1897.

Summerland, Cal., March 20, 1897.

San Diego News Items.

The First Spiritual Society has taken the lead in making preparations for the celebration of the 49th anniversary of the birth of Spiritualism, the 21st instant. Invitations have been sent to the other societies and prominent mediums to be present and take part. Services will begin at 10 o'clock this morning; and last all day and evening till 10 p.m. The exercises will be musical and literary. Mrs. Freitag, Ben Barney, Col. J. L. Dryden, and Mrs. Orrill will be among the mediums and speakers. The evening's entertainment will close with a dance.

Mrs. Freitag is giving exhibitions of independent slate-writing to crowded houses every Sunday evening in Lafayette Hall. This is a new phase for her, recently developed, and her tests are very satisfactory.

Ben Barney is also giving several prophecies of local interest, the fulfillment of which are eagerly watched here. He has large audiences in G. A. R. ball Sunday evenings.

Miss Kate Lampman has returned from Los Angeles, and is practicing her mediumship.

Dr. Cannon is here advocating Koreshanity, and has received a "roast" from the crowd.

Prof. J. B. Early is giving hypnotic exhibitions here, but I have not yet seen his work.

ALPHA.

Books at Half-Price.—During our last removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this Journal. There are only a few of each.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the Journal to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Died at his home in Etna, Fillmore County, Minn. Dec. 11, 1896, J. L. Michener, aged 77 years. He was one of the very first to embrace Spiritualism and has always taken the Journal.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrah that cannot be cured by Hall's Catarrah Cure.

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The LIGHT OF TRUTH and PHILosophical Journal. - Whether for one year for $1.50.
The New York Tribune catches the Interior of Chicago in "an astonishing blunder, when it says that no hospital in the United States was built except by those who believe in the deity of the Lord Jesus Christ, when all the hospitals in the city of Chicago is the result of the labors of a Jew in the interest of humanity.

New York Tribune.

LESSON 12.

Ques.—In the last lesson we were told that all our natural inclinations should be under the control of reason. Please tell us if man has any other controlling power within him?

Ans.—Yes; but comparatively few persons have become acquainted with that fact.

Q.—What is that other control?

Ans.—Various names have been applied to it. Some call it the light of life, the inner man, celestial man, intuition, the Christ, or Truth in us. Jesus called it "the kingdom of God within you." Matthew Arnold called it "that something in man which eternally makes for righteousness."

Q.—Wherein does it differ from reason?

Ans.—Reason, when not influenced by this sixth sense in man, (for some call it by that name) always regulates our conduct from the basis of sense testimony.

Q.—What do you mean by sense testimony?

Ans.—A judgment formed according to the appearance of things—a conclusion come to by what we see and feel. In the other case, it is a judgment formed by the light of spirit in the soul, which prompts a man to act by what he sees spiritually. When that power moves us, none of the senses are allowed to control us. This point can be well illustrated by a reference to the many incidents related in the 11th chapter of Hebrews, particularly that of Moses, beginning at the 24th verse.

... The Lyceum Banner.

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the upliftment of the young should read the "Lyceum Banner." 12.6d. per year; 6s. per six months. 8 to 10 Fleet street, Boston, Mass.

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Monthly, devoted to the Prophecies of Spiritualism, that now is the time for building up the Kingdom of Heaven on earth—the fulness of time is at hand. Every Letter contains testimony from Angelic Spirits in proof thereof. Subscription, 50 cts. Specimen Free. Address the editor.

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Spring Days.

Spring's fair eyes are brimming with dew,
And fresh from the dreams of the night.
She bathes her sweet face by heaven's own blue
And smiles from her wreath of starry light.

Over her face the sun's rays are playing,
Lifting the curl of her soft golden hair.
And fairy handprints while the moments are flying.
The glow on her tender cheeks fair.

The day has just woke from the winter repose
To make the seedlings sprout so fine.
And shakes from her fold the scent of the rose
With the light of her silver-tipped wing.

Sweet voices are heard in music and rhyme,
Chanting of the days of yore. And up from the valleys the lil-y-bell's chime
Swaying to the whisper of the distant breezes.

The morning is tripping over mountain and lawn,
Through the gray of the dark forest aisles,
And flowered-garlanded flowers are upward drawn
In the light of her beautiful smiles.

Ah! many a heart, with its old-time ache,
Like a tree that is lonely and bare.
Holds something still green that will gently awake
At the touch of this spring time prayer.

And many an aisle, all sunny and green,
Is found in the depths of the soul.
Where gather the best ones in memory's dream
To cherish the charm of nature's crown.

And we welcome the sweet spring of the year
With garlands and flowers and song.
And in each tear a love that will gently awake
If we are dissatisfied with your present treatment. Do not ask to have this book sent to you. Remember please that we will try and make the price of treatment right to you. Remember please that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

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Spirit Friends.

Would not keep them near me
When I never knew them for best for them?
I ask them not to hear me
Or loving words proclaim,
Unless the blessed meeting
Shall mutually be
A happiness to them
As well as 'tis to me.

If selfish are we mortals
In claiming loved ones near
To tarry at earth's portals
Because we want them here.
When they would gladly hasten
To higher realms than this,
Where they might be partaking
Of endless love and bliss.

San Diego, Cal.  Mrs. C. K. Smith.

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With affectionate regards, very truly, REBECCA LYTTLE.

3311 Laclede ave., St. Louis, Mo.
PROCLAMATION OF PURPOSE.

PROF. J. S. LOVELAND.

Yesterday, March 21st, I was 79 years old; and as my eyes opened to the light this morning, on the commencement of my eightieth year, what I have been waiting for some two years, flashed as clearly on my mental vision as did the glorious sunlight upon my outer sight.

Three years ago, last November, I was prostrated with La Grippe, and for ten months was unable to sit up all day. But during that period it was revealed to me how the spiritual movement was planned in the Highest Circle of Spirit Life, and also the manner in which that life was operating on the people of earth. It was also shown me that a "new departure" was indispensably necessary on the part of Spiritualists. As soon as able to write, I prepared several articles on that topic which were published in the Light of Truth.

From letters to myself and advice from the manager of that paper, I learned that a profound impression was made upon the earnest thinking minds in our ranks, in the direction of a more pronounced ethical culture and life among us as a people.

But for nearly two years I have been, most unwillingly, in a state of waiting not being able to see what next was necessary for me to do to further the great purpose of the Circle of the Higher Harmonies. And with the exception of writing one small work on "Mediumship," I have done only fugitive work. Entirely unlooked for, on this bright morning, under the cloudless sky of California and the opening morning of my life's best work, I begin my eightieth year in penning this Proclamation of the Purpose of Spiritualism.

In the world of mind, there is no chance work—no accidental happenings. Mind plans, and works to execute those plans. The higher life is emphatically a realm of mind, hence, of purpose or intention. Spiritualism is the projection of that intent into actualization on the plane of earthly existence; and hence there should be as full and distinct promulgation of that purpose on that plane of being and action as exists in the higher life. And until it is made and men and women range themselves under the true banner, and align themselves in working harmony therewith, Spiritualism will present no potent front to the falsities and sufferings of our deceived humanity.

PROCLAMATION.

Spiritualism demonstrates and affirms the brotherhood of humanity. No other religion has done this. Brotherhood means man's equality of rights and privileges; and hence denies all special advantages to any, according equal liberty to all. But as all existing forms of government are so administered as to produce and foster inequality among men, there is no liberty for man except what he casually secures. Spiritualism, therefore, pro-
claims its purpose to be the RECONSTRUCTION of all governments—the ABOLITION of all forms of inequality and despotism, and the ESTABLISHMENT of a perfect democracy. Democracy is now only a name, not a reality. There is no "government of the people, by the people and for the people." The nearest approach thereto is in Switzerland. Spiritualism proposes to inaugurate such a government and to completely revolutionize the social customs of exclusiveness, jealousy, contention and unbrotherly hate so rampant at the present time. And it hereby issues its Proclamation of Purpose to inaugurate a new government—a new social order—in short, a new life on earth for the brotherhood of humanity.

EXPLANATORY.

This purpose is to be accomplished by the education of the people into a comprehension of the principles of brotherly kindness and justice—the gradual transformation of laws and customs into harmony with the wisdom of love. It purposes the transformation of the Spiritual movement from the jealous, wrangling, disjointed mass of selfish individualism, into a united, altruistic propaganda for the education and uplifting of the oppressed and sorrowing masses of our suffering brethren. It proposes an end to the utterance and printing of shallow, commonplace and worn-out platitudes, and substitution of "thoughts that breathe and aspire to truth," is requested to send his or her name to the editor, with place of residence, so that steps may be taken for the establishment of a name, not a reality. There is no "government of a perfect democracy. Democracy is now only a name, not a reality. There is no "government of the people, by the people and for the people." The nearest approach thereto is in Switzerland. Spiritualism proposes to inaugurate such a government and to completely revolutionize the social customs of exclusiveness, jealousy, contention and unbrotherly hate so rampant at the present time. And it hereby issues its Proclamation of Purpose to inaugurate a new government—a new social order—in short, a new life on earth for the brotherhood of humanity.

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This proclamation is not intended to specify particular modes of action. That will be done by the Brotherhood in due season. But it is intended as a tocsin of alarm, and whosoever has "ears to hear," is requested to send his or her name to the writer, with place of residence, so that steps may be taken for unitary action. It is not looking to an external organization, or to rival or supersede others, but one of love and wisdom—one that unites head and heart—the natural union of souls that see and feel alike. It will, therefore, be the leaven to transform all the external organizations into its own image.

Address me at 566 11th street, Oakland, Cal.

THE COMING REVOLUTION.

PRIMITIVE CHRISTIANITY is now before the public, but the ancient history which it reveals is so astonishing that like a flash of sunshine at midnight, it is blinding to those whose minds have been wrapped in the darkness of orthodoxy, and we may expect them to hesitate some time in a dazed condition, not knowing what to say or do. The Bible that has ruled the world for eighteen centuries is dethroned by showing that it is but an anonymous compilation, which came forth in an age of fraud and superstition, like other apocryphal gospels, which have for centuries been discarded as fictitious.

No church minister who continues to preach on the biblical basis of an imaginary hell, the vindictive God, the garden of Eden, the six-day creation, the atonement for sin by the crucifixion and the blessings which Christianity has conferred upon mankind, can honestly continue such instruction, after he reads with a candid mind the positive revelations of Primitive Christianity, and learns that the entire creed of the biblical Roman church was manufactured out of the Paganism which had its headquarters at Rome, to crush out the Christianity which had been developed in Jerusalem, which has never been known since the first century, for it was then crushed.

The Roman church treated original Christianity with contempt and preserved no history of the lives of Jesus and the twelve apostles, except the garbled and interpolated reports of his three years mission in Galilee, and some memoranda about the apostles, which are mainly fictitious.

The true original, the church of Rome and the lives of the founders of Christianity, are entirely unknown to the church, except as the labors of St. Paul are described in the Acts of the Apostles. The gospels of the Roman Testament contradict each other and none of them give a correct list of the names of the apostles.

It is not strange that the pretended Bible of the church is destitute of historical authenticity when we know that it made its first appearance a hundred years after the apostolic age, and was never seen until the Papal church had been established and built up without a bible. The Bible was then prepared to fit the church.

The lost and suppressed history of the first century, which is now restored, shows that the Papal church and its manufactured Bible were both fraudulent, and the restoration of the true history of the Apostolic age shows that the Christianity of Jerusalem was a rational spiritual religion, a religion of loving brotherhood and universal democracy, the restoration of which will put an end to war and discord, injustice and poverty.

Modern Spiritualism is the dawn of the restoration of ancient Christianity, which was religious Spiritualism in perfection, but which was suppressed by the power of Rome.

Spiritualists should call the attention of ministers and church members to the fact that the true Christianity of Jesus Christ has been restored and the true gospels recovered, and that the records of St. Paul and St. Luke show that the meetings of the first Christians were occupied by exercises entirely similar to those of Modern Spiritualists.

This exposition of ancient history is not a matter for discussion nor a matter that can be ignored by churches and colleges. The world must bow to authentic history as it bows to established science.

The true history of the first century is now revealed and goes down the centuries. It will bury in oblivion every form of the superstitions that have hindered human progress.

The social and legal warfare of the church against the Spiritual movement at this time in slanderous attacks and in legislation against mediumship should stimulate every Spiritualist to defend our liberty and conquer the power of
enslaving superstitions, which will disappear when
this ancient origin is fully exposed as it is revealed in
"Primitiye Christianity," in which the "myths
masquerading as history" are dispersed as the sun
disperses fogs.

Prof. J. R. Buchanan.

THE TEST OF A SPIRITUALIST.

By the use of this word "test." I do not mean the
generally accepted understanding of the word
when used at seances, or the public meetings of
Spiritualists. In such cases it is used as if it
meant demonstration, just as one would demonstrate
a problem in algebra. But I use the term in its
application to the man or woman claiming to
be a Spiritualist. I mean the ability which such
a human being possesses to live in this world of
ours, and to prove in his life, that his life is the life
of the Spirit. You may say that this is an impossibility,
but I maintain that it is as feasible and possible as any other phase of the Spirit life. In
one of the speeches made at the late Congress of
Religions in Chicago, it was said by a Buddhist,"We in the East practice what you of the West
are so eager to teach but do not practice. That is
the main difference between us.

This, however, is only a partial truth, for the
majority of Buddhists are as the majority of Christians and Spiritualists are, only spasmodically
inclined to live up to the precepts of their faith, in
their every day existence. It would not be so if
one could abandon his earthly duties, sever all
ties, give one's self to spiritual meditation and
development, and live on the high plane of spirituality. But there are common-place people who
do not recognize or respond to spirituality. Then
there are others who believe that spirituality is
obtained apart from the every day life, or by living
unto themselves in forgetfulness of the ordinary interests of business, duty or pleasure.
And between these two are a large class who
assert that spirituality is a gift that is a reward of
"faith." So the result has been that spirituality
has become a thing of aesthetic, or ascetic withdrawal from the every day life, and applicable only
to those who devote their lives to the Infinite Spirit.

Still, as the light and understanding of Truth
has increased men and women recognize, or are
beginning to do so, that the ability to make Spiritualism, or any other religion a power in the daily
corns of life, is the only test of its adaptability to the needs and necessities of humanity. When
it is understood that Spirit Life, Love and Wisdom are to work among men, for men, and are eminently practical in reforming their lives in the shop and the home, then it will be understood what the "test of a Spiritualist," is.

It is easier to be a Spiritualist to-day than it was 50 years ago, yet this "test" of a Spiritualist is by no means light.

Those who live in the world, (among material forces), yet claim belief in, to be under the control of, and the possession of the life of the Spirit, or spirituality, are required to do no more than they were to attain that life. That, meant constant sacrifice, or subjection of self, both in contact with the world and the evil in one's own nature, and not only a willingness but a purpose to live in the service of the Infinite Spirit.

Every necessary aid in strength, courage and wisdom are with those who seek to make Spiritualism a power in the daily concerns of life; and they are bound to conquer when the "test" is applied to their daily lives and found to consist, not in prayers, tears and fastings, but in sacrifice of self and in devotion to Truth.

Geo. W. Bradford.

THOUGHTS THAT LIVE.

Through many a verse life's poem flows.

But still, though seldom marked by men.

At times returns the constant close.

Still the old chorus comes again.

"There is no new thing under the sun." "Was,
is and will be, are but is."

Taking for our basis the one Life Substance, we have next to consider the relation of part to part.

The strength of each individual is in his recognition of his relationship to the Universal whole; his weakness in his denial or ignorance. Man cannot separate himself from the whole, and it is as he gains the knowledge of this eternal unity, he acquires the power to interpret life's messages.

Every atom has a history, and each history is indelibly written on the mystic scroll of record. wrought out of the desires, imaginations, emotions and actions of the progressive Ego.

From the atom to the angel, the minutest thought wave vibrates, and the vibration leaves its imprint on the seemingly intangible. "We are such stuff as dreams are made of."

The accumulation of the ages bows itself upon the stage of human activity, as man. Across the arid desert, the rocky torrent, the smooth stretch of level sea and across life's mountain heights, he trails his garments, and the dust of the ages clings to them. He brings with him the spoils of many lives.

The psychic, having peered, somewhat, into the mystic mirror of the soul, sees there reflected, thoughts that have form, emotions that still wave their beckoning hands, and activities that, though lost to earthly view, still whirl upon life's wheel.

The light is dim, and man sees little of that which reason, warmed by these soul-glimpses, tell him exist. The Law, we say, merely exists. If we apply it with understanding, its results are mathematically precise; but if we accidentally or ignorantly place ourselves in the direct current with any particular line of its working, the same result follows—lacking the power of reproduction at will. Having no key to the storehouse we may starve at its very door.

Knowledge is the key that unlocks the doors of the Universe. The fact that one stumbles (so to speak) upon a truth, does not prove a correctness of method, but it does prove the existence of the something discovered, and that something reveals the fact of a law. Said Emerson:

"Thus is the Universe alive. That soul which within us is a law... The world looks like a multiplication table, or a mathematical equation, which, turn it how you will, balances itself..."
If you see smoke, there must be fire. If you see a hand or a limb, you know that the trunk to which it belongs is there behind.

Much of our psychic work is of the stumbling nature. We surprise ourselves! The world has been for ages "blindly groping for the keys of the heavenly harmonies." Special gifts of divination are now more reasonably being classed as particular developments.

In the light of knowledge we see the individual expanding his capacity, and the man who does most, sees clearest, foretells truest, is the man who has but developed most fully along the particular line in which he excels. Two and two are always four, and the laws of life always work with precision.

The "big boy" who has learned that four multiplied by four are sixteen, is not especially endowed in arithmetic—he has but applied the rule of mathematics to wider margins than has the little boy who is in his "addition."

To-day, we are lifting psychic phenomena from the resting place of superstition, to the logical basis where the enlightened mind of man must place them.

Impressions and appearances which were once attributed to supernatural interposition, are now being explained as products of natural law.

Thought transference is offered as an explanation for some sudden and similar manifestations of emotion by two, or more minds. "You felt my thought," says your friend, as he greets you, "I was thinking of you all day, and now, here you are!" You write a letter, to find, often, your friend was at the same time writing to you. Now, just what thought transference is we cannot say, for who can tell what thought itself is?

We know its workings in effects, and even subjectively, we know somewhat the manner of directing it, but as Edison said when asked what electricity was—he did not know—so we, when asked what thought is, can but make answer—we do not know. That it is man's servant, and often his master, we can affirm. That a man's thought fashions him, we also assert.

This something that fills the heavens and the earth that runs over the sensitive fibres of man's system beautifying or defacing it, that twinges his brain and quickens his breath, that out of its unseen immensity has compacted a structure which each soul knows as its body—this unknowable thing, has laid its fingers on all the Universe, it breathes into all things, and its picture is caught on the sensitive plate of manifestation.

The psychometric reader holds a bit of metal in his hand, and sees the mine from which it was taken. He holds a flower and perceives its root and branch; he holds a dainty bit of lace that my lady has carried in her hand, and he tells you of my lady's eyes, of her hair, of her soul; and oftentimes he sails out on that mystic, etheric sea of the future, and comes back with a bit of sea-weed gathered from some remote shore.

Every sensitive knows that often the veil is lifted—that often he has told his awe-inspired listeners of things yet to come; and he has smiled at the incredulity in the wistful eyes before him—but has it not come to pass as he had spoken? Many questions arise as to the cultivation of psychic reading, but in this each soul must be a law unto itself. However, a few simple directions may be helpful to the beginner. A natural, easy position of the body, quiet surroundings, and a tranquil mind, are first requisites. Then, as nearly as possible, one should cease all speculative thought. Let your soul go out to the soul you would seek. Float into his aura, watch and listen. While you are thus visiting in this strange thought-ocean you may hail other ships that are sailing there. Let them speak, but above all, use your own judgment first, and as in daily life, accept only the communications which your own insight and feeling can approve. "Who are these voyagers?" you ask; "Whence come they?"

Many, many minds must touch each soul. Thoughts of the friends or foes still about us in earth-life, thoughts of the friends or foes who have passed from visible earth-life, ever brush us. Space and time are not obstructive to thought. If one can send a mental message from London across the miles of the Atlantic, as it has been proven he can, so can he send a message across that other more mysterious sea whose farther shore we cannot name.

Thought knows no impediment. To resist it, one must melt it with an equal intensity. Some individuals have their soul's doors all aswong on their hinges, and whose will may enter, and drink and sup, and even rob and plunder. Only the invited guest has the right to the soul's innermost chamber; only the owner of the house should hold the keys to its doors.

The interest aroused in the psychological has led into various paths. Psychometry and telepathy are much discussed in society; and many are anxious to "develop." To these I would say it is often most helpful in making psychic connection to hold some article belonging to the one with whose life you would make this connection. Many psychic readers like to hold in the hand or lay upon their forehead, a lock of hair from the head of the one whom they are reading, but a letter written by the subject is usually a sufficient link between the sensitive and his correspondent. With this letter go into the silence—close all the external doors, and listen for the voice of the soul. There are, however, sensitives who need more of these suggested aids, as they can make contact at will with other souls, but this is exceptional.

The uninitiated will ask, what virtue is contained in a letter or lock of hair, as they have no knowledge of the imprint even a fleeting thought makes. Have you ever considered how much the fox leaves of itself, as it bounds along? and how wonderfully the hound perceives, or scents, the invisible something that proclaims the fox? You had, perhaps, passed the same way a moment before, and noticed nothing. You lacked what the hound possessed—the sense which tells of the other presence.

No one can so much as lay a hand upon a book, or a leaf, a letter or the table on which it is written, without leaving there something of himself; nor can he think without coloring the atmosphere...
that surrounds him. One coming in contact with these articles touched, or even into the atmosphere thus impregnated, becomes aware of the peculiarities of the presence impressed thereon, while another, less developed psychically, detects nothing.

These subjects, as I have already said, have of late years become more general topics than conservatism likes to admit. In all ages, under various names, messages have been sent and received by the sensitive, but the public mind has at no time given to occult laws the consideration it now does. W. J. Colville, who has opened our eyes to many of the beauties of the Orient, and who, while not embracing any one theory as complete, is always ready to acknowledge portions of truth in each, and to impartially present these truths, has thrown much light on many so-called mysteries. He has clearly explained the methods of telepathic communication, as employed in the secret mail service of India; and some time ago in one of his excellent papers, he gave most helpful instruction to beginners in this particular line of work, quoting several instances of telepathic communication of a most remarkable nature. While I regret I have not his paper at hand to quote from directly, I think, the following will set forth his suggestions:

As in psychic reading, silence and tranquility, first of all, are necessary. It is well to be alone and to calmly dwell on the subject-matter one would communicate to a friend. When the thought has become adapted to the special line of interest, speak the name of the one to whom you would send your message. Speak it once, twice or thrice, if by so doing you can call your friend's image more plainly before you, and then repeat the message distinctly. It is not necessary to speak it aloud as the mental phrasing is sufficient. If the correspondent will sit in repose at the time named for the experiment, the result will be more satisfactory, although cases are on record where messages have been received when the recipient had no knowledge that the sender intended communicating with him; but for systematic culture it is better that some arrangement as to time should be made. Failure, at first, should not be discouraging, for each effort is a necessary step toward success. No conquest is gained without effort, for it is in the effort the individual gains the needed strength for the final victory. We all grow to our fulfillment.

Life is a continual building. Climbing is the process of preparation most needful for weak limbs and dizzy heads. No step in life is useless, therefore let us not count failure as failure, but as a postponement of desired and assured results.

ANNIE J. C. NORRIS.

(Concluded next week).

MYSTERIES OF ANTIQUITY.

At Unity Hall, San Diego, Rev. Solon Lauer recently gave a deeply interesting discourse on "The Lost Mysteries of Antiquity." "The recent movement to establish here a college for the study of ancient religious mysteries has prompted me" he said, "to take this general subject as a topic for my sermon this morning." He prefaced his discourse with a selection from one of Max Muller's lectures on Hindu literature, setting forth the relation of our modern life to the institutions of the past. He said in part:

"A church based, as the Unitarian is, on universal religion, holding that religion is a part of human nature, and that all religious teachings and usages are the striving of the human soul to find and know God and the secrets of life, would naturally extend a hand of sympathy to any movement which proposes, in a reasonable reverent way, to enter upon the study of ancient religions. This is a study beset with many difficulties.

"Existing works on the subject are mostly biased, either by a spirit of narrow orthodoxy or of radical deprecation of all religious usages as relics of superstition. The works of our late Unitarian scholar and divine, Dr. James Freeman Clarke, of Boston, entitled "Ten Great Religions," is one of the best I know of in this field. The works of Max Muller and his co-laborers, both treatises and translations, constitute a library of information very reliable for the most part. We should approach these religious mysteries of the past in the spirit of sympathy; in the spirit of Paul, who, when he went to the Athenians, said to them, 'I perceive that you are very religious; for I find here an altar even to an unknown God.' He did not say 'You are steeped in superstition, your beliefs and usages are all wrong,' I have the only true light, without which you cannot be saved,' but he recognized them as religious, and began to teach them in the spirit of Jesus, who said 'I am not come to destroy, but to fulfill.' It was the policy of the early church to recognize all that was good in the so-called pagan religions, and to incorporate it into the structure of Christianity. The ritualism and teaching of the early church is full of elements borrowed from the so-called pagan religions.

"From the temple worship of Buddhism, from the worship of Isis in Egypt, from the Eleusinian mysteries of Greece, from the pantheon of Rome, the early church borrowed symbols and rites which at once commended the new religion to the peoples of these countries. It was the political policy of the Roman Empire to place the nobles of conquered tribes in the Roman senate, and to place their gods in the Roman pantheon. This policy of amalgamation was pursued by the church, which aspired to be the spiritual counterpart of the great Roman empire, uniting all nations in one common worship.

"This policy has been condemned by extreme protestants and radicals, who have denounced Romanism as a transformed paganism. But to my mind this is the true policy, and for that policy, if not for all other acts, I love the early Catholic church; and if its religious philosophy had been as broad as our Unitarian faith of to-day, it would have become the true universal church.

"In the ritualism of the Roman Catholic and Anglican churches the student of ancient mysteries will find almost all that is really helpful in the religious systems of the past. If we can free our minds of all prejudices, and approach this study in the spirit of historic enquiry, we shall find..."
much that will help us to a very deeper realization of the Divine Presence in human life. The essence of all religious systems is the sense of God's presence in nature and human life. "The peoples of the east, in ancient times, were not absorbed in the stress and strain of industrial life as we are; and in the leisure of their free life they devoted themselves to religious contemplation, and realized far more deeply than we do, the presence of God in the world. From a devout study of their teachings and symbols our own religious life cannot fail to be uplifted. "From Greece has come the noblest art, architecture, poetry, oratory; can the religious thought of Greece be unworthy our study? From India has come the profoundest philosophy the world has seen; which commands the reverence of such thinkers as Schopenhauer; shall we ignore its value to us? "From Egypt have come many elements of our modern thought and life. The "Book of the Dead" is one of the noblest books in the world's literature. The Pyramids, the sphinxes of Egypt, speak to us out of the desert sands of an art and architecture which must for many centuries to come command the reverence of human souls. Can its religious mysteries be unprofitable study for us? "But let us not neglect the sciences of the present in the interests of the mysteries of the past. In the chemist's laboratory of to-day are more mysteries than in any ancient temple. Modern astronomy, looking through its telescope into the infinite spaces, has a grander conception of the majesty and power of God than could be realized by the worshipper of the past. We want the religious devotion of the Orient united with the material achievements of our western civilization. Baptized with that spirit of devotion which we find in the religions of the east, our civilization will become truly the Kingdom of God on earth, in which all men shall be brothers because children of one common Father.

See our Book List on page 223.
ANNIVERSARY.

The 49th Anniversary of the advent of Modern Spiritualism was held, under the auspices of the California State Spiritualists' Association, at Scottish Hall, San Francisco, on April 1, 1897, beginning at 10 a. m., the chair being occupied by the president, Thomas G. Newman, who read a very appropriate poem, entitled "There are Angels I know."

Mrs. S. E. Cook presided at the piano, and led the audience in singing "Over There.

President Newman then welcomed the assemblage and stated the object of the gathering to be to celebrate the 49th Anniversary of the Modern Spiritualistic movement. He dwelt upon the methods taken by the spirit world to bring to the notice of mankind the facts of the case. He described the change after the change, the demonstration of its power to communicate with those on the mortal plane, under certain conditions. He described the deep anxiety of our spirit friends on the other side, in our mundane affairs, and the joy they experience in holding communion with us, in guiding our footsteps and helping us over the trying period of our existence, and the pleasure they manifest in welcoming us to the other shore. That was a re-union no tongue could express nor pen describe—it must be experienced to be known. He said that in commemoration of this Anniversary we should all unite with fervor—meeting on the shores of the two worlds, we should join our voices in a grand "hallelujah chorus."

After singing by the audience Prof. J. S. Loveland gave the following on THE SIGNIFICANCE OF MODERN SPIRITUALISM.

Spiritualism is no accident—no mere happening. Planned in the higher circles of the spirit world, its advent was intended to accomplish some purpose of the wisdom which planned it. To appreciate the character of that intent it is necessary to glance at the era of its advent—the middle of the 19th century. I hesitate not to say that was the most remarkable era in human history. Take the political aspect. The democratic movement in Europe had crushed out Davy, Charr and Kaiser, after the change called death, and the demonstration of its power to communicate with those on the mortal plane, under certain conditions. The Napoleonic wars, in full view of the audience, as was all other proceedings.

In a few minutes the slate on the piano was found to be covered with messages, some written in red chalk, spread on thick, over the white chalk mark—figure 4. This test precluded the possibility of chemicals having been used. The closed slates were then opened, and were covered in like manner with messages, some being in colored, raised letters over the white chalk. The messages were washed in view of the audience.

The many messages were then read and recognized, many names and facts being given which was utterly impossible for the medium to know.

The slates containing these messages are on exhibition in the office of the PHILOSOPHICAL JOURNAL.

Mrs. E. J. Thorndyke, who is one of the older spiritual lecturers as well as medium and author, now residing at Decoto, Cal., has for some years celebrated the Anniversary by inviting some of her friends and neighbors to her pleasant home, to hold a reunion and joyously celebrate the advent of Modern Spiritualism. Accordingly, on March 31st, the editor of the JOURNAL, and his wife, Mr. and Mrs. Tuley, Mrs. Dr. Kinney and quite a number of others from San Francisco and Oakland met a number of Spiritualists of Decoto at Mrs. Thorndyke's and held an interesting meeting in the afternoon, with speeches, etc., and a seance in the evening for slate-writing and materialization. The manifestations were excellent and all enjoyed the occasion.

Mrs. Thorndyke's room, devoted to her spirit friends, is a curiosity. It was filled with mementoes of her spirit relatives and guides, with pictures of themselves, their homes and surroundings "over there," which like so many altars are reserved for sweet communion with them. No one enters that room without special invitation, for it is a "sacred spot." It was to us a "red-letter day" long to be remembered.
and children are suffering for bread and clothes. The streets and highways swarm with involuntary tramps, who by the gnawing hunger in the heart burn the dark history of the few past years.

The prophetic vision of the "New Year's Oath" saw these combinations, and the appalling results. The bloated, vulgar millionaires on the one hand and the starving people of the country, who by the deluge of blood the dark history of the few past years.

The prophetic vision of the "New Year's Oath" saw these combinations, and the appalling results. The bloated, vulgar millionaires on the one hand and the starving people of the country, who by the deluge of blood the dark history of the few past years. He saw these civil and social conditions were the direct outcome of the doctrines and teachings of the predominant religion. That government and social conditions were to be improved by the new religion.

The resolution was taken to inaugurate a new religion, and thus evolve a government of righteousness. The beginning was the production of the primitive manifestations at Hydesville, followed by others all over the land. And soon there were inspired speakers and writers in the field. Mark the significance of their communications and utterances. With one accord they assaulted the old religion, and prophesied the destruction of the old civilization and the destruction of the old religion.

They demonstrated human brotherhood and hence, equality. They showed that the foundation of moral obligation was not, as the religious philosophers, a moral revelation from the Godhead, but that the duty of man was defined by his rights, and that his rights were measured by his necessities. These great levelling propositions of Spiritualism were in direct antagonism to the partial ethics of church and state, which proclaim special privileges to the few over the many. And, as the present inequalities and sufferings are the direct result of religious dogmas and governmental constitutions, no relief is possible from either of those sources. They must be superceded or completely changed in character.

We can now see the significance of Modern Spiritualism, both as to the period of its advent and the character of its teachings. Its purpose is clearly outlined as a spiritual development through poverty and the want of opportunity, and therefore the only way to bring about the brotherhood of mankind was to mingle with and so recognize the misery of the masses. By a combined effort we should lift them to a higher plane of existence, while on this earth, so that all concerns would be better fitted to credibly fill the sphere in the life beyond the grave.

John Brown, Sr., the veteran "Modern of the Rockies," who saw spirits and gave wonderful tests ten years before the advent of Modern Spiritualism, gave the following address, which was read by Mrs. Brown, the author being too feeble to read it herself:

Mr. President, Ladies and Gentlemen:

There is no greater glory for us than to know that Thomas Paine, Washington, Adams, Lincoln and millions of others are visiting with us when we meet to do honor to the cause we advocate on this 49th Anniversary day of Modern Spiritualism. Death death death! how can such a word fall from the lips of a life that is with the next.

Death is our supreme benefactor who comes to release us from our peculiar lives of misfortune, to lead us to the places above where all is happiness, power and peace for the good and pure. The spirits of all animate life endowed with sensation live awaiting another destiny; their bodies fail to dust and mingle with the rest of the earth.

For nature gives to those who rest their bodies in the clay.

A life through all eternity that never knows decay.

Nature gave it being and does not annihilate it, but imparts life to it, which nature has so deeply planted within us, should inspire us with no fear of parting with our mortal form. I have often seen quivering on the lips of a lifeless body a peaceful smile, and taken to say to such a guest, "Resting, O, grave were thy victory." Ah, what a relief I have found.

Such is the Spiritualists' view of death. Spiritualism comes bringing in its arms a cradle of civilization full of love and life, a cradle to our forefathers, and its bow we see the faded laurels of ancient Spiritualism struggling for a new life of expression, and they rejoice to see the nations of the earth adopt it, and to see many brave men and women standing in the deep water of science, determined to sail the untried seas. The great pioneers in this genius until the whole world becomes enlightened, and mankind live in their new house which Spiritualism will give rise to, for in its models as types for man's emulation among themselves; for a model serves as a master, and Spiritualists know no better way to advance their art than to produce new models. Not to such men means a life divine and beyond the grave. Spiritualists do not believe in God's surrounding mists iniquities and delegating Joshua to do business for them, they believe in no such sham creed, they survey on higher and better ground. But we will not handle such deadly weapons for I hold the best of feelings for all the Jewish Jehovas and hope to meet with their approbation in this, my short address to you. I hold by their works ye shall know them said Jesus. We see this to be a fact so as spiritual phenomena is being handed down to us, whatever may be the prevailing dogma, there can be no lack of our appreciation of the spirits generosity being manifested so universally over the world, especially in these times when selfishness seems almost predominant in the world. It must be the spontaneous expression of spirit communion being so universally extended to all mankind, and I would that Anniversary days came oftener to bring us more of the Christ-likeness in character. Then every day would contain the elements of a true Anniversary, where the spirits of peace and love could find in our souls a place. Then myriads of voices from the spirit world would sing anthems of joy; and the chiming of the bells, the greeting on our streets, and the ringing laughter of the children would be but echoes of their gladness. And I, standing here to speak in this great Anniversary, would mingle my voice with theirs in thanksgiving.

Perhaps during the coming year I may move out of my house and be gone beyond your physical sight, and will no longer be seen lingering beside the heaving waves of the ocean. If so, let us ask ourselves if we have seen the waving bells with solemn thoughts crowding themselves upon my consciousness, thinking of unfilled promises, broken vows, lost opportunities and unrealized. And perhaps some of you may be called from your home to visit those dear friends who have preceded you into your new home beyond the clouds of the days.

It so befell us ask ourselves if we have warmed the cold, clothed the naked, fed the hungry, staid the lash of the oppressor and bound up the wounds of the afflicted. If we have can think about the better days standing before us with a rainbow of promise filled with new aspirations, larger hope, deeper faith, a stronger love for humanity and a greater deter
mination to be true to our highest inspiration. If we but try we can make the coming year the happiest we have ever spent on earth. A word of kindly thought about our neighbors, an hour spent in good works, the utterance of a cheerful word, will bring heaven nearer and make God a conscious factor in our lives. Let us try, trust, and wait. "If we do so, the spirit of the true and the good will continue the coming year's efforts with abundance of spiritual reward.

We therefore take this opportunity of wishing all a highly happy anniversary day. The old year has gone and carried our record with it, never more to be recalled. Are there any here that must look back with regret at their shortcomings for failing to do their whole duty towards themselves and their fellow beings? If so, try to make the coming year more fruitful for good. Such is the benediction of yours fraternally.

B. C. Biotic.
San Francisco, Cal., March 31, 1897.

Mrs. Harriet Wrenn, secretary of the People's Spiritual Society, spoke briefly upon the advantage of being a Spiritualist. She believed there was more belief, in the immortality of the soul, and power to continue doing good by spirit return, after all had done their share while on earth, so that history would repeat itself, in the example of the medium of Nazareth, each "loving their neighbor as themselves."

Mrs. Lois Waisbrooker, although unwell, stirred the audience Isaiah by her pathetic utterances in behalf of suffering humanity, showing that the work of helping others in need was not to be done by praying but by acting and taking part in all humanitarian works. She expressed the opinion that conditions would be better by keeping on agitating the removal of causes so that the poor would have a chance to work and better themselves, free from the prejudice of failure and oppression by the selfish and sordid, which is the social system of to-day creates.

Mrs. Lillie called attention in a most pathetic way, to the unspeakable hardships of thousands of the unfortunate poor, and the pitiful plight of the men she visited at the unemployed barracks, 614 Howard St., and enlisted the sympathy and help of the unfortunates who were destitute of bedding as well as the necessary domestic utensils to enable them to cook and eat the food collected. Mrs. Lillie then gave several donations towards relieving the sufferers. In response several parcels of clothing and other useful articles were brought to the afternoon session.

**AFTERNOON SESSION.**

Prof. and Mme. Young opened the session with some instrumental music.

President Newman announced that Mrs. E. L. Watson, who was to have delivered the afternoon lecture would not be present, and by request offered the time to Prof. Loveland to continue the theme of the morning, which meeting with hearty applause, he accepted.

Mrs. D. N. Place was introduced and said that there was a need of Spiritualists to comprehend the cause of the existing evils which were crushing out ambition, and urged all to investigate and try to remedy the evil.

Mrs. Mayo-Steeves was introduced, and spirit Miss F. M. Brown expressed gratification at being able to come and help Professor this Anniversary, and to continue interesting work on earth, and urged Spiritualists to aid the Lyceum work, to remember that the Fox girls had enabled the world to receive messages of comfort and love—that they could communicate better to the little children, and they should encourage the Lyceum work in every possible way.

Mrs. Lillie then read the message from Spirit Sister Brown, and gave several convincing tests.

Mrs. Jennie Robinson most emphatically claimed adherence to a delightful knowledge of the beauties of Spiritualism in spite of forlorn hesitation, and proved by several good readings that she was a capable worker in the Cause of progress.

Mrs. Magee, too, warmly espoused the children's claim to consideration and expressed surprise that there was only one Lyceum in San Francisco, and strongly deprecated Spiritualists sending their children to Church Sunday Schools instead of forming more Lyceums. She also gave some excellent tests.

President Newman then in an impressive speech strongly condemned the first generation of Spiritualists with errors which they would have either to unlearn or to carry as a burden through life. It was the duty he said, of Spiritualists to see to it that their children were properly educated in spiritual truths; for it was the most difficult thing in the mind of the creedal errors learned in youth.

Mrs. J. Meyer, said that Modern Spiritualism had helped her to realize the benefits coming from a knowledge of the spirit.

Mrs. B. A. Logan, a faithful and earnest old medium expressed her appreciation of the sentiments expressed and her pleasure in being able to attend the Anniversary exercises which were so harmonious and earnest. She read a poem, (which we shall find room for later) on the Anniversary, and the mission of Spiritualism.

Prof. and Mme. Young then rendered an instrumental piece composed by them under spirit influence.

Mrs. Dr. Smith upheld the broad spiritual teaching of Thos. Paine, and condemned the apathy of Spiritualists as well as others interested, in not trying to make more eternal truths manifest in the various systems in vogue and thus prevent the increase of the unemployed.

Dr. Walter Hyde cited the examples to even old mediums that early spiritual training makes young children capable teachers and saviours of the race, like the medium of old, Jesus, when a little lad, astonished the priest of his day by his questions through his young Impressional nature being sympathetically cultivated. The Dr. drew attention to these facts as evidence in favor of Lyceums as spiritual schools for early unfoldment and advancement of the spirit.

Mrs. Lillie then sang "The Loom of Life," accompanied by Mrs. Tulley.

Mr. Edward K. Earle, the celebrated Boy Orator, was introduced, and gave several rousing messages from spirit friends to those in the audience, and also many tests with names and dates which were fully recognized.

Mr. Daniel W. Hylton, the able address by Hon. Charles Dawbarn, in which he urged that all Spiritualists should rise to the higher level—to the truly spiritual, and that we would have to consider our present conditions before the advancing spirit will easily, or perhaps safely, leave its spirit home to meet us on the other side.

**THE EVENING SESSION.**

The hall was crowded in every part. The exercises opened with a song by Mr. Lillie, in his usual happy manner.

Mrs. R. S. Lillie then gave a grand inspirational lecture, in which she saw life as a race, like the medium of old. Jesus, when a little lad, astonished the priest of his day by his questions through his young Impressional nature being sympathetically cultivated. The Dr. drew attention to these facts as evidence in favor of Lyceums as spiritual schools for early unfoldment and advancement of the spirit.
The subject of this sketch was born in Liverpool, England, June 9, 1862, one of his great grandfathers being that grand reformer and humanitarian, Robert Owen, and his grandmother a first cousin to Lord Dinnorben, of Cimal Hall, Denbighshire.

At the age of 18 Fred entered upon "a life on the ocean wave," and after many voyages to all parts of the globe, during which he encountered shipwrecks and other hardships which none but those who bear "charmed lives" could endure, he began to see spirits, and physical manifestations of a startling nature attended him on shipboard, to his own and his companions' consternation, although he knew nothing of Spiritualism.

Once while in San Francisco he attended a seance with another sailor. His companion received such a start when a speaking voice told him he would make a slate-writing medium. After sitting from 10:30 to 11 o'clock every evening for a long time, he was aware of the phenomena and the perfect freedom from any suspicion of fraud in their production. D. Wooster, M. D. and M. A. S.

Prof. Evans expects soon to start on a tour of the United States.

Taxing Fortune Tellers.

The San Francisco tax collector is plying his avocation by taxing mediums who have been ordained by the California State Spiritualists' Association, or can show certificates of endorsement by it, and who are recognized as "workers in the vineyard of Eternal Truth," and are exempt from taxation, just as rightly and legally as any religious laborer, teacher or minister. All such should only advertise themselves as Spiritual Mediums.

The fakirs and those who call themselves card-readers, mind-readers, clairvoyant-business mediums, fortune-tellers, palmists, and those who give life-classes, massage and magnetic treatments will be taxed.

This distinction will make a nice dividing-line—separating the "sheep from the goats"—allowing the State Association the opportunity of protecting true mediumship from persecution.

As we have repeatedly stated, organization is our only hope. It will point out the genuine mediums and distinguish from the counterfeit, the fakir and the immoral, who masquerade under the mask of Spiritualism, and disgrace it at every turn. True mediumship has our sympathy and will be defended to the utmost of our ability—but fakirs and frauds we have no use for.

The Anniversary exercises of this year in San Francisco were pronounced some of the most successful and harmonious ever held here. The Journal desires to commend this spirit, and hopes that the day of discord has passed. If united, the Spiritualists can do effective work. Shall it be done? Let us say, Yes—and see to it that it is accomplished.

The Ladies' Aid Society, heretofore connected with the Harmonial Spiritualists, had disbanded and reorganized as an independent society, and will hereafter confine its efforts entirely to charitable work. Although the manner in which the change was accomplished is not approved by some of the original members, there is no dissatisfaction on the part of the Harmonial society with the result. The Ladies' Aid Society had two distinct and quite dissimilar objects, one being to aid the Harmonial Association, the other to carry on work for the relief of Spiritualists in temporary distress—both good objects, but necessarily conflicting.

On the retirement of the dozen or so who favored strictly charitable work, a meeting was called of ladies belonging to the Harmonial Society who thought the interests of the Association required assistance such as only ladies could give in the management of socials, entertainments, etc., and about 20 ladies and five or six gentlemen met by invitation in the parlors of Mr. and Mrs. Dye on the evening of the 19th inst., the pleasant rooms having been decorated with flowers, etc., for the occasion.

After a statement of the "situation" had been made, it was resolved to form a Ladies' Aid Society, devoted mainly to the interests of the Harmonial Association, and 23 persons signed a pledge to become members. A committee to draw up a constitution for the Ladies' Harmonial Aid Society was appointed, and after partaking of refreshments and a short time spent in social enjoyment, an adjournment was taken till Thursday evening March 29.

A meeting was held March 25th, and a constitution adopted, the first section of which reads as follows:

"The main object of the Ladies' Harmonial Aid Society is to co-operate with the Harmonial Spiritualists' Association in its efforts to acquire real estate, accumulate a building fund, and in other ways promote the welfare of the Harmonial Association and the cause of Spiritualism—under the name of "The Ladies' Harmonial Aid Society being to assist in arranging for social, musical and literary entertainments."

The officers elected are as follows: President, Mrs. J. R. Hixon; vice-president, Mrs. F. Emerson; recording secretary, Mrs. Emma Sherwood; financial treasurer, Mrs. Nettie Bryson; and secretary, Miss M. Christie; treasurer, Mrs. Harriet Perry and Mrs. Newman. W. N. Scoum.

Extra Copies of this Anniversary Journal can be obtained at this office, done up in wrappers ready for mailing to friends, for 5 cents each.

Space is given this week to the Anniversary exercises to the exclusion of much that was prepared for this Journal. It will appear next week.
Spiriutalist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source. The editor must not be held responsible for the opinions of occasional untutored talent of reputation of the persons mentioned.

Readers are requested to send us short items of news, interesting incidents of spirit communication and well authenticated spirit phenomena are ever welcome and will be given possible space.

Mrs. Dr. Johnson, an astologist, as well as a physician is located at 1600 Milvio St., North Berkeley, Cal.

At that place as a psychopathic practitioner.

Mlle. St., North Berkely, Cal.

of the greatest supporters and teachers of the theory of evolution.

Henry Drummond, Professor of Natural Science at the Free Church College of Glasgow, Scotland, has passed to the higher life. He was one of the greatest supporters and teachers of the theory of evolution.

Edward K. Earle gave another test seance last Sunday, at National Guard Hall, 815 Ellis street, San Francisco. Mrs. Earle demonstrated his wonderful psychic power by giving marvelous clairvoyant and clairaudient tests.

Madam Montague has returned from Sacramento, where she spent two months endeavoring to recover from nervous affliction. She is still an invalid and unable to give readings. We are glad however to know that she is on the road to recovery.

Mrs. R. S. Lillie, of Boston, gave an eloquent lecture last Sunday evening, at Scott Hall, San Francisco, for the Society of Progressive Spiritualists. Subject: "What Have the Teachings of Spiritualism Done for Humanity?" Music by Mr. and Mrs. Lillie.

Last Saturday evening J. Winfield Smith and Mrs. Irene Smith gave a seance to a select audience at the residence of the speaker, 66 Page street, San Francisco. Independent slate-writing and physical manifestation were produced to the evident satisfaction of all present.

The Spiritualists of Denver, Colo., celebrated the Anniversary on Sunday, March 28. Over 1000 persons were present and the enthusiasm was great. Prof. Geo. W. Walron gave the opening address. The local papers gave enthusiastic report of the Anniversary exercises. We will give a more extended report next week.

Mrs. Gillman Tripp favored Grand Rapids, Mich., recently with six seances for materialization. The reports were fine beyond description, proofs of a chemistry beyond the understanding and so rapid, that the task of reporting it had to be abandoned. Convincing tests were given in abundance, and were all recognized by those present.

The Union Society celebrated at 1160 Broadway in the afternoon and evening. Among the speakers were, Thom. G. Newman, Mrs. Cowell, Mrs. Ladd-Finnican, Mrs. Mayo-Steeers, Mrs. Robinson, Mrs. Dryman, and Mrs. Wrenn.

The Psychical Research Society held its Anniversary celebration at Fraternal Hall on Monday evening, when Mrs. Lillie gave a grand address, followed by Prof. J. S. Loveland, Madam Montague and others. Mr. and Mrs. Lillie sang sweet songs. The large hall was filled and many could not gain admittance, so great is the enthusiasm in Oakland.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarh Cure. F. J. CHENey & CO, Props, Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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Hall's Catarh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, not in a bottle. Sold by all Druggists. Testimonials free.

Books at Half-Price. — During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in its reading, and have their money refunded upon return of the book.

Books at Half-Price. — During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

Both for $1.75 a year.

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The Fountain of Youth.

Does it Exist or is it a Chimer of the Mind?

How few are perfectly well. What numbers are still seeking the Fountain of Youth which is not found till we cross the Crystal River. Those who think nothing can be done are wrong, and many of the distant reputable physicians without success apply to every new discoverer of a so-called Elixir of Life, each time to be met with the same discouraging results. The devout Braham or Pooch Bittures, Indianapolis, Indiana. We do not claim to cure the incurable: we possess no wonderful panaceas; we hold out no. flaming promises; but we give the opportunity to study of chronic diseases, and their treatment. The facilities which we possess enable us to cure many cases which other physicians have failed to relieve. You are sure of being treated fairly and abundantly. There will be no charge without he receive its value in health. From all over this broad land and from foreign shores, there comes every day letters similar to the following:

Laineburg, Mich., March 22,1897.
Oh Dear Doctors, I am so proud that you have helped me so much, and I am so grateful. Indeed. You have done what other physician would not be able.

MARY H. HOWELL.

Bradford, VI., March 22,1897.

Dr. Peabees & Burroughs:—

Dear Doctors:—The new medicines arrived safely and I received my medicines right. She never rested nights as well as she does now.

MRS. W. GRIFFIN.

Eliumdale, Kan., March 21,1897.

My Dear Doctors:—

I received my medicines all right. I am feeling better and am under the care of Dr. E. T. KENNER.

Cleveland, O., March 22, 1897.

My Dear Friends:—

In compliance with your wishes, I will inform you that all my symptoms are improved, and that I am gaining in strength both in body and in spirit every day, which very much encourages me.

MRS. DELIGHT A. DOULITTLE.


I am improving daily as expected.

SARAH E. G O P Y.

Dr. Peabees & Burroughs:—

No. 11 Boston St., Malden, Mass., March 5, 1897.

Your favor of the 26th, came to hand, and can only say I have been perfectly that month and I can't express my thanks for what you have done for me.

MRS. EMMALINE FOWLER.

Wilmr, Ore., Jan. 18, 1897.

Dr. Peabees & Burroughs:—

Every 1st. Order $1.00, and I consider it my sacred duty to extend to you my heartfelt thanks for the perfect care you've given the medicine you've given me.

SANDER E. GOLDS.

Dear Dr. Peebles & Burroughs:—

Your favor of the 26th, came to hand, and can only say I have been perfectly that month and I can't express my thanks for what you have done for me.

MRS. EMMALINE FOWLER.

If you are suffering from any chronic disease write to Drs. Peebles & Burroughs, Indianapolis, Indiana, giving your name, age, sex and one leading symptom and we will promptly send you an absolutely free sample of the medicine. We do not make more than we can give our personal attention.
THOMAS G. NEWMAN, S.F.R., year at only 50c, or send a silver dime or stamps for sympathy with us, and want a reliable paper—one Medlamshlp.

James R. Little.

Inspirational Lecturer. Psychometrist and Test Medium, Oakland, Cal.

Gather Them In.

Gather them in, yes gather them in,
From the halls of luxury and the hovels of sin;
Gather them in by the door and the gate,
To the fake and fanatic throw open the door;
Leave open the gates to the charitable and the wise,
Send in the homeless, Honor and Virtue abode,
They are lost in the whirlpool of Personal Pride:
So trust out the feathered, the paint on the face,
"True merit" is not measured at all in this race.
Perhaps it is better to lose than to win;
This title will tell us, so gather them in.

James R. Little.

Inspirational Lecturer. Psychometrist and Test Medium, Oakland, Cal.

Form of Bequest.

Remember the Journal in your Will—
that is a duty you owe to the Cause, as well as to yourselves, if you desire to advance in the spirit world. Here is a form to help you. If your Will is already made out, make this as an addenda.

FORM OF BEQUEST.

I give and bequeath unto the publisher of the Philosophical Journal, of San Francisco, California, to be applied to its expenditure for the five years following, $50,000, or without board, in a private residence, Such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to all legacies and bequests thereout.

Furnished Rooms (sunny), with or without board, in a private residence, at reasonable rates. Apply at 701 McAllister street, San Francisco.


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Send three-cent stamps, lock of hair, name, sex, one leading symptom and your disease will be diagnosed free by spirit power.

C. M. D., San Francisco, Cal.

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Inflammability cures Diptheria, Bronchitis, and all affections of the throat, dissolves internal tumors and prevents and cures Erysipelas, Lock Jaw, Chronic Sore, Syphilitic Ulcers, the long festering sores, stings, corns, tumours, etc. absorbs poison and eradicates virulent, cure piles, sores in head, itch and gangrene. The only magnetic salve in the world; cannot be analyzed. Full directions with each box. Heals all Chronic Diseases—Cancers and Tu- mors cured without pain—Bronchitis, Asthma, Rheumatism, Paralysis, Eczema, Blood-poisoning, Old Sores, Scrofula; Piles, Inflammable ulcers, and all Chiropractic Remedies. Tobacco Habit cured with a Vegetable Remedy. Sold by all Wonder Chiropractic Remedies.

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MY DEAR MRS. DOBSON—I herewith enclose $1.16 for another month's remedies for my sister Emma. I am sure my daughter says. We have been cured of them. The child was very ill. We were convinced that if she had not had the medicine she would have had a serious attack of rheumatism and died. We have been in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually do her good. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

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THOUGHTS THAT LIVE.

ANNIE J. C. NORRIS.

[Concluded from page 213]

How best to hasten the process of growth is the question always in the heart of the growing.

We know the seed that is watered and tended comes to blossom and bloom more speedily than the neglected seed.

As an aid in occult development many of our metaphysical teachers are advocating a system of breath-culture, which is worthy consideration. He who controls his breathing, controls the etheric vibrations, it is claimed. It is well known that mental conditions effect the breathing—depression causing slow, heavy respiration, while pleasure and joy cause the pulses to quicken and the breath to become light and rapid. If the mental condition can so effect the breath, we can readily concede a reflex action of the breath upon the mental condition. To assume a breathing tone, as if joyous, must have an uplifting tendency, just as to assume a smile and a gentle voice helps bring tranquility within. Light, rapid breathing will often lift one into a brighter thought-atmosphere, which correspondingly lifts the body to more harmonious feeling.

However, individuality is the one grand point to strive for, and whatever strengthens one in this direction, is certainly the practice best adapted to his particular needs.

No two can walk the same unbroken line. Each should choose, and grow for himself, and in his freedom of choice he should be willing (would he grow truly) to allow to others all he would claim of freedom for himself.

Truth has many sides, many colors, many modes. Concentration is an indispensable attainment in occult development; especially in working phenomena is its need absolute and immediate. It may be cultivated by anyone who has the patience to school his thoughts even a few minutes each day. To dwell persistently upon some selected subject is a most helpful practice. To do this each day until the thought can be held, or let free at will, gives great mental power. Attentively reading some dull, uninteresting passages will sometimes aid one in acquiring the control of his thoughts, (I have heard this recommended) but I think it better to follow interesting and pleasurable topics, as this not only gives the needed practice in concentration, but acts also beneficially upon the whole system.

Absorption of pure, joyous, lofty thought, is a tonic to every part of the body, from the brain to the finger-tips. We have been accustomed to think of our brain only as being effected by the thoughts we held, but when we place the body

MRS F. A. LOGAN, Alameda, Cal.
line of existence, from the invisible to the visible. If we can, by thinking, effect a person's mind, changing its moral tone, the same thought can effect, through his mind, his body, for his mind and body are of one substance in different degrees of expression. He who can throw out the most positive thought, becomes a ruler of the less positive.

Each atom has its vibratory centre, and as in a musical composition, while each note has its own character, the blending of the many tones produces a total harmony, so the masses of atoms, each with its tone and rhythm, unite in one grand vibration; and a selfish control over any one part is gained by breaking its rhythm with the whole and drawing it into a measure which the operator dictates and maintains.

The true mental healing, on the contrary, endeavors to lift and hold man to this rhythmic harmony of the Universe.

Chemical affinity, science has stated, is the drawing power of all atoms together, and back of chemical product is the Substance that gave character to the atom, the One Life Substance. Affinity holds all atoms and masses of atoms together. As Helen Wilman puts it, the "Law of Attraction," is the only law that explains the universal manifestations. Every part is related to every other part. Where the sympathy of parts is strongest, there is the greatest cohesiveness. As this is true of atoms, and of masses, so is it true of the finer qualities, the unseen particles, called thoughts.

About each individual is an envelope of thought cast out from himself. He radiates this casing constantly. Each part of the body has its magnetic property, and is a generator of force, as well as a magnet to draw force from without. A continual interaction is taking place. Absorption and defusion are perpetual, and when either action becomes more operative than the other the organism suffers. Loss of equipoise is the disintegration of organism.

Man has not known that force conservation was within his power, and has suffered a weakened positiveness from this ignorance. The more positive have attracted and used the escaped force of the negative (generally unconsciously) their very pos- itiveness being the attraction to the detached force.

We have all noticed the effect different people have upon invalids—some drawing on them to such an extent that they leave them weak and weary after a short visit, while others seem to be radiating life-centres, drawing their vitality directly from the Vital Principle, not absorbing from individual needs. We should all be as these—not absorbers of life from our weaker brothers and sisters, but forces for radiating life; and as we draw consciously from the Life Principle, we gain this power. The true inner communion with the Father Essence feeds us wholly, and we eat of the bread of Life and hunger no more. It is then we can truly obey the Great Teacher's injunction, "Feed my lambs."

The race is starved and knows not where Life's vast store-house is; and as in the world of finance where in the mad rush for gain individual rights are at a discount, and man robs his brother man to enrich himself, so on the unseen plane, the grasping, the usurping is carried on, and the old law of the "survival of the fittest" operates on a plane of brute force or cunning. The "fittest" on any plane of life has always been the most positive and assertive. The man who believes most strongly in his power to dominate, dominates those who have a lesser belief in themselves than he in himself.

The grade of life is, however, lifting, and an "age of reason" is dawning. And on this higher plane of living, he who is strongest intellectually will govern, and as the intellectual plane merges into the spiritual, the same law will still operate. By a natural affinity the best on each plane of growth will gravitate to the most positive on that plane. Psychic workers need to cultivate self-assertion in its true sense, which is so just a sense that, while it protects, it scorches a self-betterment at another's hurt.

To do unto others as we would they should do unto us, is the key-note to self-preservation. True self-preservation is not the selfishness that tramples others that it may rise—it is the equity that rises that others may rise also, for no man lives unto himself. Humanity is stronger and better for each noble, individual conquest. What we do for ourselves, we do for all mankind; what we do for mankind we do for ourselves. With the might of this understanding, only the right can be desired; hence, right and might are a unit.

Truly "thoughts are things." In the words of Henry Wood:

"There are invisible threads which connect us with every object which makes our environment. Vibrations are ever passing over these connections, backward and forward; and it is for us to control their purpose and quality. Every star, sun, person, circumstance and principle is exchanging messages with us. The dispatches we send are echoed back in duplicate quality—love for love; antagonism for antagonism; pain for pain."

This law of reciprocity teaches us the two-sided importance of dealing justly with all. The Law, while it is impersonal, is protective in its very impersonality. The one who turns the uses of the Universal Law to small and mean ends, is impoverishing himself, in that he is losing his own model of use, hence the most malicious has with his first shaft of malice measured his own downfall—he cannot long disturb or harm even the most negative, for he has, as it were, begun a pull against Life's Universal Current, and whoever runs against this stream, is soon exhausted. He who goes with it, has all nature at his command. Said the "Immortal Bard."

Heat not a furnace for your foe, so hot That it do singe yourself.

The wise may read as he runs the import of this injunction.

"Love thinketh no evil." With the mantle of this divine charity, man through "suggestive therapeutics," may "cast out devils," "heal all manner of diseases," and lift humanity nearer its ideals by being true to his own.

He who invades another's mental territory should be noble in motive, pure in emotion, and strong in
action. Such an one awakens a responsive nobleness, whether he enter the domain to suggest ease from pain, freedom from passion, to "read" the psychic pages of a life, or to exchange a salutation, and pass on.

When we give let us give of our best, and when we take let it be only of the best; but let us be as careful on the unseen side of life as on the seen, to take nothing that is not justly ours.

As we think, so we become; thus a man's most secret thoughts are betrayed in the man. The muttered passes on to utterance in bone and tissue, in expression and in estimates. To think upon any matter, not only sets in action constructive forces within, that are determined after the model of our thought, but, also, puts us in sympathy with all other minds thinking along parallel lines.

For this reason it is doubly helpful to one to take a certain length of time, each day, to quietly dwell upon his especial ideal. If the aspiration be for musical attainment, for the power of composition, to go into the silence and open wide the doors of the soul to musical appreciation, will place one in vibration with all souls who have either attained along this line, or who still aspire, and oftentimes in this silence of outward sense, beautiful melody will flood the soul—a true inspiration from the soul of all melody. To thus dwell upon any aspiration draws to one the elements necessary for accomplishment, not only from within, and from the minds in this earth-life, but also from those who have passed on to other spheres, or other expressions. All the Universe—the seen and the unseen, bends to the one grand end—accomplishment.

Link yourself with all minds of similar aspiration to your own, for in this silent union is a strength undreamed of. Concentration alone can bring this power. The same result of co-operation which comes along lines of good, we need not say, comes also, along lines of error, and the man who would conquer a weakness does well to break the connection with others similarly afflicted, by ceasing to contemplate the error, even to regret it. Here "let the dead bury its dead." To turn his thought resolutely from the error and to as resolutely consider what he would be is the surest step he can take towards becoming what he wishes to become.

All life is an action and re-action. What we give out, we draw back again, in quality. Thought is a magnet that forever draws its own. The thoughts we are holding for others are silently weaving themselves into our own lives, and daily, hourly, we are being fashioned after the image we hold strongest and most frequently in mind, with the added shading and coloring upon it of each passing thought.

As clouds floating in the sky reflect themselves upon the bosom of the lake, so our thoughts reflect our image of womanhood and manhood.

Let us guard well our thoughts.

THE REASON WHY.

In the Journal of Feb. 20, D. H. Lamberson takes up my long and laborious task—the why. Just 40 years ago I began to apply the laws of phrenology so far as known, as a unit of measure (so to speak), to individual cases of faith, creed, skepticism, agnosticism and even to political economy.

If it be true with us in this body, that the lobes of the brain are the organs or work-shop of the spirit, then does this ego, through the organism (whatever that might chance to be) manifest itself? Mr. L. says: "Reason is the highest, and best attribute of man, and the reasoning faculty should be so cultivated as to discover hidden truth by having the mind guided by the search-light of logic, based on a premise of known truth." Reason! Faith! How often do we find a lady possessed of an organism adapted to logical reasoning?

Again, Mr. L. says: "Knowledge is what we should all seek." Very true. But can you say that the average person is in the pursuit of knowledge?

Or, is it a fact that character corresponds with organization—physical as well as mental. Reason, (located in the front lobes of the brain) sits there like a tri-square, to measure whatsoever is presented. With reason very large, the side-head very large, crown region small, and you have a successful financier. To approach such on theology is like "pouring water on a duck's back." But present a topic of profit and loss, and he is with you in a second. On the subject of finance, such a brain, such an ego, takes an interest.

Ten years ago, when Lieut. Frank Cushing was examining the city of prehistoric man of the Stone Age, in Arizona, I had the privilege of measuring dozens of skulls. The reasoner and the financier were not there. The emotional man, with veneration and spirituality, together with width in the region of the ears, was a prevailing characteristic. Evidently prehistoric man was a religious aggressive. The upper crown-head was very large, with reason light, side-head large, and you have the religious aggressive of to-day.

Take the officials of the Salvation Army into a session of the Academy of Science, and there will be a unison, a blending, about like that of oil and water.

Apply the logical reasoning here, and note the success. Apply the tape line from the ear across the region of the eyebrows, and if large enough, he may perceive somewhat, and if causality (just above) be large enough, he may reason, but the chances are that the Captain-General is content with veneration and spirituality—faith. Verily, we have pushed our canoe into deep water, when we aim to make the port we call Why.

We now have a result in Arizona. Eastern zeal, backed by money of the government, educated a bright Apache, now known as The Kid. He shows an unusual width of head in the region of the ears, together with perceptive of unusual size. In short the science of phrenology places this brain largely that of the cat or tiger race, a moral idiot. Lying in wait to destroy, is the only incentive to exertion.

Moral. Don't educate a human tiger, then turn him loose, "neither cast ye your pearls before swine," etc. GEO. KAY MILLER.

Tempe, Arizona.
we contemplate the visits of our angel friends, to roll away the stones from the sepulchres, and bid us arise to the new life, and the realization of the grand possibilities and undying existence of the God within us all. Then is "Christ risen indeed," and to our perception Easter will have a new meaning—a new significance.

"Then Easter day to all will bring Its message and its healing. And waking souls with joy will sing To tunes of bell's glad pealing."

"This Easter of the soul is ours If we with Christ are risen; It springs to life with opening flowers From winter's icy prison."

"The truth is seen in wondrous meaning And casts aside the shadowed seeming. We feel the life, the germ immortal, And stand entranced at Heaven's portal."

The *Old Pilgrim* in Australia.

Dr. Peebles was welcomed by the Melbourne Lyceums on his late visit to Australia. The doctor in response, expressed his delight not only with the address and its kindly sentiments but to see the bright faces of the children and to sense the kindly feeling that prevailed. The Lyceum he said, was a copy of a similar school seen in the spirit world by Andrew Jackson Davis, the spiritual seer, who actualized it here. He urged upon parents the importance of Lyceum education, illustrating it with the story of an Italian artist who taking for his model a beautiful innocent boy as a representation of Heaven, had 40 years later inadvertently taken the same model (who had in the meantime degenerated through a vicious ill-directed life) as a representative of Hell, the doctor expressed his strong sympathy with the Lyceum and his intention to work with it while here.

Dr. Peebles added: "Memory is immortal, and unselfish friendships never die. And yet in the midst of this evening's joyousness, there comes over me a momentary thought of sadness, when I learn that Dr. Motherwell and other loyal-souled men whose hospitals I shared and whose personal kindness seemingly knew no bounds—have passed the crystal river, death, and gone up one step higher in the circle of eternal progress. These noble men are not dead. Those called dead are the living. And when mortals in their materialistic blindness sadly say, 'a dear one is dead,' the angels exclaim—another soul born into the spiritual spheres with educational and infinite possibilities before it!"

Mr. Terry considered that the welcome was particularly appropriate from the fact that Dr. Peebles had on the occasion of his first visit been largely instrumental in the growth and expansion of that particular Lyceum. When it was in its infancy, numbering only about 80 members, he and Dr. Dunn had joined in the work so that in comparatively short time there was a full Lyceum of 12 groups of 144 members.

**True Riches.**

The poorest man I know is the man who has nothing at all but money—nothing else in the world but money—only money. So said the millionaire, John D. Rockefeller, last week when addressing young men at the New York Baptist Church. That is true. The hoarder of wealth, the miser, the selfish hard-hearted grinder of the wage-worker in this world is the poorest man on earth, even though he may call millions his own. When he passes over the "dividing river," he leaves none to mourn his departure—none to "rise up and call him blessed"—and finds none on the further shore to welcome him there. He there finds himself without clothing never having provided a beautiful spirit dress, by good-deeds and unselfish love, he is now either naked or clothed in rags, while many whom he despised in this mortal existence are clothed in shining apparel made by their deeds of kindness to their brothers in distress, and unselfish love for humanity in general. If poverty here (for the moment) shall work out for us a "far more exceeding and eternal weight of glory" over there, let us endure it and be thankful.

**Be Careful** of what you say or even think. *Dawning Light* very truthfully says that there are "a great many remarks and assertions made which were better to be left unsaid. Just stop and think a moment before you make remarks ascribing bad intentions to those with whom you have only a slight acquaintance. The remarks will certainly come to the ear of the one spoken of and will only lower you in the estimation of the injured, while the thought will return to you and give you no peace until you have corrected the wrong impression which you have thoughtlessly suffered to go out.

See our Book List on page 239.
The Ancient Priest of Nilus.

The following communication was written through the mediumship of Mrs. Fulton-Tuley on a slate, at a seance given on Anniversary Day (March 31st, 1897), at the residence of Mrs. E. P. Thorrnyke, Decoto, Cal.

Dear Child of Earth: I am your guide in spiritual things. When I last manifested to you in your home, I told you I would give you a history of myself. I am Menkara, the great Priest of Nilus, who existed before the Pharaohs gave to the old world the wealth and the knowledge of the ages. My mortal remains yet lie in the sarcophagus, in the interior of the pyramid of Mortals modern times, nor can the en­trance be discovered, so closely are the joints blended. But there are hundreds of feet in the interior, and thousands of feet beneath the surface—there are millions of wealth in precious stones surrounding my mummied figure.

Sufficient wealth to free Egypt from the bonds of the oppressor could mortal Egyptians of this age but obtain possession of it. I am your guardian, and have always been with you in the interest of humanity, to aid in establishing the truth of immortal life, and the fact of spirit presence near every mortal.

I am your guide and guardian.

Menkara.

"Crazed by Spiritualism," is the heading of an item in the Los Angeles Times, a scurrilous sheet noted for its unjust treatment of Spiritualists, in its issue of March 28.

Upon reading the item, it appears that the lady knew nothing whatever about Spiritualism, although a sensitive. From the meagre report of the case it would appear that she was either obsessed by the spirit of a relative of a man by the name of Larkin, a neighbor, or was psychologised by him. In either case, a good hypnotist who understood obsession could have restored the lady to her normal condition in five minutes; yet the judge gave the case but a few minutes' hearing when he hustled the lady off to the Highlands asylum. The Spiritualists of Los Angeles should look into this case, relive the lady of her obsession, restore her to her family and instruct her in spiritual philosophy so that she may know how to avoid further obsession influences. In San Diego, at least two persons were rescued from the asylum by mediums going to the jail, by permission of the judge, and casting out the obsessing spirits before the commitment. Both these persons are perfectly sane to-day.

A recent report of all the insane asylums in the United States showed that less than one per cent. of the inmates had ever had anything to do with Modern Spiritualism, while over 40 per cent of the cases were traced to other forms of religious mania.

This shows that Spiritualism does not make people insane.

Dreams.—Dr. Ermacora, an Italian telepathist has conducted some interesting experiments. He made a child see in dreams many things that she had never heard of before, and to experience emotions that she had never felt. Going to sleep naturally at night the next morning, being asked if she had dreamed anything, in many cases her dreams were exactly what Dr. Ermacora said she would dream.

A Parliament of Religion like that of Chicago will be held at Paris in connection with the exhibition of 1900. It is said that the Catholics are prohibited by the Pope from attending it, as the Chicago Parliament proved disastrous to Christianity.

Mrs. C. C. Field, an old pioneer medium, of Indian River, Mich., had a son in Los Angeles, Cal., who passed to the higher life on March 25, 1897, aged 73 years. He was an earnest Spiritualist and an upright man, and is mourned by a large circle of relatives and friends.

Hell.—A reporter of one of the Chicago daily papers interviewed the leading ministers of that city in regard to their belief in the orthodox hell. Every one of them repudiated the idea of a hell of fire and brimstone. This advanced thought is entirely due to the influence of the teaching of Spiritualism. It is permeating the pulpits as well as the pews.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

Hon. A. B. Richmond, in legal and literary articles, is well known. He was educated as a chemist and has become an expert toxicologist as well. He ranks among the first criminal lawyers of Pennsylvania and is well known as the author of "Leaves from the Diary of An Old Lawyer"—Meadville Tribune.

The Roman Catholic Church is again turning its attention to Occultism. At Archbishop's House, in London, with the Archbishop in the chair, Father Clarke lately gave a lecture on this subject. Very lucidly and convincingly he showed that occultism, in the sense of secret teaching of sacred or important matters, was both very ancient and very necessary, in order to keep such matters from distortion, corruption, mockery or abuse.

Hon. J. B. Cone, Gonzales, Texas, passed to the higher life on March 25, 1897, aged 73 years. He was an earnest Spiritualist and an upright man, and is mourned by a large circle of relatives and friends.
Thoughts.

To-day many are those whose thoughts dwell in prayer; To-day many are those whose thoughts wander everywhere. Among the growing heart, 'tis life misgrip. Has hastened many a soul on its journey, through deserts and a thicket. So express your opinion; do not fear that you will fail. Let no one control your thoughts and reason, which are the result of the growth of a higher state of spiritual belief. To­day are we free.


A large gathering of Spiritualists took place on Sunday, March 28th, to celebrate the 49th Anniversary of Modern Spiritualism. The following is from the Denver Republican:

Prof. George W. Walrod delivered the opening address. He said:

"This is a day not only for universal rejoicing, but for universal thanksgiving. This is a day to contemplate the great work that has been accomplished since then. At that time if we were assembled, to-day, to celebrate an event, we would have to be guarded by police or military.

"We could not speak our honest convictions then. Things are different now, as the truth will make all of us free.

"The changes that have occurred in the minds and intellects of the human race during the past 49 years are the result of the growth of a higher state of spiritual belief. To­day we recognize that man is a progressive being and that the tendency of the human mind is upward and onward.

"God has endowed us with spiritual power that we may become fit instruments between this world and the next. If you live in heaven here you will also live on the other side. Spiritualism has answered the needs of humanity more than any other religion and it has responded to the deepest longings of the soul. What other religion has brought peace and comfort of a lasting nature to your lives? Spiritualism teaches that you must work out your own sins and that you and you alone must be responsible for what you do."

Foregeoame.

Lillian Whiting in a letter from Boston to the Chicago Inter-Ocean writes:

B. F. Underwood, the distinguished lecturer, appeared here last week before the Parker Memorial, with a most interesting lecture on "Foregoame." Mr. Underwood questioned:

"Is there a power of forecasting what transcends the capacity of the ordinary human mind? Is it so natural as to be a power to foretell an eclipse? The prediction of an eclipse is based upon an induction: is preceded by a collection of facts and reasonings thereon from which conclusions are drawn, both by inductive reasoning, but from glimpses caught, perhaps, by the subliminal consciousness, of a past order of cause and effect which the subconscious mind had observed, is but a superficial correspondence?"

All future events are connected with the present by links of cause and effect. The whole of each event is a part of the whole of all events. This is only an affirmation of the persistence of force. These links can be followed and their results foreseen in many cases with certainty."

Mr. Underwood reasons that, as physical states and qualities produce certain known and definite results, which can be foreseen and calculated, so it may be that mind can perceive its own mental results in events that it may not understand. That is a very interesting one. Mr. Underwood discusses intellectual and physical problems with a profundity of thought, a wide range of reading and scientific knowledge, and a teaching interest that stamp his lectures with unique and unrivaled power.

Anniversary at San Diego.

The 49th Anniversary of Modern Spiritualism was celebrated by an all-day meeting in Lafayette Hall, March 31st, by the First Spiritual Society, beginning at 10 a.m., and lasting till midnight. In the evening the Hall was crowded. Addresses were given by Mrs. Maude L. Freitag, Mrs. C. M. Johnson, Mr. A. C. Mouser, Mrs. Rozella Elliott, Mrs. Anna Smith, Rev. Joseph Adams and others. These were interspersed with music, songs, recitations, etc., followed by dancing in the evening.

A second celebration was held in G. A. R. Hall on Friday evening, April 1st. Poetry, music, and scenes was the order of the evening. The speakers were: Mr. H. M. Wilcox, Mrs. Anna Smith and Mr. Ben Barney, who also gave some remarkable tests. Mrs. Rozella Elliott and Miss Nellie Dorris gave recitations. Mr. and Mrs. Miss Barney rendered excellent songs. These were followed by a dance.

Both celebrations were a general success, and the cause received a great impetus. The mediums were unusually happy and effective in their work.

ALPHA.

Primitive Christianity; Vol. 1, contains the lost Lives of Jesus Christ and the Apostles, and the authentic gospel of St. John, by Mr. John and the Baptist, by Prof. Joseph Rodes Buchanan, San Jose, Cal. Large octavo, 314 pages. Published by the author, and for sale at this office. Price $2.

The Philosophy of Spirit, and the Spirit World, by Hudson Tuttle, is an interesting discourse of an important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism will find it of value. Cloth, $1. For sale at this office.

Anniversary in Oakland.

The 49th Anniversary of Modern Spiritualism—the 49th anniversary of those tiny raps first heard in Hydesville, and which were "heard around the world," was celebrated in due form in Oakland, on Sunday, the 4th inst., by the First Christian Spiritualist Society, in their beautiful hall on 11th street, between Washington and Clay. The society held two meetings on that day, and the only regret felt is, that all those who stood ready to speak, the time being too short.

I know that your space is limited so will only say that President Newman of the State Association was with us in the afternoon and opened the exercises with a few remarks that breathed our society.

Mrs. R. S. Lillie— an address that we feel sunk deep into the hearts of our society. Like Sister Lillie, I think that we need something more than the talking about harmony. We talk harmony but we act awfully.

The celebration lasted four days. Three meetings per day for three days were held in Fitzhugh Hall, in Rochester, and an excursion to Hydesville, and meetings held in the Fox cottage on the Anniversary day proper. The meetings were a fitting prelude to the Souvenir jubilee to be held in Rochester in 1898.

The meetings this year were organized and conducted by G. W. Kates, now the local speaker for the First Spiritualist Church in Rochester.

The local press of Rochester gave three columns daily in report of the meetings, and they were fair and correct, and yet only gave a brief synopsis of the services in the old house and magnificent tests given by the speakers and mediums.


These were interspersed with music, recitations and tests.

EXCURSION TO HYDESVILLE.

On March 31, 55 persons visited the "Fox Cottage" where the first raps occurred. Among them were Lymn C. Howe, Mr. W. M. Lockwood, G. W. Kates, Mrs. S. A. Armstrong and Mrs. A. Atcheson, all public speakers and mediums. Carriages met the party at Newark and they rode on to the cottage. The first public services held in the cottage since the raps in 1848, attracting crowds of people were held. Mr. Kates of Philadelphia, president of the society, opened the meeting by saying, "Nearer My God to Thee," was sung and then Lyman C. Howe went into a trance which lasted about ten minutes. George C. Pierson, who lived at Hydesville when a boy, was asked questions concerning the alleged story of finding the remains of a pedlar's corpse in the cellar of the house, but received no definite information. He said that he had heard raps in the house. Three women and two men sat down to a table and one of them, Mrs. J., gave a message from the spirits of Anna Leach Fox and Horace Greely, Mrs. Sanford is a daughter of David Fox, a brother of Mrs. Anna Leach. All the raps were made by G. W. Kates, Mrs. Parkhurst, Mrs. Nugent, Prof. Lockwood and Mrs. Kates.

All the ten important, photographs were taken of the entire party. It was an enjoyable excursion and one that should be made every year to this historic place.

G. W. KATES.

Lake Helen Camp, Florida.

Here hours, days and weeks pass with unusual rapidity, and the progress, surely, gives us a faint glimmer of the truth that in eternity there is no time.

This camp is located on a lovely spot in a spiritual influence. Everything to me is symbolic of the great spiritual work to be accomplished through its organization. The young pines in their light green verdure, spreading their pure green forms, their peaceful growth beneath their tall parent trees, remind me of youth in all her attractive beauty, growing up and out of material environment until the soul outshines the body, the physical appetites, heavenward, facing the sun of light and life, only waiting to receive the benediction from above.

Then I look beyond and behold the lovely chain of lakes, winding their course of placid waters around and around their green bound sod with numerous bright little flower shrubs stretching their peaks above the covered space of pond lilies, showing that in time to come, the soul unfolds beyond all the debris of mud in material surroundings.

The auditorium, which is equal to many an old camp-ground, has been artistically decorated with flags of every nation. Palms and pines, together with the gorgeous colors of the flowers of the sunny south, in all their beautiful tints, I know no spot more conducive to health, tranquility of mind and spiritual unfoldment than this.

We have enjoyed listening to talented, scientific and spiritual speakers. During the last three weeks Mr. George Colby and Mr. Peck have occupied the ground, and the spirit world have made great prophecy for the advancement of spiritual outpouring, to be received within the next few years, and this new camp is to be one of their great centres for work.

Mrs. Concanon, Prof. W. W. Ta­tum, and Drs. Arthur and Temple have acceptably occupied the platform for tests, straightforward, convincing proofs of spirit return, and have been well patronized in their private sitting. Mr. Tatum's remarkable physical manifestations have convinced many of the genuineness of this phenomena and made for him many friends.

Mrs. Carrie Twing was suddenly called home account of the illness of her mother, much regretted by all.

The closing services on the 28th were of the character to make each one reflect and realize that no one set to end as all things will do in this mortal life, but the strong utterances of Mr. Peck in the morning and Mr. Colby in the evening, the opportunity, the great good Spiritualism had brought to the world during the last 49 years, impressed the audience of the great privilege we enjoy.

Upon entering the auditorium from the center path, a very touching trib­ute of affectionate remembrance to the mother of this camp (Marion Skidmore) met our eye. It was a large
People’s Society Anniversary.

One of the most interesting events in celebrating the 49th year of Modern Spiritualism was the anniversary of the Union Spiritual Society, held on Sunday, April 4, in San Francisco. The program was held at the home of the host and hostess of the Native Sons of the Golden West. The new officers and trustees are: President, Wm. McMeekin; Vice-President, Mrs. Drynan; Secretary-Treasurer, Mr. Drynan; Assistant Secretary-Treasurer, Misses Lena and Lizzie McMeekin; and Mrs. May F. Drynan, of San Francisco.

On April 7, a large audience of investigators attended Prof. C. V. Miller’s seance, where over 20 spiritual forms were materialized. Among the forms was Mrs. Drynan, Dr. Bishop, Misses Lena and Lizzie McMeekin; and Mrs. May F. Drynan, of San Francisco.

The First Spiritual Union held an all-day meeting at the Native Son’s Hall, Sunday, April 4, to celebrate the 49th Anniversary of Modern Spiritualism. From 10 a.m. to 2 p.m. was spent in speaking, singing, and a dinner. The evening program was as follows: Overture by orchestra. Miss Lottie Dwyer gave a humorous recitation entitled, “Dora Murphy and the Decoration of Larkin street,” when the People’s Spiritual Society held a double ceremony by having a birthday party in honor of their two-year-old society, as well as to commemorate the inception of Spiritualism in America. The rostrum was filled with “Old Glory,” and an abundance of lilies and evergreens.

Mrs. Lillie gave an able address on “My True Mission.” Mrs. Drynan, Mr. Gough, Mrs. Heussmann, Mrs. Dr. Rine, M. S. Norton, W. T. Jones, and others spoke of themes germane to the Anniversary, and complimented the People’s Society in the work it was doing in San Francisco.

The evening program was as follows: Opening song by audience, “Shout the Glorious Tidings.” Invocation, Mrs. C. McMeekin; song and accompaniment, Mrs. De Ranée; reading, “The Thanksgiving That Did Not Materialize” by Mrs. McMeekin; reading, “Tell the Story;” reading, (by request), “The Sack of Flower;” original song, “Down Life’s Stream,” Mrs. C. McMeekin; music by audience, “Over There.”

The newly-elected officers and trustees are: President, Wm. McMeekin; Secretary, Mrs. Drynan; Assistant Secretary, Misses Lena and Lizzie McMeekin; and Mrs. May F. Drynan, of San Francisco.

Mrs. Maude L. Freitag is expected to return to San Francisco, and give tests at Scottish Hall next Sunday evening.

The Oakland Camp-Meeting Association will have another meeting on Thursday evening, April 15, at 1065 Washington street, (room 13, in the Blake Block). Societies of Spiritualists are each entitled to three delegates and are cordially invited to attend. The location is to be determined, as well as other important matters.

At the Children’s Progressive Lyceum last Sunday there were quite a number of visitors, and besides the regular exercises, there was the election of one to represent the May Queen at the coming May festival, and the christening of a child, which was done in a very appropriate and impressive manner by Mrs. Mayo-Steele, an excellent trance speaker and spiritual medium.

A very pleasant evening was spent at Dr. S. Palinbaum’s 5904 Isabella street, Oakland, Cal., who is treasurer of the Union Spiritual Society. It was his 52nd birthday and a surprise party was tendered him last week by his class of investigators. There were present, Mr. and Mrs. Palinbaum, Mr. and Mrs. M. D. Martell, Mr. and Mrs. F. L. Brown, and daughters, Misses Lena and Lizzie Demoo, Mrs. Breen and daughter, Mmes. Ingersoll, Perry, Champion, Smith, Baldwin, Durgan, Layed, Benet,青蛙s, Scott, Olsen, Demoo, and Mrs. Mary J. Norman, of 112 South Peoria street, Chicago, passed to a higher life, on March 29, 1897, at the age of 74. She was born in Rich mond, Virginia, and perhaps in 1868, had been a Spiritualist. Appropriate services were conducted at the residence, on the following Wednesday by Mrs. M. Summers, pastor of the Spiritualistic Church of Students of Nature, at 1052 Milwaukee avenue, and Rev. M. E. Hulbert. The remains were taken to Aurora for burial.

The Season” for May is a fine Lady’s Illustrated Magazine, with colored engravings patterns and illustrated descriptions of, international news Co. 83 Duane St., N.Y.

Spiritualist News.

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La Fraternidad Universal, the oldest of the numerous Spiritualist journals of the Union Spiritual Society, which was established in 1868, has suspended, and its subscription list has gone to La Revista de Estudios Psicológicos, the next oldest, which was established later in the same year. Hard times caused the suspension.
The Holmes-Times Libel Case.

Los Angeles has a sensation caused by the daily Times of that city by a Miss Holmes for libel. Evidently Miss Holmes is a Jesuit-obsessed medium, Holmes for libel. Evidently Miss disciples whom she compels to do most "heaven." The unreasonable things to prepare them pages to burlesquing the antics and insane theories of these people, and people to attend Spiritualist meetings when in fact Miss Holmes forbids her orthodox evangelist. Had she known and is no more in sympathy with Spiritualism, she would never have allowed herself to be obsessed.

Mrs. R. S. Lillie gave her farewell discourse at Scottish Hall last Sunday. Subject: "The Race of Life," which was handled in a very eloquent manner. After the discourse Mr. W. M. Rider, president of the Society of Progressive Spiritualists of San Francisco, read the following, which was adopted by a rising vote.

WHEREAS—During the past two months, when Mrs. R. S. Lillie has been lecturing in this hall, for the Society of Progressive Spiritualists of San Francisco, we have listened to her grand inspirational discourses, clearly delineating our glorious philosophy, every Sunday evening, with extreme delight: and

WHEREAS—The time has now arrived, much too soon, when we cannot have her with us, and shall therefore be deprived of a continuance of this great, intellectual feast, therefore, be it

Resolved—That we desire to render to her and her band of guides, our heart-felt thanks for the treat, we have enjoyed during the past two months, and wish her every success in the fields to which she may be called in the future, for she is a grand instrument through which the spirit world presents to those in the flesh, the most sublime philosophy ever heard by them.

Resolved—That we recommend to the fellowship and esteem of those where she may be called, and bespeak for her that co-operation which will make her stay with them both pleasant and profitable.

Resolved—That in her devoted husband and co-laborer, Mr. T. J. Lillie, that same of soul, music and song that enraptures every audience, she has a companion worthy of her exalted soul, and both are blessed by charming attraction in their united work.

Resolved—That these resolutions be presented to Mr. and Mrs. Lillie, recommended to be incorporated in the minutes of the Society of Progressive Spiritualists, and approved by a rising vote of this audience.

Mrs. Lena Francis, a Spiritual Medium, who for many years has been noted for her wonderful powers, in independent slate-writing, has been ordained a minister of the gospel of Spiritualism by the California State Spiritualists' Association, and by request, the public ceremony was impressively performed last Sunday evening at Scottish Hall, San Francisco—State President Thomas G. Newman officiating. Her celebrated seances before Prof. Elliott Cones and Prof. Wm. Emmette Coleman, in 1891, and their emphatic endorsement of the genuineness of the phenomena, gave her a world-wide reputation. This ordination was a warmly-conferred honor and was well earned.

Moses Hull has been busily engaged with the Anniversary exercises. He writes us that he had made 14 speeches in ten days, besides listening to many more. The Anniversary has been well-observed this year, and was a glad day of rejoicing and delightful memories.

In the "Progress of the World" department of the April Review of Reviews, the editor comments on the change of administration at Washington, on the tariff bill, and other measures before the extra session of Congress, and on President McKinley's diplomatic appointments; the Greco-Cretan situation is carefully reviewed, and other recent developments in foreign politics are treated with the thoroughness and impartiality to which the Review's readers have grown accustomed.

A thought wave is desired to be sent to all patriots on April 27, from noon to 1 p.m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

On the first of July next will go into effect the bill permitting the use of private mailing cards with a one-cent stamp in the same way that postal cards are now used. The bill is approved by the post office department, as it would tend to popularize private mailing cards, besides effecting a saving to the government of the difference between the cost of the cards and the stamps.

Meeting of the State Board.

A special meeting of the Board of Directors of the California State Spiritualists' Association was held last Friday evening at 2096 Market St., San Francisco.

It was voted that as the PHILOSOPHICAL JOURNAL had been selected as the official organ of the State Association, that its editor be requested to open a department for this Association, in which proper inquiries may be answered, and the current news recorded, as well as the doings of the State Board which are of public interest may be made public.

The Board adjourned to meet next Thursday to conclude its labors, looking to the defense of mediums and in the State. This was an emergency meeting on account of the Board of Supervisors having ordered the arrest of mediums and clairvoyants who had not paid license, or refused to do so.

Ministers, ordained by the Association, and those whose Ordination Certificates have been endorsed by the Board, or exchanged for those issued by the State Association, are being listed, and will be published next week, for information.

It was officially decided that it was necessary for applicants for endorsement by a local Society, under seal, to obtain a majority of the governing Board, to endorse them—whatever that may be.

Protection Certificates will now be issued to mediums, for a year, and the fee is $1.00.

The investigating committee will meet once a month to compare notes and hear testimony on all sides concerning the applicants for endorsement, or protection.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—2096 Market St.

Any questions or requests for information, should be sent to the president or secretary.

DR. FRANCES C. TREADWELL,

DENTIST.

Room 94, Murphy Building,
Cor. Market & Jones, San Francisco, Cal.
Formerly of Philadelphia.

All Branches of Work warranted. Examinations.
Free. Prices Reasonable. Take Elevator.

When Addressing the Advertisement, Mention the Journal.
Tain harmony in the work before us, allowing all to think for themselves, while acting together for the dissemination of truth.—Ed.}

Training School.—The prospects for that Spiritualist-Workers' Training-School under the direction of Moses Hull, to be opened at Mantua, Ohio, on the 1st of June, are very encouraging. It is being founded on the lines of Logie Parliamentary, Law. The Higher Criticism and Biblical Exegetics, himself, has engaged a corps of good teachers, such as Prof. Andrew Weather, graduate of Tufts College; Mrs. Alfarata Jahnke, of the Emmeron College of Oratory, Mrs. Hull and Prof. D. M. King, all of whom are to take classes in Rhetoric, Philology, Elocution, Physical Exercises, Anthropology and Psychics. In particular cases lessons will be given in New Testament Greek.

It is hoped that this school will put its students on the highway to that culture the pavement of which is demanded of the world's teachers.

How's This?

We offer One Hundred Dollars Reward for any case of Cataarrh that cannot be cured by Hall's Cataarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially sound. Sold by all Druggists. Testimonials free.

The Spiritual Body Real, by G. B. Stebbins, is a compilation of clairvoyant proofs of Paul's views, fully recommended by the Rev. Heber Newman of New York. For sale at this office for 10 cents.

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Reads your character to the very life: forecasts events and gives advice relating to property, legacies, partnerships, business ventures, marriage, children, inventions, profession, marriage, employment, professions, journeys, and similar questions in regard to any business or personal affairs. The doses are small and efficacious. The Powders can be relied upon for certainty and promptness in all kinds of Inflammations, all kinds of Fevers (except the Typhoid and the Typhus, which require the Negatives), Darmmeants of the system, all kinds of Pains and Aches, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhœa, Flux, Dysentery, also Asthma, Rheumatism, Sciatica, Colds, Worms, Whooping Cough, etc. Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colds, all kinds of Pains and Aches, all kinds of Fevers (except the Typhoid and the Typhus), which require the Negatives, Darmmeants of the system, all kinds of Pains and Aches, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhœa, Flux, Dysentery, also Asthma, Rheumatism, Sciatica, Colds, Worms, Whooping Cough, etc. Buy the Negative Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colds, all kinds of Pains and Aches, all kinds of Fevers (except the Typhoid and the Typhus), which require the Negatives, Darmmeants of the system, all kinds of Pains and Aches, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhœa, Flux, Dysentery, also Asthma, Rheumatism, Sciatica, Colds, Worms, Whooping Cough, etc.

MRS. LOUISA TUTTLE.
New York City.

Maintain Harmony.

Brother Newman: I take this occasion to congratulate you on your successful management of the Journal. I hope that it will continue along the lines that it is so pleasantly and stimulatingly going, namely, that of preserving peace and harmony among Spiritualists. "Harmony," you know, "is strength and support of all organized institutions, consecrated ours.

J. M. ARNOLD.

[Our first object should be to present the truth in an acceptable and convincing manner. Then to main-
Anniversary Poem.

[This original poem was read by the author, Mrs. A. W. Byers, at the 4th Anniversary of Modern Spiritualism in San Francisco, April 1st, 1897, in her 76th year.]

Forty-nine years ago to-day
The tiny rap was given
To point us in the perfect way,
That all mankind are brothers all.
That nothing can be hidden;
That all are equal, and a brother.

This mode of communication
Was like the telegram—no more
Than Franklin's own invention.
He brought the lightning from the skies,
But asked questions only.

Then Franklin, in his spirit home,
He found a peddler who'd been killed.

But thoughtful minds were sure to win,
Who labored long and fairly,
Not stopping for the skeptic's grin
Or slanders of Miss Grundy.

No more in sadness have we knelt
Since that blest hour the world hath felt
That nothing can be hidden;
That all are equal, and a brother.

And charities we've so lost
Are gathered up together.
Receptive souls, where'er they are,
In palaces or meanest hovels.

Embracing the truth, both near and far,
That angel hosts have brought;
That all mankind are brothers all.

For his goods and money.
When sitting for psychic treatment I put my hand upon your signature and feel the electricity

Dr. Burroughs graduated March 25th, 1897, in the American Medical College, Allopatic or regular, and stood one of the first in his class, though having a large and constantly increasing practice to attend during the winter months. This is his third Medical diploma. We could fill volumes with letters like the following. All are genuine and every case was a difficult one:

Evans City, Pa., Jan. 29, 1897.
I have a very bad case of chronic cataract. My lungs now very weak, and I perspire so badly at night and when I get out of bed the air can't reach me. I cough right and day. I took your medicine and I can do no work at all. I spit fully a pint of phlegm every night. I have been treated by all the best local physicians with not much benefit. After one month's treatment she writes:

Mrs. M. S. Greene.
Evans City, Pa., Jan. 30, 1897.
I received the medicine the 26th. I am gaining strength and am so comforted. I am very much better.

M. A. W. B.

Evans City, Pa., March 19th, 1897.
I am discouraged. I have been afflicted with insomnia for a long time. I am very weak and am so short of breath that I cannot do any work at all. I spit fully a pint of phlegm every night. I have been treated by all the best local physicians with not much benefit. After one month's treatment she writes:

Mrs. M. S. Greene.
Evans City, Pa., March 24th, 1897.
I feel that I do not need further treatment. I am much better.

M. A. W. B.

Evans City, Pa., March 24th, 1897.
I received the medicine the 25th. I am gaining steadily. The psychic treatment is doing wonders for me.

M. A. W. B.

S. Deerfield, Mass., Jan. 27th, 1897.
When sitting for psychic treatment I put my hand upon your signature and feel the electricity

Mrs. A. W. Byers.

The MEDIUM.

An eight-page weekly paper, devoted to the best interests of Pure and Honest Mediumship. It has no use for frauds and fakes, in or out of Spiritualism. If you are in sympathy with us and want a reliable paper—age that is not afraid to speak out, try this for one year at $1.75, or six months for $0.87. Address THOMAS G. NEWMAN, Esq., 329 WILSON BLOCK, LOS ANGELES, CAL.

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Both are weekly exponents of the spiritual philosophy and kindred subjects. By ordering both at once for a year we send them for $1.75.

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We have issued a New Edition of Mrs. E. B. Duffey's Book, entitled "HEAVEN: a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person. (Price 25 cents.) An exchange says:

"This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the Medium, to the one for whom it was done to read, who desires to know something of the beyond; being one of the most common-sense productions we have seen in Spiritual literature for many a day.

We will mail this Pamphlet FREE to every NEW Subscriber (sending $1.00 for a year) to the Philosophical Journal.

THOS. G. NEWMAN, PUBLISHER.

BOOKS AT HALF-PRICE. -- During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this Journal. There are only a few of each.

The JOURNAL desires to secure a good agent, in every Spiritualist Society in California.

GEN. E. F. HULLARD, formerly of Saratoga, has just arrived at 137 Broadway, New York City, where he can be consulted by correspondence. He is a wonderful medium, and we can recommend him to you.

WANTED—An Idea of which you can take pride. Write JOHN WEDDERURN & CO. for their $1.00 idea and list of two hundred inventions wanted.
The Conqueror.

I saw an angel with majestic mien,
And radiant brow, and smile divinely sweet;
Strong human passions withered beneath his feet.
Then came a voice that could not be defied,
Or overborne by any human pride:
"All is lost that makes for hate and sin, etc.

Then to the spirit with the eyes serene,
And conquer Nature? What thine occult law?

Remember the cause in your wills—
This is a duty you owe to the Cause, as well.

FORM OF BEQUEST

Remember the Journal in your wills—
This is a duty you owe to the cause, as well.

We will present a copy of Mrs. Underwood's book on automatic or spirit writing (in paper covers), to any one sending a Club of 3 New subscribers or 5 old subscribers for 6 months, with $3 to pay for them, just to pay for the time and trouble of procuring these subscribers. Or we will present this book, bound in cloth for 5 subscribers for one year; or for 10 subscribers for 6 months, with $5 to pay for them.

Astrology—Seven easy lessons, by J. B. Sullivan. 62 pp. 25 cents. For sale at this office.

Concentration: the Master Key to Psychical Development. Two lectures by W. J. Colville, delivered in San Diego in July 1896. 24 pages 10 cents. A copy of this pamphlet presented to every subscriber to the Journal for 6 months.

Life in the Stone Age, or the Story of the Athalara of the Al-Aryan. Given through the mediumship of U. G. Fügley. For sale at this office. 91 pages. Price 30 cts.

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Cures Rheumatism, Paralysis, Catarrh, Loss of Vitality, and all Chronic Diseases. Send lock of hair for diagnosis.

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SITTINGS DAILY, $2.00. DISEASES DIAGNOSED and cured, by means of the SPIRIT VIVID. CIRCLES FOR SPIRIT MESSAGES on Saturday.

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Send Lock of Hair, Name, Age and two or three symptoms. Diagnosis has been asked for and treated patients from every State in the Union, except three, during the past two years. When answering this Advertisement, mention The Journal.

C. E. WATKINS, M. D.
A Book on Chronic Disease, sold for 25c.

Send name, age in full, and two or three symptoms, and we will send a free diagnosis and terms for treatment to all who write their name and address to their own handwriting, with postage stamped for you. No "leading symptom" or lock of hair required.

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A Book on Chronic Disease, sold for 25c.

Send name, age in full, and two or three symptoms, and we will send a free diagnosis and terms for treatment to all who write their name and address to their own handwriting, with postage stamped for you. No "leading symptom" or lock of hair required.

Mrs. W. M. FORSTER,
1059 Market st., San Francisco,

Address

When answering this Advertisement, mention The Journal.
A Heart-Cry.

Come to me, darling, from o'er the dark river.
Leave your mansion bright,
And come to your lonely mother,
For I need you, child, to-night.

I have watched the red clouds of the sunset
Turn gray in the East—in the West—
And I'm learning Life's hardest lesson—
We must give those we love the best.

When white-winged Azriel descending,
Takes the ones we fondly love,
And carries them to the mansions
Of Our Father's house above.

Your mother is calling you, darling,
For she knows that at Heaven's gate,
Her blue-eyed, golden-haired Bertha,
An angel, her comrade of the gate.

Oh cross the river, darling!
Let your mansion bright;
Let me hold you to my heart,
To comfort me to-night!

I am weary of striving and strving,
And standing all alone.
Weaving dark threads in the life-web
That before with gold had alone.

But death has changed the shuttle,
Giving me sable thread,
For the road that now leads to Heaven,
Over thorny grief we tread.

Will you look upon my life-work,
With your bright and cheerful smile,
As I weave with weary Angers.

Your mother is calling you, darling,
And her I shall And my waiting Bertha,
Sensitiveness for Psychography,
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Your Name, Post Office and State should be given in every letter.

Remit by Money Order, Registered Letter or Bank Draft on Chicago or New York.
Never send Coins in letters; they wear holes in the envelope and may be lost.

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Advertisements which appear fair and honorable upon their face are accepted, and a subscription should give notice to that effect otherwise the publisher will consider it their wish to have it continued.

Advertisements to be renewed at continued rates must be at this Office before 9 a.m., on Monday.

Obituary Notices are accepted as NEWS to the extent of 5 lines. Ten cents per line for all over 5 lines.

Personal Ads are rated at the rate of 10 cents per line, or 20c per line for 4 insertions.

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With affectionate regards, very truly,
MRS. DR. H. WYANT.

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

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Dr. Peebles Replies to an Episcopal Clergyman.

The following from the Melbourne (Australia) daily Herald, is a reply from Dr. Peebles to an attack upon Spiritualism in the press by the Incumbent of St. James (Episcopal Church), Rev. Mr. Brazier. Few workers in the field wield a more pointed, and at times a more crushingly sarcastic pen than the Doctor. Long may he live to wield it in defense of the truth:

To the Editor of the Melbourne Herald:

The incumbent of St. James' half-column sermon in your issue of the 16th, couched in gentlemanly, scholarly language, really interested me, as it doubtless did many of your readers; for religious subjects, especially those relating to a future existence, are ever living issues. Trusting to further hospitality in your columns, I submit the following:

I do not, as charged, sit "as judge of the Almighty," but I do sit as judge of the blasphemous doctrines and conduct that the clergy ascribe to the Almighty; such as his letting loose in the Universe a personal devil that he either will not, or cannot kill. At the close of the sixth day, we are told in Genesis, God beheld everything that he had made, and "behold it was very good." This could not have included the devil. The word devil is not mentioned in the Old Testament. Does this clergyman believe in a personal devil?—believe that this devil "taketh him (Almighty God) up into an exceedingly high mountain?" to give him a better view of "all the kingdoms of the world," (Matt. 4:8). And does he further believe that "seven personal devils were cast out of Mary Magdalene?" (Mark 16:9). Will this incumbent tell us just what he knows about the devil? The poet Milton will not be considered authority.

The reverend gentleman kindly permits me to deny "the fall of man," but he affirms that the fall is "acted over again every day." Granted—and so is the rise of man acted over again every day. That mankind fell in Adam before they were born, being made liable, as the "Confession of Faith" says, "to the miseries of this life, death itself, and the pains of hell forever," is a blasphemous bit of theological nonsense, believed only by the puniest "babes in Christ." If man fell, he fell upward, and has continued thus falling, thus progressing for thousands of years. Blessed be such a fall. Evolution is true. Go, sir, and sit at the feet of Dr. Temple

In denying the torments of endless hell, Incumbent thinks I "may be right." Thanks! I am
very sure that I am. But when I speak of the vicarious atonement he says I appear not to understand the meaning of the words I use. Of this the public must judge. They constitute the jury. The church's doctrine of the atonement is substitution—a transfer of penalty from the guilty to the innocent; or, as archbishop Thompson says, "I reconciled God to men by dying on the Cross for them and bearing their punishment in their stead." What an abominable doctrine—punishing the innocent for the sins of the guilty! and opening a way whereby sinners and sinful Christians may wriggle into heaven on another's merits, humming as they enter, "Jesus died and paid it all." Any decent man would spurn a heaven that he had not honorably merit.

This church dogma of atonement is grossly immoral; inasmuch as it opens a way of escape from just punishment. Here is a case in point: Charles R. M'Gill, of Cleveland, Ohio, U. S. A.—a drunken, thieving libertine, shot and killed Mary Kelly, who, not having been converted and baptized, was, of course, sent to hell; while the red-handed murderer, M'Gill, repented, in prison, accepted the "atonning blood," was baptised by the Rev. Mr. Cooley on Thursday, and on Friday was executed, swinging from the gallows to glory.

The next day the secular press announced the hanging under the flaming caption—"M'Gill Jerked to Jesus." Such is the practical outcome of the "vicarious atonement," one of the apostle's "doctrines of devils." And the three personal Gods in one God is another.

The doctrine of the Trinity was not taught by Jesus, nor by the evangelists; but was a Hindu-Egyptian piece of patchwork, tacked on to primitive Christianity by these old church fathers, who, according to Mosheim, deemed it right to "lie for the glory of God." The Apostle Peter pronounced Jesus "a man approved of God." He called himself "the Son of Man," ate, drank, slept and grew like other Hebrew boys. Later, he "learned obedience by the things he suffered." I understand the theological twist of Jesus' two natures, human and divine. But if only the human, the finite nature of Jesus died on the Cross, then you have no infinite atonement; and if the Divine died, then there was a dead God. Resting for a moment on one or the other of the horns of this dilemma, you may sing the hymn:

When Christ the Mighty Maker died
For man the creature's sin.
Think of it—the Mighty Maker dying on the Cross—a dead God! Think of it, the created crucifying the Creator! Such abominable doctrines drive thinking men into Atheism.

This Incumbent's seance experience with a medium was unfortunate; and yet, quite like several of my church experiences, to wit: Attending a regular church seance, the priest's text was "Where there is no vision the people perish." (Prov. 29-18). Sitting during the service, I had no vision, the preacher related no visions, but preached about the old Sheabites. The seance was a failure. Attending again, the text read—"He that believeth not shall be damned; and these signs shall follow them that believe. They shall speak with new tongues, lay hands on the sick," etc. (Mark 16-16, 17). But the priest showed none of the "signs" of a believer. The lame came and went away lame. Neither the "tongues" nor the sermon was new; and I did not see, considering the threat in the text, how the preacher himself could escape the damnation. With my Scotch persistence, again I went to church. The sermon was from the text—There is given "to another the working of miracles; to another prophecy, to another the discerning of spirits," etc. (1 Cor., 12, 10). Prayerfully I sat, but discerned no spirits, and if the preacher did he concealed the fact. He did not prophesy nor give any tests or tangible proofs of a future existence. It was another unfortunate seance! I did, however, "discern" that the rich was costly clad, and that the toiling poor occupied the back seats. Further discerning and thinking, I wondered if the Jesus of Palestine should come to Melbourne or Dandenong, poor as of old, dusty, Syrian dressed, feet sandaled or bare, what church would allow him entrance to heal the sick, make the deaf to hear, and relate how, upon the Mount, the conditions being good, he saw and talked with the spirits of Moses and Elias.

Spiritualism is a well established fact. The greatest thinkers, the brainiest men of the world to-day are among its believers.

J. M. Peebles, M. D.

SUCCESS OR FAILURE.

He that makes a struggle which to him is the highest right, has commenced the legitimate method to win success. He is not dependent upon the recognition of others entirely, as the masses are not prepared to determine these matters, and as true success is that kind of life that moves along keeping pace as near as possible with all sides of life's experiences and applying the same to its highest meaning and often conflicting problems, then we are somewhat prepared to feel the legitimate stimulus that moves in sweetest harmony with all life.

Trust that power, that lies back of the light-bursts of dawn, and shines upon us from worlds that are only seen as small sparks in the sky. Trust that which touches the rose with beauty beyond human art to display, and trust that same law that lies wrapt within yourself—the very gods encircled within these limited frame-work of external expression. Why should we not expect much, if we can become worthy and receive the light? If through patience we have met reverses, disappointments and sadness; if through these we behold the ever abiding peace in the victory, over it all success is more than we can now conceive of. Permeating every part of each experience is the beauty of that harmonizing force that continuously plays its part for true success. Be that place a self could escape the damnation. With my Scotch thinking men into Atheism.

Some day the light shall flash across your desert waste of seeming failures, and reveal to you its meaning. You will through these struggles be...
in my Judas blindness and my ignorance of the celestial, I met the Nazarine prophet, the Lord and Master. Eagerly I followed to enter his glorious kingdom; we blind disciples thought of this world. He spoke of heaven's angelic host protecting him; that even his fiercest enemies had no power, save God-willed they work his providential way. Who then could thwart or who could hinder God's appointed? So in reverential ignorance we stumbled after him, half in darkness 'prisoned, half by angels upward led.

I carried the bag that held our gifts and silver, for full soon they learned that Judas was careful of this world's goods, ever watchful and seeking for more, anxiously shunning all want and waste. 'Twas my cursed greed, you say. So be it; yet over all sweet love for the Master prevailed half consecrating my greed to heaven's high office. Often the dear Christ's words perplexed us sorely, "My kingdom is not of this world." What meant he? "Even unto my enemies I must be delivered, that so I may rise in glory and power immortal." We vain ones ever thought of the kingdom of this world, of the glory and the power to him and to us. We sat at meat one night in an upper chamber. He spake of his crucifixion and entrance into glory eternal. Blind, in wonder and reverential trusting, we listened, on the Master's breast the loved disciple leaning; in silence, of the half-expectant ill we questioned.

At length his sorrowful face in loving pity uplifted—"One of you will betray me, for so God wills it, that his kingdom come to earth, even as in his heavens."

Over each face stole the shadow of anguish. Alas we gazed in mingled hope and fear, questioning, "Is it I, the Lord would signify?" None dared to think to whom God's finger now pointed to do this awful will of his, in darkness.

As each, "is it I?" in hushed sorrow questioned, his great clear eyes did even answer "may," till I. Then his still brow overshadowed a moment with the coming doomful words, "Alas, you Judas." His human pity dimming his loftier vision a little, "Meseems if thou hadst not been born 'twere better. But what thou hast to do, go do it quickly."

I betray the master? It could not be, and yet, if so be the kingdom first must come, why not I be the willing servant of high heaven?

Priests would give large price for the Christ's betrayal. What profit them? Ten legions of angels him protected. The silver would feed the poor and speed his kingdom. Thus the spirit of earth-greed lured me onward. Forth I went, half conscious smitten, that the devil led me, half persuaded I only followed the Lord's high mission. You know the rest to earth's last bitter end. No saving hosts of angels to earth appearing. The Lord betrayed, the disciples scattered and fled. John hiding, yet living on to win his crown of saintliness. Peter cursing and swearing his denial of the master, yet saving his life for high heroic martyrdom. While I, the traitor, the devil-bought, and God-accused, I shrank into caves, and hid in mountain ways, still clutching the 30 pieces of silver.
Some strangers came upon me Cain-like fleeing, telling how the priests had crucified that mad Nazarine, in mockings and revilings—and all his disciples fled. How the earth shuddered and the temple’s curtain was rent, that the scorn and curses of the vilest and the basest, were flung and heaped wildly against the black-hearted Judas, the traitor.

Then the demons of remorse clutched me, and tore me, till I stole back and flung the 30 pieces of silver, that blood price, in scorn at the feet of my Master’s murderers, in madness went and hanged myself, not fearing God, hell or the dear dead Master. For why should I fear Gods righteous judgment? Did he not foreknow and call that thus I serve him? Gropping in darkness, did I thwart his goodness? I, weak Judas, could I destroy “his appointed?” if so be, God did well to restrain me? Who most served the immortal Christ’s high mission, which of us three who stood nearest the crucifixion? John fleeing, Peter denying or I the betrayer? Heaven’s judgment prevails, not man’s.

I who trembled not to live with God’s Christ in this world, had little need to fear him in the unseen. I would not live as betrayer knowing my Master crucified, but I dared die and meet his higher judgment.

For there would he not see and know indeed, with those clear searching eyes of his that while greed-blinded and lured me downward, yet was my innermost soul right-lovingly loyal to him. And so I found him in this upper kingdom, for when the pall of death dropped from me, as in the new day’s dawning, night’s black shadows and grim terrors pass forgotten in the coming night—so I awoke to find the Master over me bending, in heaven’s peace, smiling his kind welcome: ‘‘You Judas alone of all the twelve with me ascended; Tis well; I through the glorious ignominy of that Calvary cross uplifted, you through hell’s refining pain and shame’s deep cleansing, that so the world may be redeemed from darkness.”

I am Judas the Christ disciple, traitor, accused. O earth! judge me as you will, remembering—‘‘With what judgment ye judge, ye shall be judged.’’ This for wisdom and dear charity’s sake, that are the immortal strength and loveliness of high heaven.

W. A. CRAM.

A MODEL SPIRITUALIST FAMILY.

In the summer of 1894 I was traveling in Kansas, and stopped at the town of Winfield, and put up at a hotel. I wanted to go to Wichita, but, in the morning when I awoke, I saw a card in the air with the word Derry printed on it in capital letters. I knew there was a Spiritualist camp-meeting being held there, so I went. On arriving at the grounds, a middle-aged man stepped up promptly, and said to me, “The speakers will occupy the house on the hill,” and sent me there. He was a perfect stranger to me, and I thought that his address was a good test. After the camp-meeting he invited me to visit his home in Fall River, and, afterwards, I was his guest when he had moved to Topeka. I shall always regard his as a model family. He is a laboring man, a plasterer by trade, and two of his children worked out. His wife is a fine trance medium, and a daughter four years old, is clairvoyant and clairaudient. Their invariable rule is a seance right after breakfast every morning and before going to work.

Immediately after eating, the entire family, with guests, if any (and there are usually some) repair to the parlor, and seat themselves in a circle. Before the “opening ode” generally is finished, the mother is controlled, and the spirit guides speak, giving advice for the duties of the day, and answering any questions which may be asked. In about 10 or 15 minutes the guides let go, and the members of the family go about their duties.

After supper there is generally another seance, at least twice a week, and Sunday afternoons for investigators. The number of converts that this family makes in a year is simply wonderful.

They are not rich in this world’s goods, but they have treasures laid up in the spheres, “where moth and rust do not corrupt nor thieves break through and steal.” This is true Spiritualism. This is “walking with the gods,” as did that medium Enoch, of old. They tell many experiences of loving providences of angel friends. I wish all Spiritualist families could be so.

San Diego, Cal. B. A. STEPHENS.

Real Authorship of Spirit Communications.

It appears to me impossible that in this life we can know from whom a spiritual communication from the other world is made. We can have evidence, something like that which we possess in reference to the authorship of a telegram, but no more.

I am moved to write this by a message published in the JOURNAL purporting to be from Swedenborg; which message bears evidence that it emanated from one who knew little of him or his followers. Swedenborg has never been thought by receivers of the doctrines he taught to be the equal of or like Christ. Swedenborgians believe Christ to have been the very God, maker of heaven and earth, and Swedenborg a mere man whose spiritual senses were opened so that he saw and conversed with angels—departed spirits. Swedenborg, if speaking through a medium, would hardly mention those now here who are recipients of what he taught as a “remnant.” The number of adherents has never been great but is as large as it has ever been. I presume most Swedenborgians would say it is greater now than at any previous time. His followers do not call themselves after his name, but “New Churchmen.”

He has been so long dead that he may not know these things, yet it is probable he would.

Chicago, Ill. A. N. WATERMAN.

A seed is the smallest of things, and yet it is involved infinite possibilities. So a thought may appear insignificant, yet it is a mental seed that may in the course of its growth and evolution redeem a world.—LUCY A. MALLORY.
The Christian Powers of Europe are arrayed against freedom, and for fear of their monied interests in Turkey, are trying to bolster up that decaying monstrosity, by crushing out the life of the Christians in Crete and Armenia. The peace which they have been willing to buy at such a price (the sale of their souls for gold) cannot be realized. Their very efforts in that direction are bringing about the war they feared. Had they consented to the union of Greece and Crete, at the outset, peace would have been the result. Or, had they been willing six months ago to grant the measure of home rule they now offer, the outbreak would never have occurred. Their own greed and selfishness have brought on their troubles.

The Greeks and Turks will fight now, and the European nations will also fight over the spoils. This may bring on a general war. Crete was widely celebrated centuries ago, for her grand system of laws and government. Her system was based upon complete material equality—all possessions being held in common by the people. It is a curious commentary upon the civilization at the dawn of the 20th century, that the Island of Crete, rendered illustrious in history, by the wisdom of her laws, should to-day be denied freedom by a combination of the greatest powers of earth. How has the mighty fallen!

Not one of these great powers interfered in the cause of humanity to stop the butchery in Armenia by the Turks, and when Greece came to the rescue, the combined powers opposed her humane intentions—all for what? That the financial interests of England and other nations in Turkey may be protected. The fact that 35,000 Armenians have been murdered and 2500 towns and villages destroyed by the Turks being of no account. It now seems almost impossible to prevent a gigantic European war.
Predicted her Transition.

From the New York World, we get the following concerning Mrs. Lamle, a well-known old widow at Babylon, L. I., who was comfortably supported by her son James.

At breakfast one morning she said to James in a serious way, that she would die that day, adding, "I must get ready before night." But young Lamle was not superstitious.

"Why, mother," said he, "you're good for many years yet. You mustn't talk that way."

"You will see, my son," replied the mother, "that I am right. I have been warned that my time has come."

Lamle dismissed the matter and went about some business. During the afternoon his mother appeared at the principal store in the village.

"I want to buy something to be buried in," she said to the clerk, who was so astonished that for a moment he could hardly speak. "I guess a night robe would be the simplest and nicest thing."

He showed her some, and the aged woman scanned them critically. "I think they are all too swell," said she finally. She visited other stores, seeking a burial robe.

At night she told her son of her intention to illuminate this with Illustration of Light. From time to time we receive letters asking us to recommend a materializing medium, or a "reliable test medium," or something of the sort, says the Two Worlds. People now-days seem to want to get their Spiritualism ready-made; they are unwilling to seek for it, to develop their mediumship or that of others. Years ago circles were formed at home, and investigators plodding patiently, week after week and month after month, striving to open up communication and get mediumistic phenomena, were delighted with a few raps or tilts, or signs of entrancement, and persevered until the mediums were developed, and the marvellous phenomena we read about were the reward of the perseverance. The greatest need of our movement to-day is HOME CIRCLES—patient, persevering, and aspirational investigation. Public mediumship is all very well in its way, but private Spiritualism—the happy home circle and hour's communion with loving friends—is the holy of holies, the gateway of heaven.

James G. Clark the "Poet of the People" has suffered a relapse, and for weeks has hovered on the verge of transition. It is a matter of surprise to doctors and others, that one so very weak and helpless can endure so long. A little poem sent by one of his most devoted friends may be found on page 253.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

Mrs. Rozilla Elliott is now living with her parents at San Diego, Cal. She is speaking for the "Advance Guard Society" there, and is open for engagements for lectures and tests elsewhere. Address 51 16th st.

State the address from which it is desired to change, as well as the one to which the JOURNAL is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

How prone we are to believe the worst of others, yet feel hurt that others think poorly of us. Surely it was wisest to err on the side of moderation.

See our Book List on page 255.
Dear Friend Newman:
I had a pleasant journey across the wide waters to these colonies. I stopped at Honolulu for a week; at Samoa, just under the equator, one day; at Auckland, New Zealand, and then sailed by steamer to Sydney, Australia, where I was met by a dozen or more old friends who had listened to my lectures 19 or 20 years ago. I was accorded a fine reception, the hall being packed. I reached Melbourne, and was there received with open hands and hearts. The Victorian Association of Spiritualists gave me a magnificent reception. The hall was crowded, and the singing and recitations were full. Although I had come for a rest, I was immediately pressed into active service, and have been lecturing every Sunday evening either in the Masonic hall (which seats 1300) or the Lyceum (700), both of them being filled at times to overflowing. I have also spoken in the Unitarian and Swedenborgian churches, and the Australian Presbyterians, Methodists, and other reform subjects.

Since my arrival there has been one constant fascination or warfare in the daily press on the subject of Spiritualism. I took up my usual style: you know how fearless and independent I am in doing this. I must say that the press here is broad and liberal, and has given me ample space to reply to every attack and criticism which bears a perpetual smile that has become as a great extent in this embryo city by the sea: although widely prevalent, these blessings are not yet shared by all. When will they be? Here is the home of the poetess Mrs. Dagmar Mariager, well known to fame.

Brother and Sister Allen are a happy example of youth in middle life and although neither of them in robust health, the encroachment of age will bear none of the fruits of bitterness for them. In their house, a room is set apart expressly for the spirits' use in circles. This room is the largest in the city and is my nightly visitor, the spirit light, is my beloved wife, a fact of which I was well convinced from the first. That night, on retiring, the light appeared with usual promptness and approached me in the usual way, but for the first time in all my experience, it turned neither to the right nor the left, but advanced slowly and with increasing brightness until it rested on my very lips! There it remained, as if loath to leave and glad to stay. Remaining before me, I was desiring to notice that this circumstance did not occur until I had tangible evidence, special and direct from the spirit world, that the one of all others, "in heaven or on earth," who has the best right, claimed this privilege. Earth has no comfort for me that can compare with this. The same movement was repeated by my spirit wife the next night: and this time she brought with her a special healing power, of which I stood in need, having suffered from exposure during the rains. Thos. H. B. Cotton.

Santa Barbara, Cal., April 2, 1897.

P. S.—A circumstance occurred at the second sitting in the circle with Brother and Sister Allen, which is worthy of careful notice. Sister Allen plainly saw, clairvoyantly, a man standing behind me, whose resemblance to me, caused her to conclude that he was a brother. I have four brothers in the spirit world, and was impressed at the time that she saw that it was of my brother Henry who passed over in 1872 at the age of 36. When a very young man, he joined the Masons, a circumstance which completely escaped my memory at the time of my writing of the appearance of the Masonic emblem described on page 108. No doubt this sensation of pointing directly in the Masonic emblem, and being impressed by it as a standing proof of the efficacy of the presence of the same spirit, was in truth his earth-life experience. Only this week was my memory refreshed; hence this postscript.

C.

A Prophecy from Jefferson.

To the Editor:
The evening after President Cleveland was inaugurated over four years ago, we had a spiritual circle at our home in Fairhaven, Wash. There were five present—Judge Lindsey, Miss Adie Foster, a teacher in one of the public schools there; Mr. James Olsen, the prominent manufacturer of that city; my wife and myself.

We had set a short time around the table when a voice sounded in my left ear saying: "I am Thomas Jefferson, son of the President by that name I asked those present if any of them had a friend by that name either in spirit or earth life. Each said they had not.

Then the voice sounded louder than before saying, "I am Thomas Jefferson, son of the President of the United States, who had tests years ago, want them renewed, and so seek for tests instead of going on to a higher plane of harmony, beauty and spiritual life, becoming his true instrument. He is broad and liberal, and has given me ample space to reply to every attack and criticism which completely escaped my memory at the time of my writing of the appearance of the Masonic emblem described on page 108. No doubt this sensation of pointing directly in the Masonic emblem, and being impressed by it as a standing proof of the efficacy of the presence of the same spirit, was in truth his earth-life experience. Only this week was my memory refreshed; hence this postscript.
"grover cleveland was inaugurated president on the country to-day," and with a loud doleful voice said: "oh my friends, who way cleveland will do nothing for my country." i replied, we shall have to elect a better man next time. the voice again said: "you will not, for the two old parties will pull together and elect a good man."

when i asked, what can be done? he said: "the people are bound to win—bound to win." i asked, when? he replied, "in eight years the people will elect their man, but those in power will never let him sit—never let him sit. but that is the only thing that will ever unite the people. i asked, what will be the result? he answered, "blood, blood, blood!"

i looked and beyond i could see the whole country in arms, blood and strife everywhere. the voice ceased and the spirit vanished, but i knew in the best sense of the word spirit was present. the voice of the spirit of the prophet was equally true. dr. j. m. sutherland.

spiritualist news.

in this department may be found the cream of all the religious and spiritual news from every available source. you will not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

spiritualistic and religious items of news. interesting incidents of spirit communique and spirit manifestations are always welcome, and will be published as soon as possible.

the spiritualists of galveston, tex., celebrated the anniversary very agreeably march 31.

a new spiritualist society has just been formed in el paso, texas, by dr. w. t. bald, with 52 charter members.

mrs. a. h. pleasance, an excellent medium, has gone to san jose, cal., for a short stay. she is at the nevada house, corner of second and fountain streets.

dr. c. w. hidden, the celebrated healer, has opened an office in hotel plaza, columbus avenue, boston, mass. his circular will be mailed free.

mr. w. a. wheeler, the materializing, trumpet and independent slate-writer, held a splendid slate-writing party on saturday at 111 larkin street, west. the people were filled with messages, written in several colors, on the chalk letters put on the slates.

the society of progressive spiritualists held its annual meeting last sunday afternoon at scottish hall. the financial condition of the society was shown to be in a satisfactory condition. after reading the reports of the president, secretary and treasurer, the following were elected as directors for the ensuing year: wm. m. rider, j. h. mores, w. h. yeaw, b. f. small, g. h. hawes, a. d. hall, john koch, james b. chase, f. p. ricard. the directors then met and elected the following officers: m. rider, pres.; wm. h. yeaw, 1st vice-pres.; j. h. mores, 2nd vice-pres.; john koch, secy.; b. f. small, treas.; w. h. yeaw, finance com., and w. h. yeaw, gen. del. the members are requested to supply the demand on this coast. see page 251.

in accordance with the expressed wish of a large number of teachers of literature, houghtons, mifflin & co. will soon bring out a students' edition of bryant's translation of homer's iliad at the low price of $1.00, net (731 pages). no edition of it has ever before been published at less than $2.20.

the reviewer.

the living word, or things grand in all the religions of the world. a lecture by geo. a. fuller, m. d., 42 alvarado avenue, worcester, mass. 16 pages. 10 cents.

this is a lecture by the president of the mass. state spiritualist association and was promptly delivered at washington, d. c.

it shows that the same cardinal principles exist in all the old religions—whether of hindus, greeks, jews, babylonians, or romans—with the same aspirations and impulses. it is full of sound argument and interesting facts.

the seer and the master, a rationale of the psychic vision and spiritual mastery, by john hamil dewey, m. d. 43 pages. price 15 cents. for sale at this office.

this is the latest booklet of dr. dewey's, and forms no. 3 of the "inner light series." in the "introduction," the author, as a sort of text, quotes quite liberally from a recent lecture (reported in the journal) by prof. j. s. loveland. the author delves into the subject of inner consciousness, and says that the spiritual body and its psychic and spiritual senses are now, while virtually connected with the physical body, as perfect in their organic relations with the inner world and the higher plane of the soul's activity as they will be when separated from the physical body, and they may be brought into activity and exercised as freely now as then, by withdrawing attention and mental action from the sense-plane and centering them fixedly on either the psychic or temporal plane.

the doctor describes the specific steps of development and gives special suggestions about ascending them. the book should be read by every progressive person.

we keep a line of dr. dewey's books to supply the demand on this coast. see page 251.

the living word.
The following Societies are now holding charters under the California State Spiritualists' Association:

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The Spiritualists' Association of California, Redondo.
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 Unity Spiritual Society, Santa Cruz.
The Spiritists' Society of Hollister.
The People's Spiritualists' Society of Oakland.
The First Christian Spiritualist Society, Oakland.
The California Camp Meeting Association, Redondo.
The People's Spiritualists' Society of San Francisco.
The First Christian Spiritualist League, San Francisco.
The Society of Progressive Spiritualists, San Francisco.
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What they Say.

We here give a few of the many kind words concerning the Philosophical Journal which comes spontaneously from our readers:

I wish the Journal the success it deserves. — Geo. W. Walrond.

It has this weight in gold to me. — Julia sodaleurs.

The Journal should be in every household. — Lillian Whiting.

The Journal is an honor to our cause. — Mrs. W. V. Van Cott.

The Journal is the spiritual food I long for. — Mrs. S. Criss, Oakland, Cal.

I can't think of doing without the Journal. — Mary Godbe, Salt Lake City.

The Journal has so many wholesome truths. — C. E. Tobey.

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The Journal is beautiful, and a credit to us. — Prof. J. G. Clark, Pasadena, Cal.

Spiritualists should support the Journal well. — Mrs. C. F. Gunn, Oakland, Cal.

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I am delighted with the Journal under your management, M. D. — Long may the Journal aid the spiritual cause. — Mrs. G. Arnold, Santa Ana, Cal.

Over of forty papers I take, the Journal is the best of all. — P. Poscell, Clinton, N. Y.

I read your paper every week with great interest. — H. W. Thomas, D. D., Chicago.

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The Journal is the most welcome visitor that comes to my fireside. — I. S. Buckley, Bronch, Mis.

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Report of Medions' Home.

DEAR EDITOR:

As your readers may like to know how the Hammatt Villa Park and Medions' Home, located at Encinitas, San Diego Co., Cal., is progressing, I tender my report of the past 22 months.

Cash donated by the public.$103.15 Cash donated by Mrs. E. A. Hammatt, founder of Home.$233.00

Total...$336.15 Which sum has already been expended for the Home, for seed, farming implements, vehicles, lumber, animals, etc. Also for the donation of groceries, all kinds of material and articles for use approximating to about $300.00. The Home is now stocked with three horses and a cow, also what farming implements necessary to put in and gather crops. There has been 47 acres of barley put in stock, six acres more planted to corn and five acres more planted to potatoes and a good garden. There is also over 600 fruit trees on the place comprising the following varieties: Olive, almond, lemon, orange, grape fruit, peaches, apples, plums, apricots, figs and grape vines, also a lot of strawberry plants. This is also a good living spring of water on the place. Water for irrigating purposes has been donated to be delivered whenever it is brought out and distributed from the reservoir. We have been blessed with plenty of rain this winter which secures us splendid crops this year.

There are now two inmates (men) working for the Home and others are expected. This sum has paid a family of seven here for the past few months. There has been $10,000 willed to this Home, also 200 acres of good land. Some mining stock has also been donated. Who is among the wealthy people in our ranks, who will come forward and endow with sufficient means to support this much-needed Home? Who will send in a small donation, or "widow's mite?""
Ques.—In our last lesson we were told that our present life is only a fore­
runner of a life which we conceive of as immortal. Is there any way by
which this conception of the soul's immortality can be proved or demon­
strated?

Ans.—We know of no way by which it can be demonstrated to the senses,
neither can it be proved to another, and yet, each individual can become
so assured of it as to amount to a dem­

stration.

Q.—Tell us how that can be done?

A.—I can tell you how it is done in
my own case. From analogy or com­
parison I could give some strong pre­
sumptive proofs, but the most con­
vincing to myself is the proof like
that which Victor Hugo gave to the
materialists of France. He said to
them: "You say that the soul is
nothing but the resultant of bodily
powers. Why then is my soul lumin­
ous when my bodily powers begin to
fail? * * * The thirst for the Infinite
involves the thought that the thing
which our late removal to this city some of
our books were slightly soiled, and we
considered it.

Q.—Are there no exceptions among
immortality. So, then, as you feel

Q.—Is that all the proof?

A.—No. As the possibilities of the
soul are unfolded by growth, it
comes to see and feel within itself
that as much as it had no beginning
it is not possible for it to have an
end. When this is seen and felt intu­
tively no other proof of immortality
is needed.

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James G. Clark.

Speak softly now, he lieth low,
Distract not words; in dreary scenes
While radiant mornings come and go
With breath of flowers and song of birds,
Unheard words are sweetest.

The bliss of morn, the evening's glow;
The lover of the biros and flower
To trail again as oft before.

Be lieth low, be lieth low.

And yet, once more, we hope and trust
The period of divine
That ever sounded for the just,
O poet-singer, shall be thine;
To trill again as oft before.

Oppression's standard in the dust,
With wrong o'erthrown to rise no more,
We hope and trust, we hope and trust.

And yet we know if this be all
That we may hope from voice and pen,
Thy fame secure shall never fail
'Tis built in the hearts of men.

And right shall conquer—doubt it not—
The world has heard the clarion call;
'Tis not in vain, 'tis not forgot,
If this be all, if this be all.

Pasadena, Cal., April 5, 1897.

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Spiritualism—The Rap Heard Round the World.

SERMON BY REV. SOLON LAUER.

All liberal thinkers must be interested in a movement which makes so stupendous a claim as that of an open communion between this world and the next. Forty-nine years ago the rappings at Hydesville and Rochester, N. Y., attracted the attention of the world. Explanations ensued, scoffings, persecutions, revilings, and then the people began to believe. They have gone on believing, until to-day Spiritualism numbers its followers by the millions, in all quarters of the civilized world. The movement has scores of papers, and has published millions of books and pamphlets. Among its believers and advocates are numbered scores of the world's best known names—names of men and women eminent in art, science and letters. A movement of this extent, then, whatever its doctrine or practices, must command our attention. If it be wrong, we should investigate and expose it. If it be true, we should know the fact, and willingly admit it.

There are three general objections to a consideration of the claims of Spiritualism. There are those who object to Spiritualism because it conflicts with their religious beliefs; there are others who object because of its ill-odored associations; and still others who, with no serious investigation, pronounce the whole thing trickery and delusion.

As Unitarians and liberal thinkers, we are supposed to have no theological prejudices against any form of teaching. The first question with us is, Is it true? Is it a fact scientifically demonstrated? If it is, we will attend to its theological implications later. The fact is, whether the central claim of spirit communication is true or not, there is nothing in the teachings of the better class of Spiritualists inconsistent with the general body of Unitarian doctrine. If I had the time this morning I could match all the leading religious teachings of Spiritualism with passages from the sermons of Channing and Parker. There have been doctrines taught by individual speakers and writers among Spiritualists which most of us Unitarians would repudiate; but these are also repudiated by the great mass of Spiritualists themselves. When we set out to form an estimate of a public movement, we must not judge it by its worst side alone, nor by its best alone; but by the general consensus of its teaching.

Aside from its central claim of spirit communication, Spiritualism teaches very little that any truly liberal mind would object to. Orthodox believers, as a rule, object to Spiritualism on the same grounds on which they object to Unitarianism; namely, that it denies the literal doctrines of the deity of Jesus Christ, the infallible inspiration and authority of the Bible, and the eternity of future punishment. As far as the central claim of spirit communion is concerned, it has been believed by thousands of orthodox Christians in the past, and might be accepted by orthodox Christians of the present without any prejudice to their creeds. John Wesley, the founder of Methodism, believed in it; Adam Clarke, the celebrated Bible commentator, believed in it, and some of the best preachers in the orthodox ranks to-day believe in it.

As to the ill-odored associations to which so many people object, we can only say that questions of fact should be decided by scientific evidence, and not by the moral character of those who believe. A movement like Spiritualism, free from the restraints of organized authority, offering a refuge to all who wish to enter its ranks, placing a high premium upon occult phenomena, must inevitably attract many dissolute characters, many cranks of all sorts, many social parasites whose only interest in the movement is the benefit they can derive from gullible followers. Every new movement which sets its face against conventional beliefs and customs, is cursed by some followers whose actions and teachings bring reproach upon it in the public estimation. Even primitive Christianity had its share of such. Disloyal Peter Denied his master, traitorous Judas betrayed him for silver, unworthy disciples turned the communion table into a Bacchanalian orgy, and other sins reproved by Paul in his letters, show us that the high teachings of Jesus were slow in making their way into the daily life of the disciples.

As the movement of Spiritualism advances, it will doubtless gradually free itself from many of...
these objectionable features, through a closer organization and a more rigid scrutiny of the character of those who desire to be admitted to its fellowship as teachers and advocates.

We can readily understand how the unceasing demand for phenomena, and the careless and unscientific methods which prevailed in most seances and on public platforms, should attract a following of frauds and tricksters who prey upon the gullible and make an easy living by tricks of legerdemain. When every Spiritualist Society shall have its committee, composed of keen, conservative, well-trained men, to examine the claims of every medium who seeks admission to the platform, there will be a thinning out in the ranks of the frauds that now infest the movement, and the resulting phenomena will better command the attention and respect of the public.

Organization is the necessary condition of success in any movement. Spiritualists in the past have been very unwilling to organize, lest they should thereby become crystallized and orthodox; and their societies have therefore been the prey of all manner of frauds and tricksters. The result has been that very little progress has been made through public phenomena toward a solution of the problems involved. A movement has been for some time on foot to perfect an organization, and the outlook for the future is much better. The prospect now is that the Augean stables will be cleansed, and that the Hercules of reform, with his club and lion’s skin, will sally forth to slay some of the monsters that infest the realm of Spiritualism.

The third objection, namely, that the phenomena of Spiritualism are the result of trickery and delusion, is the one to which we must give the most attention. Among liberal thinkers the incidental teachings of Spiritualism are of secondary importance to this claim of open communion with the so-called dead. We, as Unitarians, need waste no time in removing the current theological objections to Spiritualism. Those of us who place truth above all considerations of social popularity will feel no hesitation in examining the claims of Spiritualism merely because these are not popular with the 400. In fact, many of the 400 already believe in Spiritualism, but are afraid to confess it. Now, the main question with us, as a body of liberal thinkers, to whom truth is the most sacred thing in the world, and worth any sacrifice, is, "Are these phenomena facts; and, if so, what is their true explanation?"

My estimate of the importance of this question cannot possibly be overstated. I consider the answering of this question the most important duty that confronts us in the field of religious enquiry. The time has gone by for any hypersensitiveness in dealing with the question of human immortality. Men and women-to-day are thinking as they have never done before. With all respect to sacred traditions, with all due deference to the religious teachings of the past, we still demand that truth for us shall be established upon living evidence. We have hoped for a future life, we have fondly cherished this hope in the face of bereavement, we have nurtured it with the tradition of the resurrection of Jesus from the tomb, but in spite of ourselves our intellects demand that so important a doctrine as human immortality shall be builded upon a foundation of facts.

We are therefore compelled, even against our desire, to approach this problem of immortality not in the spirit of faith, or of sentiment, but in the spirit of scientific enquiry.

The doctrine of human immortality, which religion has heretofore claimed for its own, has, for all advanced thinkers, been taken from the realm of theological disputation and placed in that of scientific enquiry. The problem of immortality to-day belongs to the domain of experimental psychology. It is to be solved, if at all, by an examination of the phenomena of mind, in all of their newly-discovered and to-be-discovered aspects.

I need not say that the more serious and earnest student will not meet with desired success in the seance room of the average medium, nor at the average public exhibition. Those who go to such places may find much to astonish, much to perplex the mind; but it is rare indeed that any satisfactory solution is reached through such investigations. Nor will immediate success attend an effort to reach results through private seances, under the control of the investigator. In the first place, those who deal in spurious phenomena have learned their tricks so well that they are usually able to deceive even the elect. I might give some illustrations of this statement did time permit. In the second place, the possibilities of thought-transference, mind-reading, intuition, hypnotic suggestion, and other elements of the embodied mind, are so great, and so imperfectly understood, that a long and studious preparation is necessary, before any one can approximately estimate the true value of phenomenal evidence. Without casting any reproach on the popular exhibitions of occult phenomena with which most of us are more or less familiar; without indeed denying that all these have their influence in awakening curiosity and stimulating earnest minds to a deeper investigation, we must confess that for a scientific solution of these mysteries most of us would do well to study the published works of those earnest and well-trained minds who have devoted years to the study of occult phenomena.

The London Society for Psychical Research has in its Proceedings given us a mass of scientific evidence which vastly outweighs the whole body of publications popularly known as Spiritualistic, and which will be far more useful to us in reaching solid conclusions than any investigations which we should be likely to carry on independently.

Does the literature of the Psychical Society sustain the claim of spirit communications? As a whole, it does not. There are members of the Society who have accepted the Spiritualistic hypothesis as the only rational solution of a portion of these occult phenomena, but there are others who are still in doubt. The fact is, that while there are thousands of incompetent persons who either deny or accept the claim of spirit communication, and whose assertions either way are worth nothing, there are solid, earnest, studious
minds investigating these phenomena, some of whom accept and others of whom still hesitate to accept the Spiritualistic theory. It may be said that all who have given the matter earnest, unbiased attention, are convinced; but this is not strictly true. It may be also said that those who, after extended investigations, refuse to believe, are of such a materialistic temperament that the evidence in their minds is biased. But this is not quite fair treatment.

The essential claim of Spiritualism is that the doctrine of spirit communion is now demonstrated by actual physical evidence, which appeals to the senses, and leaves nothing for the spiritual nature of man to perform in the way of faith. If this is true, all types of mind, spiritual and materialistic alike, must perceive it upon confronting the evidence. The fact is, that while great progress has been made toward a scientific demonstration of the claim of spirit communion, it has not yet (for all minds) reached that stage of demonstration to which other facts of nature have attained.

Recognizing, then, the tentative character of most explanations in this field of psychical research, we should avoid all dogmatism, all prejudice, and patiently wait for "light, more light."

None of us can be indifferent to the outcome of this immense problem. Our dearest hopes are entwined with it. I dare not say that I occupy an attitude of cold, scientific indifference as to the outcome of this study. We all want the truth, and we all hope that we are brave enough to accept it, whatever it may be; but I fear that most of us relish the truth a little better when it comes in accordance with our expectations. As for myself, if I may be pardoned for confessing my own attitude toward this question, I must say that there seems to me no hope for a general scientific demonstration of the future life for man outside the line of these investigations. If we are immortal, if the soul survives the death of the body, there ought to be some scientific means of demonstrating the fact. If not, this would be the only fact in all nature not susceptible of actual demonstration. I must confess that in spite of my own perplexities, when confronted with these mysterious phenomena, and the many conflicting theories concerning them; in spite of the uncertain state of psychical research in general among the more serious students; in spite of all doubts and fears, I cling with absolute faith to the possibility of a scientific demonstration, along these lines, of the deep problem of human immortality.

Meantime, while we are waiting for that perfect evidence which shall overwhelm all doubt and opposition, and place the doctrine of a future life on a plane with the universally-accepted facts of science, let us not dogmatize nor condemn. As for myself, though I am far from admitting all the claims of Spiritualism; though I perceive that many of the phenomena commonly attributed to spirits are explainable by theories which involve no occult agency beyond the subjective or subliminal mind of man; yet I am compelled to confess that for some of the recorded phenomena I can find no theory more satisfactory than that of spirit agency. I do not say that to my mind this theory is free from all objections; I do not say that it may not give place to another theory, through further investigation; but with respect to certain phenomena it seems to me at present more rational, and less objectionable, than any yet offered. It certainly accords with our deepest and tenderest sentiments, and with our highest and purest hopes.

Once let this theory be demonstrated to the satisfaction of all thinking minds, and what a flood of light would be poured into the darkness of this world! How would death be robbed of its sting and the grave of its victory! Then indeed might we chant, in the sublime language of the Canticle, "Cease, gross darkness of the earth, where the righteous put forth their hands, and fear! The veil between is taken away, and the mingling day-spring comes! Thou hast made one family, there and here; one living communion of seen and unseen!"

**LET US JOYFULLY GREET THEM.**

**AIR:**—"Marching Through Georgia."

Friends who here in mortal pine for those who've gone before
Every keep in memory the that's and deeds of yore.
For those who've long been waiting on that bright and happy shore
Bid us to joyfully greet them.

**CHORUS:**

All hail! all hail! the gladsome better way;
All hail! all hail! to those in bright array
Who've come to bring us tidings from the land so far away—
O, let us joyfully greet them.

We know that to us angels come from glory lands on high,
And bid us be prepared for the world of By-and-By,
Where we'll live in joy forever in our home beyond the sky:
Yes, we will joyfully greet them.—[Cho.]

So let us live ennobled by our contact with the world,
And to our foes give only good for the evil at us buried,
For we're marching on to victory, our banners are unfurled.
Yes, we will joyfully greet them.—[Cho.]

Ney, Ohio.

**U. G. Fugley.**

**THE SPIRIT OF THE AGE.**

In a sense all men of all ages are alike, and in another sense they are different, yet to the average man there does not seem to be any difference either in character or life. It is only as we look at the individual and attempt to solve the problems of his inner life that we find that the types of character are not fixed and immutable, but variable and progressive. Some characteristics of human life survive from age to age while others pass away, yet each age witnesses an advance even in that which it holds in common with past ages, the same and yet different. As one discerns these diversities and is able to recognize the composite outline of the whole, he discerns or apprehends what the Spirit of the Age Is.

It is not a person, a type of character, a fixed unchangeable line of progression, or form of human life, but a combination of all forms of progression that, of itself, creates an attitude of mind, a temperament, a spirit of the Age.

The characteristics of the Spirit of this Age are, restless criticism, severe analysis and unquestioned doubt, yet without bitterness or frivolity.

Its questionings are upon the most vital truths...
of life, i.e., the reality of the soul, and of God, and of the future life. It asks a reason for everything, and then asks for a reason for the reason given. Nothing is satisfactory. There is no firm foundation or basis for evidence, or judgment. It asks for a solution, yet denies that the questions asked are solvable, and asserts that all answers are outside of positive reasonable or scientific demonstration.

All this is a change from the temper of previous ages, and has been brought about by the pressing nature of the problems of the soul-life, the advance made in the observation of visible facts, and the alteration that has taken place in "the field in which faith has to work." The work of the human faculties and faith however, remains the same, only enlarged in its scope and results.

The question now is, can faith be enlarged and human intelligence be advanced so as to take in that which is demanded, i.e., recognition of the spiritual nature of man and his immortal existence.

Everything ceases to be mysterious when man ceases to be ignorant, hence it follows that the more doubt and questioning there is among mankind, the more general is the ignorance. So, as a matter of course, the greater the pretense of man or science to represent all knowledge, the more that knowledge is reduced to an absurdity as it attempts to verify realities. Still this stupendous assumption of knowledge carries with it the appearance of authority and imposes upon popular mind because it is advanced in the name of science and religion. And in order to uphold this assumption of knowledge they abrogate to themselves the right to suppress every attempt at the solution of the problems of life except under their direction. Such a course is simply begging the question.

As a consequence the Spirit of the Age accepts the theories, doctrines and demonstrations provisionally, not doubting the ability or inclination, but the premises as insufficient and fragmentary. It rejects the assertions of those who declare that "all the realities of life have been verified" by them, and that "all outside of their knowledge are dreams and illusions." So, too, it rejects the assumption of faith, that claims to reach out "beyond the unsolved problems of life and rests, without a single perturbation of spirit," as a fallacy that mistakes its untutored self, for knowledge.

Men are more or less sincere, consistent and loyal to these attitudes of mind, and involuntarily influence other minds that either lack inclination to investigate for themselves, or lack ability to do so. But the Spirit of the Age affirms that the balance of logical presumption lies with those things supported by science, while the negative positivism of religion must either be rejected or held in abeyance until proven.

The impatience of ignorance, the effort of the finite to comprehend the Infinite, the rejection of the authority of conscience, the preference for the evidence of the senses, and the elevation of reason to the highest importance, are the sources from whence flow the prevailing doubt and questioning of this age.

G. W. BRADFORD.

PRACTICAL RELIGION—OUR DUTY.

Spiritualists feel that they have a practical religion and a just cause, yet how many are as practical as their religion?

We have used our reasoning powers to know that spirits return and communicate with us, and many accept this as the sole benefit of our practical religion; most of our friends command us to progress, grow more spiritual, that we may enter into higher spheres when we leave the material form.

Progression is acquired by becoming wise, and we cannot become wise without entering into the harmony of perfection; and as the whole Universe is the home of natural law, which acts as one great harmonious whole and we are a part of that Universe, it is our duty to find how to act in accordance with natural law.

Scientists have given us many truths which assist us in perfecting the physical surroundings, but it is more than that which we want. The physical is merely the covering for the "God principle," which is the acting power. "Man know thyself" said the Greek philosopher, and to do so, is to know the Universe. This is a great undertaking, but as we are striving for perfection, and are a part of God, nothing is too great to undertake.

Now, for the practical part of the undertaking: how are we to acquire this knowledge? As our friends can return and communicate with us and we desire proof of their identity and receive it, we use our reason in deciding that this is the friend he or she professes to be.

There are many philosophers and scientists who have striven to give the world truths while here on earth, and as their love for humanity and wisdom is probably even greater than when they were incumbered with the material form, they naturally must be waiting for an opportunity to give us more perfect words of wisdom than ever before, and it is for us to study how to make harmonious conditions that the words may reach us.

We all know that a thought born of earnest desire is a power within itself, and if all Spiritualists would concentrate their thoughts on the desire to receive teachings of the natural law of the Universe, what a wonderful power would be sent and the doorway opened into the higher realms from whence the response would come; and with this understanding would come relief for the material suffering, for it is from a lack of understanding that our country is as it is. I know many will say it is because of the few (comparatively) monopolists who are striving for all this world's goods; yet if we pause to consider, it is because of their lack of spiritual understanding. And knowing what we do of the power of thought and its effect, surely when we co-operate with the spirits from higher spheres in the desire for knowledge and good, a power must be brought which will help humanity at large, and place our much-beloved religion before the world as it should be.

Pure and holy in the most perfect understanding of these two words, and through it all remember we are a part of the divine principle, and accept
only that which appeals to that principle as reason. Remember, we are not condemning the phenomena, it is much needed for the benefit of the skeptics, but to the Spiritualists, who have the benefit of this truth, we appeal. Try it, dear friends, lift up your thoughts with us in the effort to become one with the higher spheres while here on earth.

Mrs. Rozilla M. Elliott.

HEAVEN IS CALLING US.

New occasions teach new duties:
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.—LOWELL.

What is our chief duty to-day? For fifty-six years I have been trying to lead the intelligent to a knowledge of humanity in this world and the higher world. The first necessary step was to open communication with the spirit world and make that communication known to mankind. That work I accomplished by writing "Psychometry," and six years later it was more impressively accomplished when the rapping messages of Spiritualism came.

The gates are open now in all civilized nations, and Spiritualism is coming as the world's leader. But it does not come as the acknowledged master of the future. It confronts the mighty power that has ruled the world with an iron sceptre for ten thousand years. It confronts its resolute enemy, the orthodox church, as David met Goliath.

I have shown, and shall continue to show more fully, that the orthodox church is but a lingering survival of the most ancient Paganism, saved from sheer decay by disguising it in the mutilated robes of the Christianity which it suppressed, and by forming a close and permanent alliance with old-world despotisms.

That church is everywhere still the ally of despotism wherever despotism exists, the ally of aristocracy and plutocracy, the opponent of every radical social reform, the jealous opponent of advancing science, the angry opponent of Spiritualism (which it formerly kept down by burning alive its mediums) and the steady supporter of all the wrongs which fill the world to-day with clamor and with portents of a coming revolution, and is, as it ever has been, identified with national wars.

In opposition to all this, Spiritualism brings us the voice of heaven as it comes through the noblest messengers of heaven the world has ever heard. It proclaims peace on earth and good will among men, which the Apostate Church has never allowed to exist anywhere on earth that it could help.

Before Spiritualism can triumph or even advance peacefully, the Goliath of orthodoxy must be laid low by showing that it is not and never was Christianity, but was only a bastard church organized by Pagan priests at Rome in opposition to Jerusalem and in antagonism to every principle of Christianity, while assuming its name.

This demonstration is now presented in "Primitive Christianity," and if the champions of truth come to the front in solid phalanx, the National church establishments will go down in the coming century, and even the massive cathedrals of St. Paul's and St. Peter's at London and Rome, will stand as the headquarters of Spiritualism in the Christianized and Spiritualized Republics of England and Italy.

The triumph of Spiritual religion over ancient superstition and its twin despotsisms, is as certain as the progress of the centuries, but we shall not have to wait through centuries if we are up and doing now, as becomes the champions of liberty. No bloody battle is required—only the brave and steady diffusion of the truth, and when that truth is diffused, no more bloody institutions will be needed to emancipate mankind and establish brotherhood.

Spiritualism is not a mere matter of marvelous science; it is the coming saviour of mankind, and a million dollars ought to be raised by American Spiritualists to spread the truth throughout this Republic and throughout the world. Orthodoxy raises millions to save mankind from an imaginary hell. Spiritualism should raise millions to save them from the real hell of poverty and ignorance, pestilence, crime and war.

Jos. Rodes Buchanan.

THE GARDEN OF EDEN.

This is symbolically where the human mind wakes up in a state of innocent childhood. Where the tree of life is planted, (the higher spiritual faculties in the mind) the fruit of which is forbidden, to the first Adam (or earthly nature), because the first nature belongs to the animal plane, and the tree of life grows on the next higher plane of life; therefore the fruit of knowledge cannot be digested by the animal senses, on the first or Adamic plane. Therefore nature's law forbids Adam (or the first human nature) from eating fruit from the tree of life, for the material senses cannot comprehend spiritual things. The tree of life grows on the higher, or spiritual plane of the human mind. On the lower, or animal, is where all the idol gods and saviours are made and worshipped.

As soon as the moral and spiritual faculties are unfolded in the human mind, the atmosphere of the mind becomes clear and the idols all disappear. The cause of those idols, or symbols, are seen and understood by the inner light that is unfolded in the mind by the natural laws of evolution. This law cannot be evolved by worshipping idols or believing in any faith or creeds established on the plane of the material senses. Such worship is only a form of idolatry. The true and living light can only be understood by the light unfolded on the higher plane of human nature, and this higher plane can only be unfolded by obedience to nature's divine law—not in any man-made form of idolatry. The time has come when idols must pass away, and a truer and plainer form of teaching take its place, substituting works for faith.

Summerland, Cal.

A. C. Doane.

Tis always morning somewhere in the world.
We think of the passing century as the most wonderful age of the world, and so it is, and has been. The inventions and accomplishments in the scientific world have been thoroughly astonishing. But we are doubtful on the eve of yet grander achievements and mightier inventions than any the world has yet witnessed.

It is now just announced that the latest disclosures in electrical science show that telegraphy without wires is an accomplished fact. With the sanction and aid of the British postal department and the assistance of the chief of the electrical division, an Italian inventor has been experimenting in this direction, and has demonstrated its practicability. Guglielmo Marconi (for that is this inventor's name) has discovered a wave energy that can penetrate anything and is non-refractive. He has by the use of the Hertzian waves and by a series of impulses, set up in his apparatus, affected a receiver placed on the further side of a mile of earth and rock.

While no details of the methods or the machinery by which it has been accomplished, has been made public, yet we learn much about this marvelous discovery from the Scientific American, which says:

"It is believed that this system of telegraphy and signaling has capabilities within it that will astonish the world. Certainly the limit of knowledge in this direction has not been reached. The question is, What may we expect? Will this form of energy assist in accomplishing the much-discussed transference of thought or telepathy? Will it enable a person at one point on the globe to communicate with another on the opposite? Can this energy be utilized in communicating with other worlds?"

To telegraph through a mile of earth without a wire connection, may well lead us to enquire, What Next? It is but a twin discovery to telepathy. Thought transference has been accomplished already, when not only a "mile of earth" was between the persons communicating—but whole Oceans and Continents!

The spirit world is full of this energy or power! We set our minds on the spirit of a friend, and he is present, and with proper conditions, can communicate with us. That is a quality of spirit. Time and space are annihilated. We are just as really, here and now, spirits, as we shall be in the sweet bye-and-bye, and when we know and realize our powers (like the young bird which for the first time finds out the power of its wings) we, too, can converse with our friends, even though hills and mountains, oceans and continents may be between us. All we need is to ascertain our powers, and how to use them, so as to realize to the fullest extent, our capabilities and the grand possibilities of our existence.

Yes, the Scientific American may rest assured that this energy will yet be "utilized in our communicating with other worlds"—for all nature is a unit, and man is the masterpiece of creation, with god-like powers yet untried.

The Syncronograph.

Another triumph of science in these days is this instrument which its inventors emphatically declare will revolutionize telegraphy, sending 5000 words per minute over a single wire. A duplex wire will carry 6000 words a minute.

On April 21, before the American Society of Mechanical Engineers, Prof. Albert Crehore, of Dartmouth College described a new method of very rapid telegraphing by use of alternating currents, which will be developed by him and Lieut. George Owen Squier of the United States Army. The experiments which resulted in the development of the new system were made at the United States Artillery School, Fort Monroe, Va.

The average telegraph operator, sending messages by the Morse system, can transmit from 80 to 40 words per minute. By the Wheatstone system, where messages are first prepared on a puncher-strip and then transmitted automatically, a speed of from 150 to 200 words per minute may be attained. The new system promises a speed of 3000 words per minute over a single wire.

At the same time, the wire could be used for sending other messages by the ordinary Morse system, or by the quadruple system, without creating any interference.

It is also possible to send two entirely different messages over the same line at the same time, at the rate of 3000 words per minute, and in addition these messages could be transmitted to and received by any number of stations at the same instant and recorded automatically. It is necessary to have the messages prepared for sending, on slips of paper, punched with signals to represent letters, in accordance with the European modification of the Morse code.

The general method by which this wonderful speed is to be accomplished is by taking advantage of the peculiarity of alternating currents, in which currents of opposite polarity succeed each other with a rapidity varying from 250 to 400 per second. Between each pair of these waves of current is a moment when the wire is neutral.

By means of a simple device these currents may be interrupted, and one or more wave movements of current omitted. By noting these interruptions and their order, messages can be read by the use of a sensitive needle or flashlight.

Oculturism in Sweden.

In Sweden the Theosophical movement is growing. They now have a monthly publication—The Theosoph. W. Q. Judge has an address in the March number on the "Closing Cycle," which was read at a social gathering, convened to celebrate the 9th anniversary of the founding of the Theosophical Society in Sweden. A new branch (the 10th) has been formed in Dalecarlia, one of the oldest and most interesting provinces, whose inhabitants have preserved not only the language, but the remainder.
nature is quickened except it die. Mortality is the basic state of immortality. The natural body is the forerunner of the spiritual body. Echoes of eternal truth awakens at this thought, on every side. Spring paints it, in illuminated text of leaf and flower, on every hillside. The orb of day blazes upon it. The experience by which we find truth reveals it. Every passing-day is ringing gladly with it. The mystery of every life flashes through the future with it. Fruitage succeeds the flower, like as the spirit world succeeds the material world. The full fruitation and glory of our heavenly home— is the result of the budding, blossoming Spring-time of our material existence.

Excavations—in Upper Syria, at Sendjirli, have yielded some valuable returns. One of the oldest inscriptions found is written on a robe of a statue of the god Hadad, and is dated by scholars about 3000 years ago. In it King Panamou I. adjures his descendants to offer a special libation, at the moment of their coronation, over and above the usual sacrifices in honor of the god Hadad. "When my name has been pronounced and the formula recited, viz., 'The soul of Panamou; may it drink with thee,' then the soul of Panamou will drink with thee. But he who shall neglect this ceremony shall see his sacrifice rejected by Hadad, and the soul of Panamou will drink with Hadad alone." It has been maintained by some that the ancient Syrians believed in the immortality of the soul, and this seems to prove it.

Secretaries of societies are requested to order copies of the Journal to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the Journal. Brief reports of anything of interest are solicited in every locality.

Alabaster Box.—Do not keep the alabaster boxes of your love and tenderness sealed until your friends have passed beyond this mortal life, says an Exchange. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to appoint our friends beforehand for their burial. Postmortem kindness does not cheer the burdened spirit—flowers on the coffin cast no fragrance backward over the weary way.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the Journal and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the Journal, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

The Dawn, is the name of a new monthly magazine devoted to "religion, philosophy and science," published at Calcutta, India, at $2 a year. No. 1 is now on our desk, and contains 32 pages. It is proposed in it to make a special study of Hindu life, thought and faith, in a spirit of appreciation, while remaining fully alive to the usefulness and the necessity of the existence of all other systems, secular or religious, Eastern or Western.

In South Africa, Spiritualism is making headway. James White, of Kimberley, says that the society there has a reading room and hall, and holds four regular meetings each week. They are getting physical manifestations and there is much interest manifested.

State the address from which it is desired to change, as well as the one to which the Journal is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

The gifted editor of the Humanitarian, Victoria Woodhull Martin, was widowed on March 20, by the death of John Biddulph Martin, Esq., banker, statistician and philanthropist.

Half-Price Book List on page 271.
Electric Light without a dynamo is a new discovery which will create a sensation in electrical circles and yield a fortune to the discoverer and inventor. Mr. Magner has, by a careful study of over two years, discovered a method by which he is able to produce an arc light by the use of a simple battery. His apparatus was in working order for three days in the laboratory at his residence in Mill Valley, Cal., last week.

This invention will be of great value, for Mr. Magner says that a six-roomed house can be lighted for about $1 a month by this method, and the mixture can be sold around the streets as milk is now delivered from house to house. It will be served in rubber pails.

Masoeth, the old astrologer, has written a horoscope for the editor of the Journal which proves to be very interesting and accurate. The past being so correctly described, in particular which are not known by anyone on the Pacific Coast, gives every confidence in the events announced for the future. See advertisement on page 266.

The St Louis Spiritual Medium, one of the four new periodicals lately started, has suspended for want of sufficient patronage. It was a good paper and in ordinary times might have lived, but amid present financial trouble could not reasonably expect sufficient support. We are sorry for the loss to its projector, but they will have to follow suit.

Occult Science.—The Leadville, Colo., Reporter contains the following:

Reading mines by occult science, following the ore-vein through hundreds of feet of solid earth, telling the quantity and quality of the ore body, the number, size and location of each pocket to be encountered: in short, directing the work from a plat and telling the owner what to expect, seems almost impossible. Dr. G. C. Beckwith-Ewell, a medium, doing missionary work in this city for the State Association, reads a mine by taking in his hand a piece of ore from it. It is not necessary for him to be on the ground. He has told the kind of ore the mine carries, described the workings, directed development to working order for three days in the pleasure of battery. His apparatus was in working order for three days in the laboratory at his residence in Mill Valley, Cal., last week.

Table-tipping parties are now fashionable in Paris, since the great sound of Pardou.

Sufficient support. We are sorry for the loss to its projector, but they will have to follow suit.

The Ohio State Convention will be held on May 4, at Columbus, O., to organize a State Association.

Moses Hull is leading the people of Lima, O., out of creedal superstition and ignorance to the high lands of spiritual truth.

Mrs. M. L. Chandler, for a short time only, gives readings and lessons in Palmistry, daily, from 10 a. m., to 5 p.m., 4th & 325 Geary street, San Francisco.

Mr. M. E. Morse of 335 11th Ave., has founded the Brotherhood of the Co-operative Commonwealth, which will meet every Sunday at 2 p.m., at 418 McAllister street, San Francisco.

Mrs. Maude L. Freitag has returned to San Francisco after wonderful ballot tests to a large audience at Scottish Hall, last Sunday evening, to the comfort and satisfaction of all present. She will during May give tests every Sunday evening at the same place.

Dr. M. Muehlenbruch’s meetings at Gier Hall, 511 14th street, Oakland, every Sunday evening, are drawing together fine audiences of investigators. The doctor’s psychometric readings and wonderful ballot tests are exciting, and are doing much towards building up the Cause there.

A special meeting of the Board of Directors of the California State Spiritualists’ Association is called for Thursday, April 24, at 909 Market street, San Francisco. All those having matters to bring before the Board should file them with the secretary before that date.

The New York State Association was organized on April 14, 1897, at Syracuse, N. Y. Frank Walker, president; Mrs. Tillie U. Reynolds, secretary. Troy, N. Y. Dr. E. Butterfield, a noted clairvoyant physician, did noble work in making necessary arrangements for the convention.

A beautiful spiritual wedding took place at the Pettis Hall, Seattle, Wash., on April 12th. Samuel F. Thompson and Laura D. Horne were married by the pastor of the Spiritual Society, Mrs. E. Thomas. This being the first spiritual wedding on Puget Sound, there was a large attendance of witnesses.

Rev. Geo. W. Carpenter, M. D., ex-president of the First Spiritual Society of Los Angeles, is coming to San Francisco, and will be pleased to correspond with societies in this vicinity in reference to platform work. He is an excellent inspirational lecturer and his address will be 1025 Harrison street, San Francisco.

The People’s Spiritual Society held their weekly meeting last Wednesday at 111 Larkin street, San Francisco, when Mrs. Hendee-Rogers drew attention to the lack of co-operation among the various societies to meet and defeat opposition. Mrs. Lillic, in her usual able manner, dealt with the question. "What was the Original Sin" and showed that the orthodox interpretation of scripture was incompatible with modern ideas and evidence of so-called sin. Mrs. Lillie will speak again on the 28th. Mr. M. H. Sleeman, Mrs. Robinson and Mrs. I. Robinson gave several tests and readings. Music was supplied by Mrs. Winters and Mrs. Rice.

The members of the First Spiritual Ladies’ Aid Society are harmoniously working together for the good of humanity. Their headquarters are at 418 McAllister street, San Francisco, where they hold meetings every Friday evening. On the first three Fridays the business meetings begin at 7 p.m., after which tests are given by their medium. Miss Walker. Every Friday evening in the month they hold a social entertainment and dance. The ladies extend a cordial invitation to all interested in charitable work, and as for co-operation and assistance of money or discarded clothing which they can in turn assist those in need. The officers are, Mrs. S. L. Siocum, president; Mrs. Smith, vice-president; Mrs. I. Robinson, recording secretary; Mrs. E. B. Bell, Corr. Sec.; Mrs. H. W. Covendale, treasurer, Mrs. Elliott, custodian.

Camp Meeting.—As president of the California Camp-Meeting Association of Spiritualists, it becomes my duty to call the officers and directors of the Association to meet for the purpose of taking suitable action, with reference to our camp-meeting for the approaching season. I therefore earnestly request that all officers be present at said meeting which will take place in Los Angeles on Monday evening, May 17, in the parlor at 481 1/2 S. Spring street.—S. D. Dyce.

Transition—Born into the angelic sphere from his earth home in Santa Barbara, Calif., on April 19, 1897, Granville W., eldest child of Mr. and Mrs. E. B. Baker, aged five years. He was a remarkably intelligent boy. The funeral service was performed by Mr. Baker is president of the Santa Barbara Spiritual Society and Mrs. Baker is a tower of magnetic and sympathetic strength to him in his brave and proficient work for the good of humanity.

Mrs. Maude L. Von Freitag, Pretty Medium. Is now located at Room 325, Hotel St. Nicholas, Corner of Market and Larkin Sts., San Francisco. Readings daily from 11 a.m. to 5 p.m. as arranged with Mr. Otto H. Von Freitag, Manager.
To the Editor:

The Illinois Spiritualist Camp-Meeting for 1897 will begin July 15, and close Sept. 1st, instead of beginning July 1st and closing Aug. 1st as previously announced. The Peoria Fair and Driving Park has been secured by the management for this our first camp-meeting and everything indicates success for the enterprise. This park has a high, close board fence, and contains 100 acres—40 of which being a beautiful meadow. There is also an amphitheatre with a seating capacity for 7000 people, with a mile driving track in connection. The management of this camp expects that the bicycle tournament will be held and close Aug. 1st as previously announced. The Peoria Central City street cars run direct to the Park gate. The Illinois Psychic Science College will be opened in connection with the camp-meeting with a full staff of competent teachers. Hypnotism, Materialization, Mind-Reading, Mental Telegraphy, Mental, Spiritual and Christian Sciences and Mediumship in particular will be taught, expanded and demonstrated.

Mrs. S. C. Scovell, of Elgin, Ill., who has her credentials as Minister of Spiritualism from the Illinois State Spiritualists Association, is now serving the Cause as President of the First Spiritualist Church of Peoria, and will continue her good work as speaker and test medium until the opening of the camp-meeting at which time she will enter the Illinois Psychic Science College as one of its teachers. She will also appear in the camp work as speaker and test medium.

An applicant list will be given in the "Camp-Meeting Bulletin," which will be sent to any address upon request. Mrs. H. Scovell, Camp Chairman; Rev. Dr. Benton, Camp Secretary; and Mrs. S. C. Scovell, Assistant Secretary, 312 Fayette street, Peoria, Ill.

Anniversary Criticism.

To the Editor:

I notice the 49th Anniversary of Modern Spiritualism was observed in many places three and four days earlier and in some instances several days later than the 31st of March, which came on Wednesday. That is as much out of order as would be the observance of the 4th of July or Christmas several days earlier or later than the real day. Why is it that Spiritualists have so little regard for their own natal day and substitute another—"a counterfeit?" We can conjecture a few reasons, and perhaps hit the right one.

Summerland, Calif.

Combination of Doctors.

To the Editor:

For almost 60 years prior to 1894 the practice of medicine was substantially free in Massachusetts and during the last half of that period it was altogether free. In 1894 the States had oppressive medical laws. Statistics show that the death rate in Massachusetts was lower after the old medical laws were repealed, and lower than in any State in which such laws existed.

In January, 1896, the American Health Club appointed a committee to prepare a bill to restore medical freedom, and millions of pilgrims in the earth are getting clearer views of the "over there," than the past of humanity were permitted to enjoy.

M. E. Taylor.

Convincing Tests.

To the Editor:

Spiritualism grows brighter and brighter, as time moves on. On Sunday evening, April 19, I witnessed one of Prof. Fred Evans' slate-writing seances. The medium is of a marvelous standard. The insights are so strong enough to cover the ground, for those acquainted with the science of catching the spirits' thoughts and recording them in words. For an hour and a half, I listened, and viewed with admiration, the highest type of spirit manifestation conceivable to the human mind, not only with interest and profit, but with a great sense of joy. It made me realize that Judge Heaven for the spiritual philosopher and its advancement among the denizens of earth.

It is the sun of a new day to humanity, and the key that has unlocked the door of the "house not made by hands," and the heaven of the ages is over there, than the past of humanity were permitted to enjoy.

San Francisco, Cal.

The Sun of a New Day.

To the Editor:

The following is an extract from a letter addressed by me to C. C. Davis, of Weare, N. H.:

"I thank you for the informal introduction, well knowing that there exists a divine law through which all congregations of the earth are to manifest themselves and come together in soul, thought, aspiration, and attraction, soon or later, by the law of evolution.

I like the spirit and tone of your message, and as letters are mirrors, I cheerfully reach out my soul's "right hand," and grasp yours, fully realizing that you have come to me, a close friend in spirit, treading our way in the direction of the realm celestial under the sweet influence of the beautiful light of the glorious philosophy, known as the new dispensation of Spiritualism.

What an ecstatic and joyous feeling of happy satisfaction it produces in the thoughtful hearts of the seekers for knowledge everywhere, that the spirit-scouts are discovering the planets of the earth feel the accents of the glorious philosophy, known as the new dispensation of Spiritualism."

The Sun of a New Day.
The Philosophical Journal.

Lecturers in San Jose.

To the Editor:

A correspondent in the Thinker speaks in the most complimentary terms of the lectures of Dr. A. B. Cooley. The compliments are well deserved. Mr. Cooley speaks as the medium of a very advanced intelligence whose life on earth was noble and who is still happy in his relations to humanity. I have heard none who speak more wisely or instructively. It is but just to say that his utterances are coherently and instructively. If our clergy would listen to such lectures they would be very much enlightened, for they express the truth, not dictatorially or controversially, but in a harmonious and instructive manner. The interest of the lectures is enhanced by the inspirational music.

From Seattle, Washington.

To the Editor:

I hope the JOURNAL will grow to be a towerling light to guide us out of the darkness into the light.

For many years I have been an ardent advocate of all reforms, and I feel that the spiritual reform is the most essential as a foundation toward all other reforms. Our justice system must be changed, and our laws revised, so that we may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

Two thirds of the population of the globe is under the sway of five monarchs, China governs 400,000,000; Great Britain, 380,000,000; Russia, 115,000,000; France, 70,000,000; Germany, 35,000,000; Turkey, 40,000,000; Japan, 40,000,000; and Spain, 27,000,000.

How's This?

Weekly One Hundred Dollars Reward for any case of Cataract that cannot be cured by Hall's Cataract Cure.

F. J. CHENEY & CO., Props, Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Trux, Wholesale Drugstills, Toledo, O.

Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Drugstills. Testimonials free.


The problem of life is not a question of the gods, saviors and re-deemers, or yet of heavens or hells, but a question of gaining the instantaneous germ of perfection which is latent in each of us. Man finds in his mind the possibility of perfection. He can name the word perfection, which shows that perfection is the normal state of his being, because it is the highest.

Micograph for sale, cheap; also a papeograph. In paper and complete—at less than half-price, $3.00 each. Apply at this office.

LIGHT OF TRUTH, 318 & 315 N. Front St., Columbia, O.

The Light of Truth and Philosophical Journal, clubbed for one year for $7.50.

MASLOTH, THE OLD ASTROLOGER.

Reads your character to the very life; forecasts events and gives advice relating to property, legacies, partnerships, business ventures, marriage, children, inventions, professions, employment, promotions, journeys, friends, enemies, etc.

For an abridged delineation, covering about four closely written pages of large sized note paper, with forecast for ensuing two years—$1.00.

For a more full delineation of nativity, with forecast for ensuing two years—$2.00.

For a full and detailed delineation, with both retro and forecast of all the important events in life, comprising from fourteen to eighteen closely written pages—$3.00.

Each and every reading will be accompanied with a Horoscope or Figure of Natal, showing the planetary positions at the date of birth.

Send the day of the month and year of birth, and the hour nearly as possible; also the latitude and longitude, or place of birth. Remit by postal money order. Address, MASHLOTH, 3121 K. st., San Diego, Cal.
Lyceum Lessons.

Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 15.

Ques.—Is the soul of man a sinner? 
Ans.—That will depend entirely upon the one who gives the answer. 

Ques.—Will you please explain yourself? 
Ans.—Certainly. The three parts of the answer shall be considered separately. 

(1). The one who shall give the answer, 
(2). All persons believing in what is called orthodox theology, 
(3). All others who have not given the subject much thought, will, 

and the standpoint from which the soul of man is viewed, and the meaning attached to the word sinner.

Ques.—What is that rule of judgment laid down by Jesus of Nazareth? 
Ans.—You will find it in John 7.24. It reads as follows: "Judge not according to the appearance, but judge righteous judgment." (Let the scholars commit this rule to memory). 

Ques.—We understand "appearance, judgment," to be an opinion or belief formed on the basis of sense testimony. We know that according to appearances it does seem that the individual man does a great many things which he should not do, and the inference is, that he is to blame for doing them, because he knows better and it is assumed that he is able to do better at the time of action. That is certainly true, is it not? 
Ans.—For many years we thought so, but since we have been led to apply the rule of Jesus, we can see more clearly than ever that every act of the individual man is the result of hidden causes or hidden forces in man's nature, and over these causes he has no control at the time of action. He is constantly led by them, and he never knows which way they will lead, or what they will invite him to do. 

Ques.—Do you mean to say then that if a man commits what is called a horrible crime that he could not help it? 
Ans.—What I mean to say is this: that no effect can be produced without a corresponding cause, and the cause of all action lies in the bosom of nature, and nature rules, whatever we may believe to the contrary.

Truths are first clouds, then rain, then harvests and food. Men are called fools in one age for not knowing what they were called fools for in the age before. We should so live and judge as though what came to us as seed, may go to the next generation as blossoms; and what came to us as blossom, may go to them as fruit. This is what we mean by progress. —Henry Ward Beecher.

Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

Life in the Stone Age, or the Story of Atharael the Al-Aryan. Given through the mediumship of U. G. Figley. For sale at this office. 91 pages. Price 30 cts.

The JOURNAL desires to secure a good agent in every Spirituasilist Society in California.

GEN. E. F. BULLARD, formerly of Saratoga, has a law office at 137 Broadway, New York City, where he can be consulted by correspondence. He is a veteran Spirituasilist, and we recommend him to our readers.

Books by J.H. Dewey, M.D.

Regeneration.—Gateway to Spiritual Emancipation and Illumination. 15c.

Dawning Day.—Exposition of the Principles and the History of the Brotherhood of the Spirit. 30 cts.

Scientific Basis of Mental Healing.—10 cts.

True Illumination, or the Christ-Theosophy Defined. 15 cts.

Sons of God and Brothers of Christ.—25 cts.

Master's Perfect Way, or the Prayer of Silence. 15 cts.

Genesis and Exodus of the Human Spirit.—Cloth, 50 cts., paper, 80 cts.

Pathway of the Spirit.—Guide to Inspiration, etc., cloth, $1.25, paper, 75.

Open Door, or the Secret of Jesus.—Cloth, $1; paper, 50 cts.


Seer and Master.—Psychic Vision and Spiritual Mastery. 15 cts.

For Sale at this office.

Soul and Spirit Reveal the Truth.

To succeed in life one should know themselves, what is to be and what to do. Send me a page of your own writing, your date and month and year born in, name and address, with $1.00, and I will, by Psychometric force, reveal to you knowledge that you desire to know.

MRS. DR. H. WYANT, 617 Erie st., Toledo, O.

PREMIUM OFFER FOR RENEWALS AND NEW SUBSCRIBERS.

The PHILOSOPHICAL JOURNAL, for one year and the above-mentioned Psychometric Reading for $1 and two 2-cent stamps. The two for the price of one. Renewals may be made at any time, whether already paid in advance or not.

Mrs. Dr. Wyant is an authorized agent for this paper, and will fulfill the above offer. Send the money and data required, to the above address, by Registered Letter, Money Order, or Express Order.

She will not be responsible for currency lost in the mails, therefore send price of subscription in the above forms ONLY. Readings will be given as soon as possible, but must take their turn in the order received. Make MONEY ORDERS payable to MRS. DR. H. WYANT, Toledo, O.
Youthful Days.

O youthful days of love and joy,
To pay for them.

The pleasures of each passing day,
And basking in their smile again
The tears-clouds rise and rift apart,
All memory's sweet and tender strain
Sweeps back the shadows of my heart.

I wander back to days of yore
In youthful pleasures sweet and rare,
When life seemed filled with joys in store
And memory's touch again they thrill
From out the azure heights above.

But I must wait with falling tears,
The view dissolved, shadowed Death,
And mark the swift departing years,
For dreamy hours of tranquil rest,
The only life seemed filled with joys in store
And with the dear ones God hath bled.

BISHOP A. BEALS.


$1.75.—For this amount, sent to this office, we will supply for one year, the Light of Truth and the Philosophical Journal—both weekly exponents of Spiritual Philosophy.

Psychical Research.—The proceedings of this society are not easily procured, as they are supplied only to members, but we have a few copies which can be had for two cents each, at the regular price being $1 each. They are dated as follows: “Dec. 1885; April and July 1891; Feb., June, July and Dec., 1892, and June and Dec., 1893. Order at once, as they may be gone.

We will present a copy of Mrs. Underwood’s book on Automatic or Spirit Writing (in paper covers) to any one sending a Club of 3 New Subscribers for a year, or 5 subscribers for 6 months, with $3 to pay for them, just to pay for the time and trouble of procuring these subscribers. Or we will present a lesson book bound in cloth for 5 subscribers for one year; or for 10 subscribers for 6 months, with $5 to pay for them.

Concentration: the Master Key to Psychical Development. Two letters from J. Coiville, delivered in San Diego in July 1896. 24 pages 10 cents. A copy of this pamphlet presented to every subscriber to the Journal for 6 months.

See our Book List on page 271.

EMMA RUDER gives lessons by mail on Occult Science, Philosophy and Astrology. Corner Chestnut and Central Ave., Hamilton, Ohio.

When Answering this Advertisement, Mention this Journal.

To the student of psychical phenomena, the secret of success is to have a fixed purpose and to be prepared for all emergencies.

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You have a copy of Mrs. Underwood’s book on Automatic or Spirit Writing in paper covers. To any one sending a club of 3 new subscribers for a year, or 5 subscribers for 6 months, with $3 to pay for them, just to pay for the time and trouble of procuring these subscribers. Or we will present a lesson book bound in cloth for 5 subscribers for one year; or for 10 subscribers for 6 months, with $5 to pay for them.

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But I must wait with falling tears,
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Your character sketch and Soul powers revealed, with suggestions pointing the way to success, also a copy of THE LAW OF LIFE. Send date of birth and 25¢ (silver or 1¢ stamps), to URIEL BUCHANAN, 24 Walton Place, Chicago, Ill.

When answering this advertisement, mention this journal.

Your Future revealed by the stars. What are your prospects and the days of your life? The secret of success and health, and the development of your powers for the year, also a copy of THE LAW OF LIFE. Send date of birth and 25¢ (silver or 1¢ stamps) to URIEL BUCHANAN, 24 Walton Place, Chicago, Ill.

When answering this advertisement, mention this journal.

An Astonishing Offer! Send three two-cent stamps, lock of hair, age, name, sex, one leading symptom and your disease will be diagnosed free by spirit power.

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Box 182, San Jose, Cal.

When answering this advertisement, mention this journal.

ASTROLOGY.

Prof. Holmes, the Oldest and Most Reliable Astrologer in the city.

15 years experience in the Profession. 15,000 Horoscopes written. Gives Lessons and Readings at

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San Francisco, Calif.

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Prof. Fred P. Evans Sensitive for Psychographing, etc.

Independent Slate-writing.

1122 Market St.,
San Francisco, Cal.

When answering this advertisement, mention this journal.

Light of Egypt; or,
The Science of the Soul.

By an initiate in Esoteric Masonry.

The secrets and Occult mysteries of Astrology are here revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. The secret is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which compose the One Grand Science of Life.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in reality the guide philosopher and friend." To the occultist it will supply the mystic key for which he has so long earnestly seeking. To the Astrologer it is a "divine revelation of Science." Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, $5.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

FORTUNES ARE REALIZED—From good judges quicker and easier than in any other legitimate line. Have you an idea you might be the person of my client’s dreams? The opportunity is only limited. Address:

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

Language of the Stars.


A Primary-Course of Lessons in Celestial Dynamics, by the author of "The Light of Egypt." Price, 50 cents.

A Primary-Stage Line, Christian Scientist and Magnetic Physician cannot afford to be without, if they would become the healthiest men and women of the profession of the study of man and the healing art divine.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

WANTED—AN AGENT
in every section, to canvass, $4.00 to $5.00 a day made, sells at sight; also a man to sell staple goods to dealers, best side, $75.00 a month. Salary or large commission made, experience unnecessary. For sealed particulars send stamp. Clifton Soap & Manufacturing Company, Cincinnati, 0.

21st

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HINDUO SALVE

Infalibility cures Diphtheria, Bronchitis, and all ailments of the nasal, throat, stomach, lungs, etc. Also, excepts and prevents and cures Erysipelas, Lock Jaw, Syphilis, Scrofula, Skin Diseases, External Ulcers of the eyes, Eczema, etc. is a charm. The only magical salve in the world; cannot be analyzed. Full directions with each box, without pain; no alopathic remedy will do it. Price 50 cents postpaid. Write A. J. Owen, 219 North Broadway, Los Angeles, Cal.

N. B.—Its use by mediums will add to the rapid development of and strengthen clairvoyance and clairaudience.

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HYPNOTISM

AND SOMNAMBULISM

CARL SEKTUS,
The Renowned Hypnotist.

The book should be in the hands of every student of after truth. Mr. Sextus has sent the subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become a successful hypnotist.

Cloth, 304 pages, 76 original drawings by Bjorn and others. Price $2.00.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

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[Formerly N. Y. College of Magicians.]

AN INSTITUTE OF REFINED THERAPEUTICS

including the Sun Cure, Vital Magnetism, Electro-Therapy, and a higher science of the Chemical affinity and psychic principles described by philosophy and its marvelous applications. Students in four continuing departments of the course. The college is chartered and confers the degrees of D. M. Doctorate, and Master of Science. Upon completion of lessons, students can take the course and receive the diplomas at their own homes. Institution removed to New-Yoak, North-Los Angeles, Cal. Inquiries granted under either the New-York or California Charter.

410 years experience in the days of Egyptian Hieroglyphics.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.
Vagaries.

I dream of the woodland temples,
With their odor of resinous balm,
And the murmur of pine trees, solemn,
Is the ghostly chant and psalm.

With a waft, like velvety pinions,
Closer the echoes come—closer;
Is the ghostly chant and psalm.

A questioning soft touch greets me,
And will raise your storm-stricken spirit
On palms and eyelids and brow.

I watch you with tenderest care,
Above the dark waves of despair.

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