OCCULT SCIENCE—WHAT IS IT? AND WHAT IT PROPOSES TO DO?

It is not the object of this paper to enter into the occult mysteries of Theosophy, pertaining to this life or the next, but to refer more especially to the inner and higher self of man. Is it true that the atom is a miniature Universe? or that the combined atoms of an individual man will progress and unfold through ages to come, until he becomes a being of more power and wisdom and beauty than the mind can now comprehend? This postulate is believed by many of the most learned and spiritually-minded reasoners.

But life in this world interests us as well as the life to come. From experiments in psychology and Spiritualism in their innumerable methods of manifestation it is being continually proven that man is a spiritual being, and that all objective manifestations are the proximate creations of the inner life.

From the standpoint of universal Being, this spiritual life exists in all things; is self-existant and eternal and clothes itself in every form of nature. It has assumed an outward garb, through all the stages of the world’s progress, from the fiery globe to man. Comparing what we may suppose to be the condition of the lowest or, first man, with the modern or civilized man, will give us some basis to infer what the future may reveal.

Let us imagine for a moment something of the condition of this first human being. The earth had been struggling up for millions of years, until it was fitted to sustain a higher order of life. The ages of the earth had well prepared—

To swing the door of destiny ajar
And let the humble monarch of the world
Place his crude feet upon the virgin soil.

He comes not in the pride of modern life—
No beating drums announce the great event;
No shouts of welcome ring from hearts of love;
But sad and lone he rises from his bed
Of russet leaves and half-decaying boughs,
And looks with senseless eyes and vacant stare
Upon a scene of solitude and gloom.

The beasts of prey are prowling round the spot
That he has chosen for a place of rest;
The elements are still as fickle as of yore;
The drenching rains heed not his shivering form,
And solar rays are constant to fulfill
The promises of every coming day.

But Nature, the mysterious architect,
Has put this being in its fitting place.
The beasts may be in eagerness to slay
This late intruder in their very midst.

In vain the heat and cold conspire to drive
Him from his rude abiding-place—his home.
He may be slight in form and weak in strength
And slow in movement, measured by his foes,
But in his upright form and larger brain
He carries the inheritance bequeathed
From the great source of Everlasting Cause,

—which we may reasonably suppose was the condition of primeval man. Every student is more or less familiar with his progress since the beginning of the historic age, and the remarkable progress made in the last half century suggests the idea that man’s mission on earth is nearly ended. Step by step the intellect has penetrated the mysteries of nature and revealed to the world the wonderful forces which have so long waited to be brought to light. The power of steam is being supplanted by electricity, and the query arises, what next?

Progress is no less marked in the mental and spiritual realm; miracle is giving way to law and superstition to reason; the apparently impossible has been elucidated and assigned to the domain of
cause and effect. The greatest philosopher, the man of wisdom and the wonderful genius have given their best thoughts and discoveries to the world until we are led to exclaim—can there be any more progression? Notwithstanding the great advancement of material science and the general upheaval of religious thought the social and political condition of the world is unsatisfactory. Our great thinkers are like stars that the common mind cannot reach—the present is preeminently a state of transition, and the outlook is ominous, and we look in every direction for relief.

Political theories and moral codes have been advanced; new-named sciences and various isms attract attention, among which is occult science. The latter has been recently given to the public of America, while it is ancient in the Orient. By its forcible presentation and unlimited promise it may be possible that the persistent student may grow into its realities and reap its benefits. It is now conceded by the best minds that the spiritual or inner life is the moving power, or cause of all outward manifestations. This being the case, there must be methods and something to work with—to be used under certain conditions and in a specified manner.

Occult science attempts to explain the phenomena of human life. A few extracts from the "Occult Science Library," published in Chicago, by Ernest Loomis & Co., will introduce and in part explain the theory:

"Has not modern science been forced to concede the occult principle that thought goes in waves, and therefore that it generates and controls vibration? Is not vibration the essence of all manifestation and the agent of thought in all creation? Occult science, if truly understood, opens for man the door to almost unlimited power. Thought-control and its occult power must therefore be gained through thought-concentration. Thought-concentration must reach the love-principle with its harmonious vibrations before thought will or can be controlled. When the heart and mind are right, houses, horses, carriages, fine raiment, friends and other desirable exterior surroundings will come as the natural attractions and correspondences of loving thoughts. We little realize the power of our thought. It is tremendous—it is unlimited. All creation is through thought. Man's power to think is infinite and eternal. To him there is nothing unattainable—nothing he cannot in time be, if he sets about it right."

These extracts are sufficient to show the basic principle of occult science. The theory of thought vibration may be true, (and probably is). That is, vibration is the method by which all visible life seeks expression; but, thus far has it not been done without special thought effort of man? if so, is it not reasonable to believe that the persistent education and direction of thought, will lead to infinitely greater results? Nature has an inexhaustible fountain of intelligent energy to draw upon. Its wisdom and power have been indicated in every step of its great work, from mollusk to primate man, and upward still to modern times.

To man's intellect the end may seem near, we may see no possible outlook for a happy escape from the present unrest of the world not even "a rift in the cloud" through which to hail the glorious sunlight of joy. But when we realize the great past, we have no cause for fear of the general results. The material world is now filled with Nations ruled by selfishness, almost necessarily, and the ruled are driven to the same methods, and death by war and starvation stares the world in the face. Spiritualism will do its part of the coming work, for it embraces all truth, but Occultism may open a door to assist in broadening and brightening many of the dark paths of life and thus bless many weary hearts.

To enter into this light one must banish all unworthy motives? the spirit, the heart must be cleansed. Anger, hatred, revenge and every inclination to lower the standard of growth toward a better life, and a better condition of humanity—must be banished. Don't try to be an Occultist until you become honest, and pure in mind and thought. Let love, the basic principle of all being, dominate your soul, and predominate in you efforts for the good of all. If you succeed in true Occultism, what will be the result? You will be happy; beautiful thoughts will give you a beautiful body; the power of loving thought currents will flow from soul to soul until the commingled and universal ecstasy of joy shall unite the people of the earth in the spirit of love and fraternity.

There is no standing still—man will yet achieve greater triumphs over nature. Messages shall be sent without wires; air-ships will bear upon their light wings the riches of commerce, and travel will be made with speed and safety. The ocean depths will be explored; its treasures revealed. If, as claimed, the power of thought is omnipotent—to be understood and developed, who can estimate its future results? It may be the opening door, into which many will enter; some to advance rapidly—many to follow slowly after, and others to become listless, and discouraged.

The law of evolution is tireless in its march upon the ages and will animate and move the mass of mankind until every good wish and pure desire shall be granted, and the undeveloped faculties of the human soul be enlarged and filled with wisdom.

This is no idle dream nor fancy picture of the imagination. One unfoldment has succeeded another. We have been crowded, up to the 20th century. Darkness must be dispelled; ignorance overcome, and unjust methods banished. Progress cannot be over come. Occultism says, "O man! know your power; do your part of the work, and you shall become omnipotent, to hasten the glorious time so long foretold by the inspirations of the past."

E. D. FRENCH.

THE KINGDOM OF HEAVEN.

The kingdom of heaven is within. Those who know peace and harmony live in the kingdom. God is love. Those who love know God. He is ruler in the kingdom and will grant us an answer to prayer, when, out of our need, we make the right condition for fulfillment. "Ask and ye shall have," means an intelligent asking.

The Almighty knows nothing of ignorance, so an ignorant prayer naturally goes unanswered. As thinking beings we are centers of force and can bring to ourselves what we need by the intelligently spoken word.

DIE DOXEY.
OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

SPANISH SPIRITUALISTS AND THE WAR.

La Union Espíritista (Barcelona, Spain) in its March issue contains a tremendous protest against the war in Cuba, in the shape of an address to the Spiritualists of the country. The entire Spiritualist, Freethought, Socialist and Democratic press of Spain has united, (it is stated in this article) in demanding that not one soldier more shall be sent to Cuba; and then adds a fine piece of sarcasm by a proviso——"unless the sons of the rich accompany them to the field of battle." The article also contains the separations of Church and State, and concludes with these ringing words, in capital letters: ¡ABAJO LA GUERRA! ¡VIVA LA PAZ! ("Down with the war! Long live peace!")

CLAIRVOYANCE AT DEATH—Saw the PARIS FIRE.

Oh the 4th of May [1897], Dr. G. of Vouziers, was called, in his professional capacity, to the bedside of an old lady who was seriously ill.

It was about 4 o'clock in the afternoon when the doctor arrived. He at once despaired of the patient's recovery, finding her unconscious and very weak. After giving a few directions, he was about to depart, when the dying woman, arousing from her stupor, cried out with an expression of agony and indefinable terror, in these words:

"O, my God, my God!... See the fire—the fire! They do not see the building is on fire!... O, the unfortunates, it burns and they do not know it!... Poor women—poor youths—so young and so fair.... Save them, save them!.... See! their hats take fire.... What cries!.... See! the fagots fall upon their bodies!.... The roof falls in! Too late, too late!"

This scene was witnessed by 15 persons, and lasted five or six minutes, terminating with an almost superhuman cry from the dying woman, as she saw the blaze and fall of the palace, devoured by flames. She remained half an hour longer in a state of absolute prostration, and passed away at 5 o'clock.

It should be mentioned that this old lady was not acquainted in Paris, nor had she any information concerning the "Bazaar of Charity," nor had she any relatives or friends among the victims of the great catastrophe.—Moniteur de l'Hygiène Publique, (Paris, France).

It will be seen that the date of this scene corresponded with that of the great fire in the Paris "Bazaar of Charity," in which so many were burned to death, and the dying woman's clairvoyant description exactly tallied with the details afterwards sent out in the press dispatches, although I have translated but about one-fourth of her description. It was published in the Moniteur shortly after the occurrence, and is widely quoted in France.—G.

LIFE SAVED BY A SPIRIT VOICE.

La Revista de Estudios Psicologicos, of Barcelona, Spain, translates from the Boston Arena a very remarkable narrative, which must have appeared in that magazine several years ago. It is condensed, as follows:

"In 1886 I was in Cincinnati, making some purchases. Upon returning, I stopped at Louisville to take the steamer "Cartel," which would land me almost at my door.

"I embarked upon the steamer, and while alone upon the deck, contemplating the panorama, I clearly and distinctly heard a voice warning me that before it reached the end of its journey the boiler of the Cartel would explode and wreck it.

"I turned and looked in every direction, but saw no one near me. I wished to doubt but dared not. I went to see the captain to ask him to change my state-room, the one that I occupied being directly over the boiler. He granted the request when my motive was explained.

"Having secured my new apartments, I at once sought my friend Gibson, who occupied the adjoining birth to the one first assigned to me, and so persistently did I insist upon the danger of his remaining that he and others began to doubt my reason and to regard me as insane.

"Shortly after 2 o'clock on the following morning I was suddenly aroused by a horrible explosion, and I found myself enveloped in a dense vapor. I liberated myself from the debris, as best I could, and seeing a life-boat which I found suspended, pulled it towards me. Nineteen others imitated my action, and in this little boat we reached the shore. This occurred near Memphis.

"At my request, four vigorous oarsmen returned with the boat to save others. In the sinister light of the burning wreck I saw my friend in a small boat, drifting upon the water. I threw him a rope and with it brought him to shore. A passing steamer saved others, but despite all efforts 150 persons perished in the wreck.

"But enough—whose was the voice that warned me of the catastrophe?—M. PAROLER.

TABLE LEVITATED WITHOUT HUMAN CONTACT.

There have been many cases of levitation of tables and other furniture in the United States, through private mediums. In one of these instances, I was present at a social gathering of Spiritualists in the parlors of Geo. E. Rogers, in San Diego. Someone suggested a "circle," which was formed around the centre-table in full light. After some preliminary rocking, which five or six strong men could not prevent, the table arose in the air and floated above our heads, free from all visible contact, the medium being a prominent society lady whose mediumship was only known to intimate friends.

And now comes Casmio Motet, a civil engineer, and in a letter to Gabriel Delanne, the noted Spiritualist lecturer, editor and author, of France, (published in La Revue Scientifique et Morale du Spiritualisme) describes such an occurrence as "the most surprising phenomena I have witnessed in my long experience in Spiritualism," and then continues:

"At the moment we were about to retire from the circle, and our hands were not in contact with the table, to our great surprise, it arose in a vertical direction to a height of more than a metre; balanced several seconds in the air, inclining first.
to the right and then to the left, and all this without any of the numerous objects upon it—lamp, books, paper, pencil, etc.—falling from it; after which it returned gradually to its former position, occupying it without even a jolt."

SPIRITUALISM IN HOLLAND?

Spiritualism is making wonderful progress in Holland, many orthodox ministers and one or two of the leading orthodox periodicals practically endorsing the movement. This is probably due to the fact that investigation is confined to the home circle, where no one has any object, pecuniary or otherwise, in practicing deception.

_Het Toekomstig Leven_ is the title of a semi-monthly 16-page journal, published at Utrecht, which is ably edited in the interests of Occultism, embracing Spiritualism, Theosophy, and psychic research in general. It contains translations of able articles on Spiritualism from English, French and German.

MORE NEW SPIRITUAL JOURNALS.

Italy has another monthly Spiritual magazine, entitled _Il Mondo Secreto_ (The Occult World). It is edited by Giuliano Kremmenz, at Viale Principessa Elena, No. 17, Naples. No. 2, (for February) contains 64 pages, is well edited, neatly printed and bound, and is a credit to the cause of occult philosophy. It contains some strange cabalistic pictures, reproduced from the works of Eliphas Levi; articles on Spiritualism, Theosophy, Cabalism, Hermetism, and concludes with, "An Italian School of Magic and Divine Philosophy." It also contains a magnificent poem in French (covering over four pages) on "The Origin and Destiny of Man," by Louis Claude de St. Martin.

Paris has also added a new Spiritual review to the 10 or 12 it already has, called _Espiritualisme Moderne_ (Modern Spiritualism).

_II Fin del Secolo_ is the title of a new monthly periodical published in San Paulo, Brazil, in both Italian and Portuguese. It advocates Spiritualism, the occult sciences and independent thought. This country supports a good list of Spiritual papers.

THE BRAIN—HOW WE THINK.

In the _Journal_ of March 17, is an article "How we Think," copied from the San Francisco Call. I find statements made to me, many times in the last 30 years, by my spirit guides as to how souls unfold, how the body is formed and the brain cells carefully constructed and operated. True, it is, as said in the article "each brain cell is a storage battery which can perform a certain amount of work and then must be recharged." How often when I have been mentally and physically overtaxed and exhausted, my guide has come to me and said, "You must rest and sleep, then we can restore the exhausted supply of strength of mind and body."

Again, I quote, "This likeness to a battery is further emphasized by the fact that the nature of the brain cell's work consists, like that of any other battery, of the sending out of charges of

energy along fibres that may be likened to wires."

This has been taught to me and through my organism for 30 years, as the Society here can testify. I have often been told by my guides, that in due time they would send in to me, testimony and corroborative statements to everything they were teaching me, and so they do. One thing after another is verified, as also all the visions I have ever been favored with; they have been and are being literally fulfilled. This gives me joy and strength for further work. How often, when in the superior state, I have seen this fibre system in space and that of individuals, how they are linked together and universally active. Truly all move in the Oversoul.

The nerve system is the fibre system of individual centers. The nerves serve as an insulation for soul or vital substance. On these fibres the intelligence flashes to and fro. Often the brain of man has reminded me of a union telegraphic station. Messages come and go over all these fibres which are well-defined lines for such operations. Some of these messages make their indentations and are returned and used; others are lost in the effort of registration. In this way thoughts go out and touch other mind centers, thus there is a constant exchange of thought and each one's stock and store is enhanced.

The bodily mechanism resembles, when seen, as I have often seen it, a regular dynamo; each bodily function performs its part, or is supposed to do so, and rest and labor assist as much as food, etc.

All things work together for the soul's growth, unfoldment and brilliance, when man is temperate in his habits and upright in all his dealings. To see such a person mentally engrossed, is a lovely sight. The brain cells are studded with these sensitive fibres, that shoot out in different lengths to clasp others put forth from other centers. They form a real halo about the head, that I can liken to nothing but the circle and rays around an electric street light on a dark night. I am delighted that men of science are discovering these grand truths for then will the world at large accept them. So far, they have not met with much favor.

On the article by Dr. R. A. Davis on Telepathy, Re-incarnation, etc., I wish to remark: There is much written of late in all the papers about the soul. One writes wise and another otherwise. Perhaps this is necessary to bring clear ideas out of the mixture, but in the article referred to he says, "A new soul is born for each body," and "A child when born into this life, has no soul in its little body, until a few seconds before it breathes its first breath. The new soul stands ready to enter that body at the proper moment, etc." I cannot conceive what his idea of a soul may be.

If spirits impart this idea, they perhaps belong to those who believe that women have no souls. At any rate, be it as it may, the time has come for investigation, for man must learn himself.

MRS. M. KLEIN.
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THOMAS G. NEWMAN, EDITOR.
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SAN FRANCISCO, CAL., APRIL 7, 1898.

SPIRITUALISM IN THE CHURCHES.

It is a fact, apparent to all observing persons, that during the past 50 years it has leavened the whole of Christendom. This is seen not only in that during the past 50 years it has leadened the ing heaven and hell, but also in the matter of spirit existence, spirit power, and spirit communion with those who are still in the physical form. We might reasonably expect this from some of the Catholic Church.

But even with this rich and powerful church we find the effects of spirit power and influence in the modification of the teachings of the older clergy.

In a sermon published in the Cincinnati Commercial-Gazette, preached by Rev. Father McGrady at St. Antony's Church, Bellevue, Ky., we find the following, which is Spiritualism, pure and simple:

Spiritualism, in the broadest significance of the term, is the belief that the world of matter can communicate with the world of spirits. This question is treated both in sacred and profane history. Before entering into a discussion of this subject I wish to make a few observations. A spirit is a being totally disengaged from the trammels of corporeal existence, and, consequently, not circumscribed by space, like material substance. The movements of a spirit are essentially quicker than the flight of thought; in the twinkling of an eye it can sweep through all the boundless realms of space, and visit all the globes, and touch all the constellations, and all the systems, and all the worlds, that wander through those vast, purple fields of light, where no sound has ever broken the ominous silence of pre-mundane existence. It can soar beyond flaming space, beyond ethereal zones, beyond those dark regions where no dazzling orb has ever cast his golden beams and where night, black and awful, has hung his sable curtains.

Since, in virtue of their nature, the spirits can haunt every world, I fail to see any incongruity in the opinion that they can visit this earth and cross the paths of men. Of course, by the word spirit, I designate not only the souls of the dead, but also angels, both good and evil.

Father McGrady cited from the Bible several incidents tending to establish the fact that both good and evil spirits are permitted to reveal themselves to men in the flesh, and then adds:

Now, since the human soul is akin to angelic nature; since it has the power, in virtue of its essence, to roam through all the worlds—it is not inconsistent to believe that God may commission the spirits of the dead as his delegates to convey messages to the living. But is there an illustration of this nature in the Bible? Yes, for in the 25th chapter of the first book of Kings we learn that Saul communicated with the woman at Endor, to ascertain, from the spirit of Samuel, the issue of the battle which would be fought the next day between the Philistines and the phalanxes of Israel. The Bible states that Samuel responded to the voice of the enchantress, assuming his natural essence, to roam through all the worlds—it is not inconsistent to believe that God may commission the spirits of the dead as his delegates to convey messages to the living. But is there an illustration of this nature in the Bible? Yes, for in the 25th chapter of the first book of Kings we learn that Saul communicated with the woman at Endor, to ascertain, from the spirit of Samuel, the issue of the battle which would be fought the next day between the Philistines and the phalanxes of Israel. The Bible states that Samuel responded to the voice of the enchantress, assuming his natural appearance and form, and replied to the queries of the King, and foretold his defeat and death.

This is Spiritualism in all its modern significance and teaching. He then adds:

Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pasanias relates that 400 years after the battle of Marathon, the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at nights, on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Chersonaea had been murdered. He also relates that the shade of Caesar entered the bed chamber of Brutus, and when accosted by the assassin, the sprite responded, “I am thy evil genius, Brutus; thou shalt see me at Philippi.” Brutus boldly answered, “I’ll meet thee there,” and the spectre immediately vanished. Some time after, he engaged Anthony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.

Proof is abundant that mediums often speak languages entirely unknown to them. Judge Edmonds publicly testified that his daughter, after becoming a medium, spoke in nine or ten different tongues, though she only knew English and a smattering of French. Mediums have given information that they could not have known personally, and when in a trance they have been impervious to the effects of fire and other kinds of
physical pain. These are facts which defy contradiction. Father McGrady then wisely concludes:

I have proved the possibility of preternatural apparitions from the essence of spiritual substance, and I have shown that this possibility was realized in Biblical history, and, as Christians, we must accept these facts. Now, if the woman at Endor could call up the spirit of Samuel, with divine permission, a medium of the 19th century may communicate with the souls of departed men.

Certainly, what could be more natural? Spiritualism is getting in its work everywhere, permeating the churches and liberalizing the world.

TWO JUBILEE CELEBRATIONS.

This year there are to be two grand Jubilee Celebrations—one in America and one in England. On May 25 to June 1, at Rochester, N. Y., (notice the change in date). The other will be held in London, Eng., June 19 to 24. These will mark an epoch in the history of Modern Spiritualism, and will no doubt be attended by Spiritualists from all over the world. The American celebration is under the management of Mr. Frank Walker of Hamburg, N. Y., and the London Jubilee by Mr. E. Dawson Rogers, editor of Light.

Let the Spiritualists of the world rejoice and celebrate. Let them awake to their duties and privileges, and work together for the elevation of mankind. Their mission is to enlighten and elevate the world.

THE EARTHQUAKE—PROPHECY VERIFIED.

On page 198 of the Journal appeared a number of prophecies written by Dr. Muehlenbruch on March 17, from which the following is an extract:

"... A destruction of one city by earthquake. Two cities will suffer, but one in this country will only suffer, while one across the ocean will be destroyed."

Before these prophecies were put in type a dispatch to the daily press showed the literal fulfillment of the first of the above two, by the destruction of the town of Amboyna, on the island of that name—one of the Molucca group—this verification being given with the prophecies.

The night after the Journal containing these prophecies was delivered to its San Francisco subscribers, the second prophecy above quoted had also been fulfilled in the tremendous shaking up which San Francisco and suburban towns suffered. One building in San Francisco was completely wrecked, and much other damage done, while the wrecks at the Mare Island Navy Yards, (near the city) are estimated at $500,000 damage.

It will also be remembered that Dr. Muehlenbruch predicted the "Maine" disaster 12 days before it occurred.

These are a few of the many facts we have to prove that the voice of prophecy is no more silent now than it was in the days of Daniel and Moses.

Catholics are much incensed at the New York priest who advised American Catholics to side with Spain, if a conflict should occur between it and this country. At a late gathering of Irish-Americans in Denver, Colo., Father Malone, gave an address which was a critical and historical review of the movement of the United Irishmen. Incidentally he alluded to the recent speech of Father Weber of New York. "As Irishmen and Irish-Americans," said Father Malone, "our cordial sympathy goes out to all people struggling for freedom. As Irish Catholics we can not too severely condemn the words of that misguided priest in New York who said it was the duty of Catholics to support Spain in a conflict with this country. We stand for America against every country on earth, and the prompt disclaimer of the Archbishop of New York for responsibility for his priest's utterance meets a sincere response from the Catholics of the West." These sentiments were loudly cheered.

Kansas has some peculiar judges. Here is a decision which will provoke a smile. It was published in the Columbus, O., Dispatch:

Out in Kansas, the Attorney-General has decided that "Divine Healers" cannot be held subject to the State laws governing the practice of medicine and surgery. He holds that Jehovah is over and above all man-made law and so he reasons that persons claiming to be his agents are not amenable. This seem to be a regular Kansas-brand leap into the dark.

Don't think you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting her upon a piece of patchwork she has finished. Of course you could beat the job yourself, but that doesn't deter you from heaping words of encouragement on the child. It has done its best. So you could doubtless beat the average editor in running a paper. The editor is willing to acknowledge that you can. He only does this because you have not the time to, but this fact need not deter you from giving him a word of encouragement occasionally.—Exch.

The year of Jubilee is come—let all rejoice.
The Jubilee Wedding.

Great interest is always taken in a Spiritualist wedding, but when it is a public affair, and on such an occasion as a Jubilee Celebration, amid flowers and banners—then there is an intense interest. The large audience (about 2000) was therefore maintained at the Metropolitan Temple last Sunday until 10 p.m., when the wedding ceremonies took place.

The beautiful floral decorations, consisted of flags and palms, interspersed with flowers of all descriptions, and a wedding belf, the outside covered with white carnations, sweet peas, flag lilies and pansies—the inside being yellow, and the clapper was beautifully formed of violets and pansies.

The bride, Mrs. Sadie Slocum, and the groom, Mr. Carl Eberhardt, are both mediums, engaged in the work, and conducting classes for psychical development. Mrs. Slocum was the presiding officer for last year in a spiritual benevolent society—"The Ladies' Aid," and Mr. Eberhardt is an adept in the Order of the Magi and other Occult bodies. Their marriage was planned by their "guides" who also selected the time and the occasion.

When the time arrived, the bride and groom preceded by the mother of the bride and the bridesmaid and best man, walked up the middle aisle and were conducted to a position under the floral bell, the ceremony was performed by Mrs. R. S. Lillie in a very interesting and impressive manner.

The bride wore an Empire gown, of grey silk, made in a style dictated by her Quaker guides. The flowers being La France roses. In fact it was a spiritual affair all the way through.

The bridesmaid, Miss Mabel Wits, wore a gown of white Swiss, with white trimmings, and carried pink bridesmaid flowers.

Mrs. Lillie then said that a Spiritualist wedding was the holiest of all religious ceremonies, the divinest of all institutions. The bride's mother gave her parental sanction, and Mrs. Lillie seeing the spirit father, heard him say, "We both sanction this union," and so reported it to the audience.

The wedding ring being produced Mrs. Lillie said it was a symbol of eternal, unending love, and pronounced them husband and wife, and called for a Spiritualist salute, when the whole audience waved their handkerchiefs to salute the bridal pair.

The Semi-Centennial Spiritual Jubilee, under the auspices of the California State Spiritualists' Association, was held at the Metropolitan Temple, San Francisco, on Sunday, April 3.

The Committee of Arrangements, M. S. Norton (chairman), B. F. Small, John Koch and Prof. R. Young, had prepared a feast which will long be remembered, in an all-day meeting from 10 a.m. to 11 p.m., with a varied array of talent.

At 10 o'clock, Mr. Norton called the meeting to order, and stated that this was a Jubilee Celebration, free to all; that he wanted everyone to first talk of the things in which all agreed, and leave the disagreement for some future time, or never, and then asked the audience to look at the decorations, in which "old glory" was very prominent. The audience then arose and sang "America," after which Mrs. Hendee-Rogers, one of the oldest mediums on the Pacific Coast, gave a soul-inspiring invocation, asking the guidance of the spirit-world in our battle for the right and work for the uplifting of humanity.

The audience then sang, "Nearer my God to Thee," and the chairman called attention to the floral bell suspended over the platform, saying that it was a Jubilee bell until 10 p.m., after which it would be a marriage bell, when a wedding ceremony would be performed under it.

Mr. C. H. Wadsworth, president of the State Association, then said that the whole world has reason to be thankful for the progress made in the last 50 years, but great as has been the progress of the arts, sciences and inventions, the most wonderful of all has been the intellectual and spiritual emancipation of man, and for that we are mainly indebted to Modern Spiritualism. He then added, "In 1848 facts were revealed to children that the so-called wise men of past ages could not and would not understand."

"The little Fox girls of Hydesville, N. Y., had found the key that unlocked the mystery of the past and telegraphic communication was opened between the dwellers of the spiritual and physical world.

"Many of the brightest minds of the age at once began to investigate, and with the result that they became firm believers in the new religion, and again did history repeat itself, and the effort was made to crush out the new one, but as usual, the more it was persecuted the faster it grew until now, at its 50th anniversary, it has a firm foothold in every civilized country on the face of the globe, and here in our own country, thanks to the efforts of State and National organizations, we have equal rights under the law with other religious bodies, and I think the same can be said of Great Britain.

Spiritual societies and circles are now found in every State in the Union, and many a sorrowing heart has been comforted by receiving unmistakable messages (through mediums) from their loved ones, that also in many cases at a less cost than the letter of 50 years ago or the telegram of to-day.

"All Spiritualists who are willing to live so that they may respect themselves, can command the respect of their acquaintances, either out of or in any of the churches, and the time is coming, and not very far distant, when people will be glad to join in celebrating the Spiritual Jubilee."

"Well may we rejoice and celebrate this Spiritual Jubilee, for we believe that Spiritualism has done more in 50 years than all churches in the last eighteen hundred, towards making man happy. We have solved the great question, "If a man die shall he live again?"

"The new Jubilee song was then sung by the audience, and Mrs. R. S. Lillie delivered an eloquent inspirational address in which she said: This is the day of Jubilee—the great event of modern times, in a spiritual sense. Amid the great strides of science and inventive genius, the angels came and knocked at the door of the century, were recognized and admitted, and the great religious and scientific organizations in the world, there was no positive knowledge of life beyond the tomb. After an intelligent method of communication had been arranged, the "raps" went on to demonstrate that our departed ones lived and could make their presence known. This touches all hearts, for who has not lost their jewels, their dear ones? The old ideas are gone, and Spiritualism now illuminates all religions. Spiritualists, like Jesus who is said to have broken the prison, are willing to go to the hells of distress, poison and degradation to help those who are there to reach a higher plane of life. No hell is too deep for them to enter, or to do good. We do not say with the church at Easter, "He is risen," but "They are risen. Not only was one stone rolled away from a sepulchre, but all stones are gone, and the angels bear our loved ones away to homes in the world of spirit."

Prof. Loveland being next on the programme, a letter was read by the chairman announcing that he was run over by a wagon, on Saturday evening, and three ribs broken, making it impossible for him to be present. The resolution of sympathy and condoleince was passed unanimously.

Dr. G. W. Carpenter was called to the platform and gave a very fine address on the human mind—which is unending, eternal. We grasp hands, he said, with those who have gone before, and talk with them, for the self-conscious mind is the same in all spheres.

A letter was read from Mrs. M. E. Cadwallader with Jubilee gratu-
The Spiritual Philosophy.

Charles Anderson, the "Boy Orator," spoke entertainingly of "Spiritualism as the light of the century," and called upon Spiritualists to take an advanced position and formulate a declaration of principles in order to be classed in a proper manner among the religions of the world.

Mrs. F. A. Logan, the oldest medium in the city, gave a following address, which will be published next week.

The Children's Progressive Lyceum then marched, with their banners, down the central aisle, to the platform, completely filling it, and then gave the following exhibition of their exercises: Silver Chain Reading, by the Lyceum; Recitation, "Poor Little Joe," by Miss Myrlie Bunn; Recitation, "Jim Bloodsoo," by Mabel Piffner; Recitation, "The War Ship," by Tryphena Pritchard. Songs by the Lyceum; "Anniversary Greeting," "We are trying to follow the Angels," "Strive for the Right," and "Take this Letter to my Mother."

A duet "Farewell to Friends and Home," by Mr. Reid and Mr. Ely was finely rendered.

Thomas G. Newman, ex-President of the State Association, said that by placing the railroad track the train can be heard and approached, although miles away. So the Spiritualist, by connecting himself with the Occult forces of the Universe, can reach the other shore, and knows that the coming era of progress and spiritual development will soon be here. The spiritual philosophy permeates the churches and has driven away the old theological ideas of begetting modern thought. Modern sermons are filled with spiritual philosophy.

Mr. Lillie then sang "The Faithful Engineer," with fine effect.

Mr. Reid's address was full of thought-awakens and sound advice. He said there can be no forgiveness of sins—we shall reap what we have sown. Every act brings its effect. We must answer for all we do. Spiritualism embraces every principle that appertains to life—moral and spiritual. While we want no creed we need a code of principles. Our education is imperfect scientifically. We want to apply the searchlight of science and if we find anything which will not bear this light, altogether, we will all be honest, with no thought of policy—for honesty is the best policy.

Prof. Richard Young then rendered another instrumental piece on the violin, which Mme. Young gave many spirit messages, which were recognized by those present.

In the evening the Temple was crowded to its utmost capacity. There were some 1,500 chairs, and more were brought in, filling the aisle, and the platform itself, so that people could not get seats, and the ante-room was filled, the folding doors being open. There must have been 2,000 persons present.

At 7 p.m. the Musical Jubilee was opened by Prof. E. Werner, a voluntary on the grand pipe organ. Then followed the Jubilee song by the audience, instrumental music by Prof. Young, "Speed Away," by the quartette, duett by Mr. Lillie and Mr. Reid, "Hail Sublime," by the quartette.

Mrs. Addie L. Ballou gave a sublime invocation, which seemed to take the audience to the spirit world to commune with the angels.

Mrs. Elizabeth Lowe Watson gave an address 1½ hours long on "Spiritualism—is it True?" No pen can do justice to such a burst of eloquence and such a triumphant argument in favor of true spiritual philosophy and phenomena. The array of proofs produced its truth beyond the shadow of a doubt. It is easier to disprove the law of gravity than that of spirit return.

A collection was taken to defray expenses, which amounted to over $100. Votes to be cast were given to the Committee of Arrangements, musicians and speakers.

Mrs. J. J. Whitney then gave quite a number of spirit messages while in a trance, which were quickly recognized by those present, and duly appreciated by the audience.

The event of the evening was announced, and as Prof. Werner played the Wedding March on the magnificent pipe organ, the wedding party passed up the aisle to the platform where the ceremony was performed by Mrs. R. S. Lillie in a happy way.

This ended one of the most satisfactory and harmonious meetings ever held in San Francisco. Every one of the large audience went away delighted—the Jubilee Celebration was a grand success in every way.

Spiritualist News.

In this department may be found the news of the different Spiritualist Associations in the country, as far as we can procure it from every available source.

Heresies are the subjects of some of our items of news. Interesting incidents of spirit communication, spiritual science and spiritual phenomena are our special delight, and will be published as soon as possible.

A new spiritual hall is being fitted up in the old Supreme Court building on the corner of McAllister and 15th streets, San Francisco, and will be dedicated next Sunday evening.
of the Society of Progressive Spiritualists. Let there be a full house. Take the elevator at 305 Larkin St. It runs until 10 p. m.

Mrs. E. D. Concord, on account of falling health, has had to cancel all her engagements in the Eastern States and has returned to her home, at Howard, Elk Co., Kansas, for rest and recuperation. Her address will be, Box 122, until further announcement.

A change of date is announced for the Rochester Jubilee. Instead of the first eight days of June, as first advertised, it will be held one week earlier, June 1, 1898.

The Ladies' Aid Society will hereafter occupy the new Spiritual Hall, at 305 Larkin street, San Francisco. They will dedicate it on Friday, April 15, with a testimonial benefit entertainment. The room is the old Supreme Court building, on the northeast corner of McAllister and Larkin streets, with the elevator entrance at 305 Larkin St. The elevator will run during the evening whenever meetings are being held in the Hall. Until we have a Temple, this will be a nice home for Spiritualists.

The Upanishads of India.

TO THE EDITOR:
As the art-student turns to the times of Phidias and Praxitites for the purest ideals of art; as the student of literature and oratory turns to Homer and Virgil, to Demosthenes and Cicero—so the student of religious philosophy must turn to old India to find, in the teaching of her sacred books, the germs and prototypes of metaphysics. The subtle music of the Hindu bards has sounded through the ages, to enchant and rouse the souls of the world's greatest thinkers.

A Schopenhauer, a Max Müller, a Ralph Waldo Emerson, bow in glad and willing reverence before the majestic beauty of these ancient oracles of the soul, that if sufficient subscribers are secured to enable them to do so. —Ep.

SOLON LAURER.

The Reviewer.

Constituents of the Universe, by John E. Atwood. Cloth. 65 pp., 75 cents. San Diego, Cal.

This is an attempt to explode all theories regulating the laws of the Universe, and substitute a new one. It holds that "space and time, in conjunction with motion, are few essentials that constitute the Universe." With this idea in mind, the author attempts to explain all the phenomena of the Universe. He attacks the Ether theory, and follows it with chapters on "So-Called Attraction," "So-Called Weight," "So-Called Design," "So-Called First Cause," "So-Called Laws of Nature," "So-Called Matter," and in the chapter on "Electricity," he claims that electricity, heat and light are all one—nothing but different manifestations. "A Suggestion Regarding the Heat from the Sun," and "The Measurement of Motion," conclude this treatise.

To deep advance-thinkers this book contains much food for thought. However much one may disagree with the conclusions arrived at.

"Ursus," the prize poem in the April Midland Monthly, Des Moines, Iowa, by Beatrice Harlow, of Milwaukee, vividly pictures the arena scene in "Quo Vadis." Another prize contribution to the number is "Israels and the Dutch Painters," by Mary A. Kirkup, of Fort Dodge, recently returned from her art studies abroad.

Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 lines), $5.00 per month.

HEADQUARTERS—305 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT...JOHN KIRK—1509 Fillmore St.
VICE-PRESIDENT...THOMAS D. OWEN—1317 Polk St.
SECRETARY—JOHN KOCH—1607 Fillmore St.
TRUSTEES—ART HALL, 1130 Capp St., SAN FRANCISCO.

DIRECTORS—M. S. BROWN, H. M. R. D. SMITH, RICHARD
Young, WM. B. RIDER and MRS. R. A. ROBINSON.

Society of Progressive Spiritualists, Meets at 305 Larkin St., San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin St., benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 McAllister St., San Francisco.

UNION Spiritualist Society, meets at Loring Hall, Oakland, Sundays, at 2:30 and 7:30.

MADAME MONTAGUE holds meetings at Washington Hall, opposite Tivoli, San Francisco, Wednesday evenings at 8 o'clock.
The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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

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

The Young People's department of the Jubilee should be made a grand success. Every secretary of such a Society will please at once send name and address to I. C. I. Evans, 1352% S w e e t Blasle.—It Is not generally known to the Spiritualists of America that Doctor C. W. Hidden is the author and publisher of some of the sweetest songs of the season, but be is, and his music is for sale at the Hydesville Cottage, photographed in the highest terms by advanced critic of the Truth, without costing much money. Pelvic pains.

Nothing Occult or Esoteric about YELLOW ZONES. headache, Coughs, Colds, Grip, Rheumatism, Neuralgia, Colic, Dyspepsia, Heart Disease, etc.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

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.

See our Book List on page 223.

Transition.—George B. Wallace, a prominent Spiritualist of San Bernardino, Cal., has passed to the beyond, and the funeral service on Sunday, March 27, was conducted by Dr. A. L. Astor.

The life of Mr. Wallace was reviewed, and his patience, long suffering and gentleness portrayed and that when he heard the call of the angels to "come up higher," he was ready and willing to lay aside his earthly robe (the house of clay) and put on immortality. That he had found God in the rocks that he assayed; communed with God in the fields, flowers and trees, and among his bees; and that he had taught the world that man was not born to die; that heaven was close to earth, and that our loved ones came to comfort and pity those who had to stay on the earth plane and prepare themselves to "come up higher."

He lived the life of a true Spiritualist, he died in the knowledge that death has no sting and the grave is swallowed up in victory; that the mortal man falls asleep in a moment of time and awakens in the robes of immortality, and loving angels lead the way to homes celestial.

Mrs. Annie McDonald, of Los Angeles, a Spiritualist, has passed over to the other side of life.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

Nothing Occult or Esoteric about YELLOW ZONES. They are Exoteric and non-secret.

A potent, reliable remedy for all Fevers, Headache, Coughs, Colds, Grip, Rheumatism, Neuralgia, Colic, Dyspepsia, Heart Disease, etc.

This Binder will hold one year's numbers of the PHILOSOPHICAL JOURNAL, and will be sent by mail for 20 cents. Full directions accompany each Binder. The issues of the JOURNAL can be inserted as soon as they are read, and preserved for reference in book form.

HYPNOTISM.

AND SOMNAMBULISM, BY CARL SEXTUS, THE RESONED HYPNOTIST.

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

Cloth, 804 pages, 76 original drawings by Bjorn and others. Price $2.00.

Thomas G. Newman, Editor & Publisher, St. Louis, Mo., Cal.
Ocean Side.

While the evening twilight lies
O'er the landscape, sea and skies,
Misty vapors softly rise
Veiling earth's sleeping eyes,
And old ocean's featherly tide
Breaks a pathway far and wide.

Lights and shadows gently fall,
Interlacing visions of expression.
With a rhythm soft, sweet,
Earth and sky and ocean meet,
And with dimming eyes it all
Grows into darkness and sleep.

Brooding pictures of loneliness,
Shadow me with dreams of bliss,
And one dim and lonely star
Beings forth from the void.
Where loving angels only
Beare of faith witnesses over me.

And the night's dew's incense fall
Like a benediction over all.
While the loved ones I recall
From the past grave-like pall.
And their faces bright and fair
Dance before from the void.

Summerland, Cal.
BISHOP A. BEALS.

The Secret of Life, or Harmonic Vibrations, by Prof. Francis King.
Cloth bound. Price $2.00.

It contains over 200 exercises for developing the muscular and nervous systems without mechanical means. The natural systematic clairvoyant powers. How to strengthen and acquire beauty of face, form and expression. How to develop the great vigor and psychic power.

from reviews by leading critics:

O'er the landscape, sea and skies,
With a rhythm sad, sweet,
Beams upon me from afar
Like a benediction over all,
While the loved ones I recall
And their faces bright and fair
Dance before from the void.

It is one that will be sought by mystics.
It contains over 200 exercises for developing the muscular and nervous systems without mechanical means. The natural systematic clairvoyant powers. How to strengthen and acquire beauty of face, form and expression. How to develop the great vigor and psychic power.

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from reviews by leading critics:

The following are a few extracts in story, sketch, poem, anecdote, advertisement, or somewhere in CREAM cache.

Doesn't this prove that we KNOW YOU CAN WIST VALUABLE PRIZES over any mouth. If you try?

THE MASTERY—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great magician in the sixteenth century, and his works on Magic are available only through the present edition. $5.00. For sale at this office.

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The Watseka Wonder! PRICE, 15 CENTS.

A Narrative of Startling Phenomena Occurring in

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MARY REYNOLDS.

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YOUR FUTURE REVEALED BY THE STARS. Your Prospects Calculated. Prof. Geo. W. Walrod, Astrologer. Rm. 8 Opera House Block, Denver, Col. IhEN answering this advertisement, mention this journal.

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Send age, name in full and two 2-cent stamps and leading symptom and we will send you a diagnosis of your case free and you will try and give the treatment right to you. Remember please that we do not wish to take your case unless you are dissatisfied with your present treatment, and send appeal to the authority 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 of any one or even express an opinion. We know some doctors do so, but we do not.

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FEVER AND AGUE in its worst form, and CURES all kinds of eruptive and non-eruptive DISEASES of the MOUTH and STOMACH. AS A TONIC AND INVIGORATOR this medicine has no peer, setting in motion, as it does, the circulatory, alimentary, secretory, assimilative, and eliminative systems to the normal performance of their respective functions.

Every household keep this medicine on hand. It is worth its weight in GOLD.

Large bottles, 50 cents; small, 25 cents. If to be sent by mail, add 10 cts. for postage.

People afflicted with eczema, scrofula, salt rheum, barber's itch and poison oak, should use DR. RUSSELL'S HEALING BALM, containing the same Microbe Destroyer, for external use. Piles, cuts, burns, scalds and nasal catarrh, are successfully treated with this Balm. Price, 50 cents. Address all orders to the

MICROBE FORMULA CO., 1426 Market St. San Francisco, Cal.

BANNER OF LIGHT: A Weekly Journal of Psychical, Occult and Metaphysical Research. All orders for the papers should be addressed to the Manager: all communications to the Editor. Office, 110 St. Martin's Lane, London, W.C., England.

A Spiritual Hospital.

As we are in great need of a hospital where advanced Therapeutics may be applied (especially for the treatment of mental diseases), we have become acquainted with a skilled and intellectually enlightened friends to co operate for the purpose of founding a spiritual hospital that shall also be a school of mental and physical medicine and urged us to bring this to the notice of the public.
Echos of Thought, a melody of verse, by Emily E. Reader, author of “Light Through the Cranries,” “Voices From Flower-land,” etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the Philosophical Journal goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

THE JUBILEE OR Internal I Semi-Centennial Celebration of Modern Spiritualism.

TO BE HELD AT Rochester, N. Y., May 25 to June 1, 1898.

WANTED
At once, the name and address of every Spiritualist in the United States to complete the circle.

For full particulars address, FRANK WALKER, General Manager, Hamburg, N. Y.

DR. HIDDEN’S SONGS.
Dr. C. W. Hidden, the noted Spiritual advocate, is the author and publisher of the following beautiful sheet music: THE ORGAN IN THE CORNER, one of the sweetest songs ever written.

L’ILL SING AGAIN DOWN BY THE SEA, a dainty waltz song.

KEEP SUMMER IN YOUR HEART, a popular ballad.

The music is arranged for piano or organ, and printed in fine style. Each song bears an excellent likeness of the author. Price, 40c. each. For sale at this office.

BOOK FREE.
Mrs. E. B. Duffee’s Book, entitled “HEAVEN; a Narrative of Personal Experiences after the Change called Death.” This thrilling record 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. It’s just the thing for a neophyte 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 M&W Subscriber (sending $1.00 for a year) to the Philosophical Journal, if no other Premium is desired.

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

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Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address and be convinced of the wonders of Spirit-power by having her

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[New Addressing this Advertisement, Mention this Journal.]

Astrological Charts.

Prof. Geo. W. Walrond.

Teaeh of Occult Sciences.

Erects Horoscopes and reads Nativities with Scientific and Mathematical accuracy.

He requires the following particulars:

Date and hour of birth—Place of birth—Married or single, male or female.

If hour of birth cannot be given, please mail portrait, and state height, stature, color of hair and eyes, and general disposition.

PRICES OF HOROSCOPS:

1. Map of the Heavens, showing position of signs and planets at birth and any reading $1.00.

2. Map of the Heavens as above and summarized reading of health, mentality and business qualifications $2.00.

3. Map of the Heavens as above and summarized reading of health, character, mind, mentality, business, financial and matrimonial qualifications and prospects, etc. $3.50.

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5. Map as number 4, with 2 years future leading events $5.00.

The map is specially designed by Professor Geo. W. Walrond and shows at a glance the signs and planets’ positions at birth, the planets and their houses and the signs and planets in strong or weak influence, what part of the body each sign rules, the ruling planet of the birth chart, the transits of Uranus, Saturn, Mars and Jupiter for 1898, 1899, 1900 and 1901. To the astrological student it alone is worth the price of the subscription to the Journal.

AS A PREMIUM.

Until further notice we offer the Philosophical Journal for a year, free of charge, to anyone sending to this office for either of the foregoing horoscopes. This applies to old or new subscribers.

This week we are giving away hundreds of applications, and as they will receive attention in the order they come, please give the order at once, addressing:

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

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EVIDENCES OF IMMORTALITY.

I know by the friends who are with me in dreams
Our spirits may roam where celestial life teems,
And with the departed, life's fairer fields tread
While our bodies seem lying as senseless as dead.

I know by the touch of a presence I've felt
Our spirits will not into nothingness melt
And vanish away like a vapory breath
When we pass through the change we denominate death.

I know by the fair angel faces I've seen,
In moments of rest and composure serene,
The departed return in the hush of time's strife
Giving mortals the proof of continuous life.

I know by grand scenes that have gladdened my eyes,
That surpassed all the brilliance of Fancy's rich dyes,
Scenes celestial are near and our gaze they invite
To the splendors of heaven and exalted delight.

I know by a prophecy made and fulfilled,
Wise spirits in reading the future are skilled,
And sometimes they warn us of dangers ahead
As time's shadowed pathways we hopefully tread.

I know by the hopes that inspire to be true,
By the life evolutions that come to our view,
By the lucid deductions that reason has drawn,
Immortality's day for our spirits will dawn.

I know by the records long anciently old,
Through law that has ever existence controlled,
The departed, to-day, as in ages long flown,
To earth-friends return and their presence make known.

I know by good tidings from those we call dead
That for all by high hopes, aims and purposes led,
On a life-plane of joy and development high
The soul is immortal and never will die.

I know beyond doubt in the realms overhead
There's a land that is peopled with those we call dead,
And the gifted and good who have battled for right
Are highest in bliss in that kingdom of light.

Meade, Ind.

When the home is perfect, it is heaven.
among the half-buried cities of Uxmal and Palenque, wondered who were the builders of those once mighty structures.

I have walked upon Aetna's and Vesuvius' cinder-shingled pinnacles, and looked with shrinking awe down into the surging, seething fires of volcanic Kilauea. I have stood upon the summit of Mt. Olives, lunched at the foot of Herman's snowy mountain, wet my feet in Jordan's limpid waters, drank from Siloam's crystal fountain, and tented by night under Bethlehem's starry skies. And, during all these extensive travels; whether under the North Star or the shimmering light of the Southern Cross, I have never seen nation, race or tribe without cemeteries however rude, without altars of worship however weird, nor without the Southern Cross, I have never seen nation, race or tribe without cemeteries however rude, without altars of worship however weird, nor without dreams, visions, apparitions, and well-marked spirit manifestations. It is natural to have faith in God or gods, natural to worship, to believe in the Southern Cross, I have never seen nation, race or tribe without cemeteries however rude, without altars of worship however weird, nor without dreams, visions, apparitions, and well-marked spirit manifestations. It is natural to have faith in God or gods, natural to worship, to believe in angels and spirits. Bearing in memory all travels, monuments, ruins, inscriptions, shrines, and Bibles, I count them as dross—poor perishing dross, when compared with that tiny Rochester rap, that echo of eternal life demonstrating beyond the vestige of a doubt that momentous fact of a future conscious existence.

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery—the rediscovery of a fact old, in one sense, as Babylonia or Akkadia; ancient as the faded ages of remotest antiquity. And this Spiritualistic discovery—this mighty modern movement now in a measure known throughout all enlightened lands, did not spring into birth full-grown, like Minerva from Jupiter's brain. It was feeble at first. It is young yet, but conscious existence. »

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discovery of a fact old, in one sense, as Babylonia or Akkadia; ancient as the faded ages of remotest antiquity. And this Spiritualistic discovery—this mighty modern movement now in a measure known throughout all enlightened lands, did not spring into birth full-grown, like Minerva from Jupiter's brain. It was feeble at first. It is young yet, but conscious existence. »

Christianity started from a dream (Matt. i:20), Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap. The mightiest results often flow from seemingly the minutest causes. How small an upset lamp; yet, Chicago was lashed in ashes, how small to the physical eye Newton's falling apple, yet there lay the hidden law that held suns and stars in their circling orbits; how small Stevenson's puff of steam, yet now railways and ocean steamers gridle the globe; how insignificant to proud imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed the immortality of divine truth, and to the matchless glories of present spirit ministries. Hallelujah! [Continued next week].

THE SOURCES OF "ISIS UNVEILED."

During the last seven years I have made a more or less exhaustive analysis of the contents of the writings of Madame H. P. Blavatsky; and have traced the source whence she derived—and mostly without credit being given—nearly the whole of their subject-matter. The limitations of this paper will admit only of a brief summary of the results attained by my analysis. The detailed proofs and evidence of every assertion herein are now partly in print and partly in manuscript; and they will be embodied in full in a work I am preparing for publication, in expose of Theosophy as a whole. As regards "Isis Unveiled," Mme. Blavatsky's first work, the proofs of its wholesale plagiarisms have been in print seven years; and no attempt has been made to deny or discredit any of the data therein contained. In that portion of my work political and national reforms that have brightened the moral horizon of this century.
which is already in print, as well as in that as yet
in manuscript, many parallel passages are given
from the two sets of writings,—the works of Mme.
Blavatsky, and the books whence she copied the
plagiarized passages; they also contain complete
lists of the passages plagiarized; giving in each
case the page of Mme. B.'s work in which the pas-
sage is found and the page and name of the book
whence she copied it. Any one can, therefore,
easily test the accuracy of my statements.

In "Isis Unveiled," published in 1877, I find
some two thousand passages copied from other
books without proper credit. By careful analysis,
I found that in compiling "Isis" about one hun-
dred books were used. About fourteen hundred
books are quoted from and referred to in this
work; but, from the one hundred books which its
author possessed, she copied everything in "Isis"
taken from and relating to the other thirteen hun-
dred. There are in "Isis" about twenty-one
hundred quotations from and references to books
that were copied, at second-hand, from books
other than the originals; and of this number only
about one hundred and forty are credited to the
books from which Mme. B. copied them at second-
hand. The others are quoted in such a manner as
to lead the reader to think that Mme. Blavatsky
had read and utilized the original works, and had
quoted from them at first-hand, the truth being
that those originals had evidently never been read
by Mme. B. By this means, many readers of
"Isis," and subsequently those of her "Secret
Doctrine" and "Theosophical Glossary," have
been misled into thinking Mme. B. an enormous
reader, possessed of vast erudition; while the fact
is her reading was very limited, and her ignorance
was profound in all branches of knowledge.

The books utilized in compiling "Isis" were
nearly all current nineteenth-century literature.
Only one of the old and rare books named and
quoted from was in Mme. B.'s possession,—Henry
More's "Immortality of the Soul," published in
the seventeenth century. One or two others dated
from the early part of the present century; and all
the rest pertained to the middle and latter part of
this century. Our author made great pretensions
to Kabbalistic learning, but every quotation from
and every allusion to the Kabbala, in "Isis" and
all her later works, were copied at second-hand
from certain books containing scattering quota-
tions from Kabbalistic writings; among them
being Mackenzie's "Masonic Cyclopedia," King's
"Gnostics," and the works of S. F. Dunlap, L.
Jacollot, and Eliphas Levi. Not a line of the
quotations in "Isis," from the old-time mystics,
Paracelsus, Van Helmont, Cardan, Robert Fludd,
Philaletes, Gaffarel, and others, was taken from
the original works; all of them were copied from
other books containing scattering quotations from
those writers. The same thing obtains with her
quotations from Josephus, Philo, and the Church
Fathers, as Justin Martyr, Origen, Clement,
Irenæus, Tertullian, Eusebius, and all the rest.
The same holds good with the classical authors,—Homer, Ovid, Horace, Virgil, Plato, Pliny,
and many others. The quotations from all these
were copied at second-hand from some of the one
hundred books which were used by the compiler
of "Isis."

In a number of instances Mme. Blavatsky, in
"Isis," claimed to possess or to have read certain
books quoted from, which it is evident she neither
possessed nor had read. In "Isis," I, 369-377, are
a number of quotations from a work of Figuier's,
that she claimed to have taken from the original
work, which she says (I, 369) not "lies before us."
As every word from Figuier in "Isis" was copied
from Des Mousseaux's "Magie au XIXme Siècle,"
p. 451-457, the word "lies" in the sentence used by
her is quite a propos. In "Isís," I, 353, 354, et
seq., she professed to quote from a work in her
possession, whereas all that she quoted was copied
from "Demonologia," pp. 224-250. In II, 8, she
claimed that she had read a work by Bellarmin,
whereas all that she says about him, and all that
she quotes from him, are copied from "Demon-
ologia," pp. 294, 295. In II, 271, she stated that
she had a treatise by de Nogen, but all she knew
about him or his treatise was taken from "Demon-
ologia," p. 431. In II, 74, 75, the reader is led
to believe that certain quotations from "The Golden
Legend" were copied by her from the original;
the truth being that they were taken from
"Demonologia," 420-427. In II, 59, she gave a
description of a standard of the Inquisition,
derived, she said, from "a photograph in our
possession, from an original procured at the
Escorial of Madrid;" but this description was
copied from "Demonologia," p. 300.

In "Isis," I, pp. xii to xxii, is an account of the
philosophy of Plato and his successors. Nearly
the whole of these ten pages was copied from two
books, Cocker's "Christianity and Greek Philos-
phy," and Zeller's "Plato and the Old Academy."
There are some 25 passages from Cocker and 35
from Zeller; and, of all these, credit is given for
but one citation from Cocker and about a dozen
lines from Zeller. In "Isis," II, 344, 345, nine
passages are copied from Zeller, but one of which
is credited.

Here follows a list of some other of the more
extensive plagiarisms in "Isis." It includes the
names of the books plagiarized from, and the
number of passages in them that were plagiarized.

<table>
<thead>
<tr>
<th>Book Title</th>
<th>Pages Copied</th>
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<tbody>
<tr>
<td>Demonologia</td>
<td>107 passages</td>
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<tr>
<td>Dunlap's &quot;Sod: the Son of the Man.&quot;</td>
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<td>Dunlap's &quot;Sod: the Mysteries of Adoni.&quot;</td>
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<td>Dunlap's &quot;Spirit History of Man.&quot;</td>
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<td>Silvert's &quot;Philosophy of Magic.&quot;</td>
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<td>Des Mousseaux's &quot;Magie au XIXme Siècle.&quot;</td>
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<td>Des Mousseaux's &quot;Hauts Phenomenes de la Magie.&quot;</td>
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<td>Des Mousseaux's &quot;Moeurs et Pratiques des Demons.&quot;</td>
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<td>&quot;Supernatural Religion.&quot;</td>
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<tr>
<td>King's &quot;Gnostics,&quot; 1st edition.</td>
<td>42</td>
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<td>Mackenzie's &quot;Masonic Cyclopedia.&quot;</td>
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<td>Jacollot's &quot;Christianity and Greece.&quot;</td>
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<td>Hone's &quot;Apocryphal New Testament.&quot;</td>
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<td>Cory's &quot;Ancient Fragments.&quot;</td>
<td>26</td>
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<tr>
<td>Howitt's &quot;History of the Supernatural.&quot;</td>
<td>20</td>
</tr>
</tbody>
</table>

Among the other books plagiarized from may
be named Eliphas Levi's "Dogme et Rituel de la
Haute Magie," and his "La Science des Esprits,"
"La Clef des Grandes Mystères," and "Histoire de
la Magie," Amberley's "Analysis of Religious
Belief," Yulo's "Ser. Marco Polo," Max Muller's

In 1891 I published the statement that the whole of "Isis" was compiled, mostly without credit, from a little over one hundred books and periodicals. In The Theosophist, April, 1893, pp. 387, 388, Colonel Olcott states that when "Isis" was written the library of the author comprised about one hundred books, and that during its composition various friends lent her a few books,—the latter with her own library, thus making up a little over a hundred, in precise accordance with the well-established results of my critical analysis of every quotation and plagiarism in "Isis."

WM. EMMETTE COLEMAN.

POINTS TO BE CONSIDERED.

I am strongly impressed to give the readers of the Journal an outline of what, to my mind, seems to be the work which lies before the Commission on Principles which will shortly begin its labors. The aim and object of the Commission, is not to formulate new principles, but to "gather up the fragments that nothing be lost."—to get the concensus of opinion of all the Spiritualists and "strike an average"—or in other words to give expression to the collective mind.

There must be some questions answered, for the thinking world demands to know—

WHAT IS SPIRITUALISM?

Is it a science, a philosophy or a religion? or is it a scientific, philosophical religion? What are your aims, objects and purposes? What do you expect to accomplish, and what are the best methods to employ to bring about the most satisfactory results? What do you know in the realm of science? What are your speculations in the realm of philosophy? What is your faith in regard to the unknowable attributes of infinity? What is your standard of morality, and what your system of ethics? What shall be the basis of our organization? Shall it be financial or spiritual? What are the qualifications for membership? What form of organization can be adopted, which can and will become universal? What shall be our attitude upon the subjects of war, capital punishment, and the great and pressing social and industrial problems of the day?

These and many other questions must be met and answered—up to date—and provisions made for keeping pace with the onward march of civilization and the unfoldment of the human intellect, as well as the careful nourishment and development of our spiritual natures. M. S. Norton.

ANTI-CHRISTIAN CHRISTIANS.

A. J. Guinn, of Deer Creek, has been brought to Visalia to be examined on a charge of lunacy. Guinn avers that on the 15th of this month he saw Christ. He appeared to him at his home in a pillar of white cloud. He also saw figures of beasts and men, and the beasts ate the men. This he interpreted to mean that the world is soon to come to an end, and he therefore started out to preach to the people.

"Further than this," according to the Visalia Times, "Guinn seems to be sane and harmless."

It makes a great deal of difference in what age a man sees these things, as to whether he should be deemed inspired or insane.

It was St. John, the Divine, at Patmos, who saw seven golden candlesticks. In the midst thereof was a Being who held seven stars in his right hand, while out of his mouth proceeded a sharp two-edged sword.

If St. John saw these things to-day in Visalia—or Sacramento, either, for that matter—he would be hauled into court to be examined on a charge of insanity. And the ministers themselves would swear to the warrant.—Sacramento Bee.

AN UNNATURAL SON.

Mrs. Catherine White, an aged lady living in New York alone, ill and in poverty, suddenly died after reading a letter from her son Harry refusing to aid her. Her son is studying for the ministry in a theological school in Philadelphia. The New York authorities having sent him word that his mother's body was at the morgue, waiting for him to claim it, he sent word in reply that he would have nothing to do with his dead mother. His reason was that his mother had broken the family ties years ago and that she had brought on her death by too much drink. If the body is not claimed, an undertaker who has known Mrs. White, and who knows how hard she was compelled to work to support herself after desertion by her son, will have her body buried in Calvary cemetery and save her from the potter's field.

A son treat his mother thus! It seems impossible. No matter what her life may have been, she was his mother. It is to be hoped, for the credit of the ministry, that the church has no other such candidates for the pulpit.—Columbus, O., Dispatch.
The Philosophical Journal,

Issued Weekly, at $1.00 a Year,
at 1429 Market Street, San Francisco, California.


Thomas G. Newman, Editor.

Assisted by an Able Corps of Special Contributors.

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San Francisco, Cal., April 14, 1898.

A SIGN OF THE TIMES.

As an indication of the trend of opinion in the Churches, the Rev. D. F. Harris, of Columbus, O., sent a letter to Mr. Ernest Stephens, the medium of that city, stating that he intended to give some lectures on Spiritualism in his church on Sunday evenings, and invited Mr. Stephens to attend and explain the nature and philosophy of Spiritualism, and promised to show him every attention. Mr. Stephens has accepted the invitation, and promises to explain the phenomena of his mediumship. This shows the popular interest there is in occult matters and were it not for the fact that the salaries of the ministers were in danger of being wiped out, or greatly decreased, there would be a regular stampede to the spiritual philosophy.

As there is nothing to encourage them to leave the churches in the way of making a living, especially in these precarious times, they will hang on and give the people all the Spiritualistic philosophy that they can, so as to hold their present positions. This, however, cannot long endure. We are in a state of transition; the old is passing away; the new era is coming; light is breaking from every quarter, and the New Day with its new ideas, new philosophy, and new religion will very soon dawn upon the world; and the churches, always the last to endorse the progress of the times, must yield and join the advanced thought of the world.

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PSYCHICAL RESEARCH AND MRS. PIPER.

The Proceedings of the Society for Psychical Research (London), for February, 1898, devotes 300 of its 370 pages to "A Further Record of Observations of Certain Phenomena of Trance," by Mr. Richard Hodgson, LL.D., secretary of the American Society. The report deals with Mrs. Piper, her trance phase and new development of automatic or spirit writing. In his introduction Mr. Hodgson says:

Two reports of the trance-phenomena of Mrs. Piper have been published in our Proceedings, (Vol. VI., pp. 436-650, and Vol. VIII., pp. 1-167), and to these I refer the reader for information concerning the experiments made with her prior to the year 1892. All that I need repeat here is that Mrs. Piper passes into a trance, during which apparently other personalities than the normal waking Mrs. Piper control her body, use her organs of speech, or write with her hand, and show a knowledge of facts which Mrs. Piper could not have obtained by ordinary means. These other personalities purport to be the spirits of disembodied human beings, and make communications which take the form of coming from the still existing "deceased" friends or relatives of the persons who have sittings with Mrs. Piper. In the early years of Mrs. Piper's trances, her voice was usually controlled by a personality that went under the name of Doctor Phinuit, who acted as intermediary in the communications; but of late years the communications have been chiefly independent of Phinuit, who for the past year has not manifested at all.

Of course the first point that will occur to the reader is how we know that these manifestations are not due to imposture. This question has been fully considered in the above-mentioned reports, but it may be well for me to give a brief summary of our previous conclusions. My own knowledge of Mrs. Piper began in May, 1887, about a fortnight after my arrival in Boston, and my first appointment for a sitting was made by Prof. William James. Prof. James had visited her about a dozen times during the previous year and a half, and had sent a large number of persons to her, making appointments himself for most of these people, whose names were in no instance announced to the medium. As a result of his enquiries he became fully satisfied that Mrs. Piper had super-normal powers.

I had several sittings myself with Mrs. Piper, at which much intimate knowledge, some of it very personal, was shown of deceased friends or relatives of mine; and I made appointments for sittings for at least fifty persons whom I believed to be strangers to Mrs. Piper, taking the utmost precautions to prevent her obtaining any information beforehand as to who the sitters were to be. The general result was the same as in my own case. Most of these persons were told facts through the trance-utterances which they felt sure could not have become known to Mrs. Piper by ordinary means. For several weeks, moreover, at the suggestion of one of our members, detectives were employed for the purpose of ascertaining whether there were any indications that Mrs. Piper or her...

In 1891 I published the statement that the whole of "Isis" was compiled, mostly without credit, from a little over one hundred books and periodicals. In The Theosophist, April, 1893, pp. 387, 388, Colonel Olcott states that when "Isis" was written the library of the author comprised about one hundred books, and that during its composition various friends lent her a few books,—the latter with her own library, thus making up a little over a hundred, in precise accordance with the well-established results of my critical analysis of every quotation and plagiarism in "Isis."

W. EMMETTE COLEMAN.

POINTS TO BE CONSIDERED.

I am strongly impressed to give the readers of the Journal an outline of what, to my mind, seems to be the work which lies before the Commission on Principles which will shortly begin its labors. The aim and object of the Commission, is not to formulate new principles, but to "gather up the fragments that nothing be lost"—to get the concensus of opinion of all the Spiritualists and "strike an average"—or in other words to give expression to the collective mind.

There must be some questions answered, for the thinking world demands to know—

WHAT IS SPIRITUALISM?

Is it a science, a philosophy or a religion? or is it a scientific, philosophical religion? What are your aims, objects and purposes? What do you expect to accomplish, and what are the best methods to employ to bring about the most satisfactory results? What do you know in the realm of science? What are your speculations in the realm of philosophy? What is your faith in regard to the unknowable attributes of infinity? What is your standard of morality, and what your system of ethics? What shall be the basis of our organization? Shall it be financial or spiritual? What are the qualifications for membership? What form of organization can be adopted, which can and will become universal? What shall be our attitude upon the subjects of war, capital punishment, and the great and pressing social and industrial problems of the day?

These and many other questions must be met and answered—up to date—and provisions made for keeping pace with the onward march of civilization and the unfoldment of the human intellect, as well as the careful nourishment and development of our spiritual natures. M. S. NORTON.

ANTI-CHRISTIAN CHRISTIANS.

A. J. Guinn, of Deer Creek, has been brought to Visalia to be examined on a charge of lunacy. Guinn avers that on the 15th of this month he saw Christ. He appeared to him at his home in a pillar of white cloud. He also saw figures of beasts and men, and the beasts ate the men. This he interpreted to mean that the world is soon to come to an end, and he therefore started out to preach to the people.

"Further than this," according to the Visalia Times, "Guinn seems to be sane and harmless."

It makes a great deal of difference in what age a man sees these things, as to whether he should be deemed inspired or insane.

It was St. John, the Divine, at Patmos, who saw seven golden candlesticks. In the midst thereof was a Being who held seven stars in his right hand, while out of his mouth proceeded a sharp two-edged sword.

If St. John saw these things to-day in Visalia—or Sacramento, either, for that matter—he would be hauled into court to be examined on a charge of insanity. And the ministers themselves would swear to the warrant.—Sacramento Bee.

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Mrs. Catherine White, an aged lady living in New York alone, ill and in poverty, suddenly died after reading a letter from her son Harry refusing to aid her. Her son is studying for the ministry in a theological school in Philadelphia. The New York authorities having sent him word that his mother's body was at the morgue, waiting for him to claim it, he sent word in reply that he would have nothing to do with his dead mother. His reason was that his mother had broken the family ties years ago and that she had brought on her death by too much drink. If the body is not claimed, an undertaker who has known Mrs. White, and who knows how hard she was compelled to work to support herself after desertion by her son, will have her body buried in Calvary cemetery and save her from the potter's field.

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Spiritualism is rational in that it says: Be thyself; take no man for master; follow after truth, and let the light within guide thee on thy way. Accept all aids, be grateful for all examples of warning and of encouragement, but possess thy own spirit and live thy own life.—Sel.

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ANOTHER PROPHECY FULFILLED.

In the Journal of March 31, appeared a number of prophecies written by Dr. Muehlenbruch on March 17; but those published were selected from a number in the same letter, that were omitted for lack of space, etc. In selecting those to publish, one of the dates was accidentally mis-stated. This prophecy read: “One city in this land of ours will be swept away by water.” This by accident was printed under the head of 1900, instead of 1896 to 1900. The date published belonged to the next prophecy—the same fate to a foreign city—but even in this, a mistake was made in copying, as it should have read, 1899. We still have the original manuscript.

Upon asking the Doctor if “the city in this land” meant San Francisco, he replied, “No, it will be an inland city, by flood—not a cataclysm—and it will occur very soon.” It did occur “soon,” in the destruction, by flood, of Shavneetown, Ill., on April 4th., fulfilling three of the prophecies.

The First Slate-Writing and Trumpet Seance.

In her lecture in this city on the “Bible and Spiritualism,” Mrs. R. S. Lillie made the following remarks on the above subject:

Spiritualists, as a rule, search everywhere for truth and unbind shackles. They treat the Bible rationally, with the mind free on this as on any other subject. The parent church—Catholicism—held in its charge the Bible in its original form. Its books were written thousands of years ago by authors whose names are practically unknown. It has been taught that the Bible was the very word of God. It is now known that it is of human origin and contains many imperfections.

The Bible, as someone has said, is like an old fiddle—you can play any tune on it; and we can play Spiritualism as well as any other tune. We will take the first few chapters of the book and find that the first spiritual seance was the one held on Mount Sinai. It was a slate-writing and trumpet seance. The law, it is said, was written on tablets of stone up there on the mountain amid the thunders and lightning, by the hand of Jehovah.

The Society for Psychical Research.

The Philosophical Journal.

Seattle Anniversary.

To the Editor:
The Church of the Soul, of Seattle, Washington, very fittingly celebrated the 50th Anniversary of Modern Spiritualism by an all-day session which was well attended. Lyceum exercises were the same as usual. The Guardian gave for the subject of her 20 minutes talk "The Birth of Spiritualism."

In the afternoon a fine program was rendered. With Mr. Mills as speaker, and music and recitations, the time passed very quickly. Three inspirational poems added to the interest. One from Mrs. Munroe, which was very appropriate; one sent from Skagway, Alaska, by Mrs. Redmond, who in a quiet way is sowing the good seed upon that verdant soil; and one from the guides of Mrs. Thomas, which was well rendered by her daughter Reah.

Following the program, circles were held by a number of mediums, among whom were Mrs. Ferguson Mrs. Lapworth, Mrs. Sweeney and others.

The exercises were fittingly closed by an appropriate lecture and poem, subjects taken from the audience, by our pastor, Mrs. Esther Thomas.

Mrs. A. E. Risley, Sec.

A Loving Messenger.

To the Editor:
The Philosophical Journal brings me so many valuable scientific and philosophical facts every week, that I have learned to look on it as a loving messenger, whose glad tidings strengthen my mind and enables me to make renewed efforts to search for truths and to disseminate the knowledge of spiritual laws.

An Appreciative Reader.

Santa Barbara, Cal.

To the Editor:
Santa Barbara Spiritualists celebrated, in a most beautiful and befitting manner, the 50th Anniversary of Modern Spiritualism. And they did it at the exact time—the night of the 31st, for it was on the 31st, for it was on the day that the marvelous child was born in the Fox family.

I suggest to the students of spiritual science, to depart from all questionable pleasure; to dress plainly, so as not to invite attention; to live as becomes members of a universal fraternity, and to think of God in all things. All who approve of the above, and who wish to meet for spiritual convocation, are invited to send their names and addresses to the "Spiritual Fraternity," 507 Turk St., San Francisco.

Dr. B. Peters.

Letter from John Brown, Sr.

Bro. Newman:
I wish to tell you that I am on my feet once more and I hope to meet you some day and thank you and all the inmates of your home for the happy and pleasant hours myself and wife passed at your table filled with the staff of mortal life, and flowers to illuminate the soul.

From that table there comes to me a charm without a link missing, which at times seems to lift me high above the clouds, where I find rest from all earthly matters; the cause of which I am unable to fathom, unless it is to keep me alive, or that you have ancient spirit guides who are bearers of spirit messages to earth that are constantly with me.

I have been to the hall which is spoken of in my writings. Mrs. Dr. Astor is a fine speaker. She handles her subjects with an attractiveness that draws an audience, and she is doing a good work which the friends with pride to know; but I confess that her spirit guides have chosen her to adopt the same course that John A. Collins has chosen for spreading the gospel of truth, and she has called upon her friends to meet her for that purpose, and I hope the glad tidings will spread from west to east; that a new leaf has been turned which will stimulate the masses to action. The signs of the times are ominous that great changes in the affairs of men are about to take place all over the earth, in which all should feel interested.

John Brown, Sr.,
San Bernardino, Cal.

Prof. King's Book.

To the Editor:
Prof. King has indeed struck the Secret of Life in his work by that name, inasmuch as he has labored with the aim of bringing the three planes of a man's being in one grand Harmonie Vibration. Students of every phase of life will gain benefit by summoning will-force to climb this remarkable set of stairs he places before them. Each step is replete with interest enough to push him to the one above, until as he climbs he finds himself unfolding latent forces and graces which make him feel indeed "a god among men."--L. N. MATTGWY, S. D., President College of Mental Therapeutics, Oakland, Cal.

[This book clubbed with the Journal. See page 235 of this Journal.—Ed.]

Visions of 50 Years Hence.

To the Editor:
The following is a vision given to me of what Spiritualism will be 50 years hence:

I see a spiritual star, very bright and clear, and shining just in front of it. The star came down even with the ground, and I thought it will not succeed; there will always be only one Union, one country and one flag, the glorious stars and stripes. In 50 years California will be like a beehive, and be one of the most prosperous States in the Union. The United States will be the most powerful country in the world. I am not a public medium, only a true believer in the grand truths of Spiritualism.

Maria Hahn.

[This was put in type for last week's Journal, but was crowded out.—Ed.]

Spiritual Meditation.

To the Editor:
As we cannot advance spiritually without devoting ourselves to spiritual meditation, ought we not to seek for opportunities to initiate and further spiritual devotion, where all may take part and where kindness from spiritual thoughts may be extended to the friend.

I suppose that I have not spoken of that above, and who wish to meet for spiritual convocation, are invited to send their names and addresses to the "Spiritual Fraternity," 507 Turk St., San Francisco.

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John Brown, Sr.,
San Bernardino, Cal.

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Anniversary at Chicago, III.

The 50th Anniversary of Spiritualism as a philosophy, a science, and a religion was joyfully celebrated at the Auditorium Theatre, 77 31st street, Chicago, by the pastor, Mrs. Georgia Gladys Cooley, assisted by Mrs. M. A. Jackman, independent, guide-writer; and portrait psychic, with fine violin, piano, and vocal music.

The rostrum was beautifully decorated with large silk flags, and a portrait of the Rev. Frank Talmage, being a masterly effort in behalf of truth and justice. Mrs. Jackman was also present and received many independent messages on slates, and portrait psychic, with fine violin, piano, and vocal music.

At the close of the afternoon service a dinner was served. The address in the evening was given by Dr. George B. Warne, and was in part a reply to the Anniversary poem and address given by the pastor, descriptive of the special expression and progress of the truth of spirit return, in a most beautiful and impressive manner, thrilling all with that spiritual power that inspired them.

Many messages were received on slates, and a beautiful portrait in colors, the colors being dematerialized from the flowers on the platform, and re-materialized in the portrait, independent of the medium. At 9 o'clock the program closed.

A banquet and reception were given by the pastor, descriptive of a higher plane of truth, love, and duty for another Anniversary year. Mrs. Cooley voiced the messages to the audience from their loving angel friends, after which the paper was removed from between the slates and the written messages read aloud and given to those addressed therein.

In the evening, music by the orchestra furnished by Bro. McMeekin, on cornet; Mrs. Roberts, piano and violin; also several songs were sung by the audience.

The attendance was good and all seemed to enjoy the re-union that the occasion affords each year. At 2 p.m., an excellent program was rendered, with an abundance of music furnished by Bro. McMeekin, on cornet; Mrs. Roberts, piano and violin; also several songs were sung by the audience.

The following named persons took part in the program: Invocation, Mrs. McMeekin; Miss Mabel Hambly, public and private function; Mrs. Fuller, conduits, Mrs. H. L. Bigelow, Miss Nannie LeMay, E. H. Hubbard's control, J. R. Taylor, W. D. J. Hambly; song by Dave and Mabel Hambly.

In the evening, music by the orchestra, invocation by Mrs. McMeekin; story told in rhyme, L. W. Dexter; reading, Mr. Van; Anniversary address, Mrs. C. R. McMeekin.

On April 3rd the annual election of officers took place. The following were elected to serve for the present year: C. L. Graessle, President; Jos. Murray, Vice-President; F. J. Weissman, Secretary; L. W. Dexter, Treasurer; Wm. Phipps, H. Gordon, and W. D. J. Hambly, Trustees.

San Jose Notes.

The First Spiritual Union of San Jose celebrated the 50th Anniversary in an all-day meeting on March 27, serving dinner and supper at 1 and 6.

Mr. and Mrs. Bradley of San Diego, were in San Francisco last week on their way east.

Mrs. S. Eberhardt held a very successful test circle last Sunday evening, at 937 Guerro street, San Francisco.

Geo. E. Crasp, husband of Lottie and father of Edna, passed to the higher life on March 31, 1898. Age 26 years.

Mr. S. D. Dye, of Los Angeles, has been afflicted for some time with rheumatism, but is now resuming his usual health.

The Mediums' Protective Association are holding free meetings at 997 Market street, San Francisco, every Wednesday evening, wholly for spiritual intercourse.

Dr. G. B. Crane is improving since his return to his home in St. Helena, Napa Co., Cal. His many friends will be glad to learn of this improvement, even though he is still quite ill.

Prof. Loveland is recovering from the accident which occurred on April 2, and broke three ribs, when he was run over by a team in Oakland, Cal. At his age recovery must be slow.

At Fraternal Hall, Oakland, additional to the lecture and answering of questions, a spiritual meeting is held every Wednesday, instead of Washington Hall. This change to the Spiritualists' headquarters is a good one.
An entertainment and dance will be given by the Young Peoples' Progressive Society, on Friday evening, April 15. The Auditorium, 102 O'Farrell street, San Francisco. Tickets, admitting lady and gentleman or two ladies, 25 cents.

The Cincinnati, Ohio, Spiritualists celebrated Impromptu Pubs, on March 27, at the Auditorium. Mrs. Pfuntner, of Indianapolis, and Mrs. Kratz of Evansville, Ind., were the speakers. Mrs. Pfuntner has been engaged there during the past three months, and is a fine speaker. The celebration was a grand success.

Col. Van Horne of Kansas City, Mo., an old-time Spiritualist and editor, as well as Ex-Member of Congress, was in the city last week, having come to California for his health. He was stopping for a few days with Mr. and Mrs. Colby, with whom he has been acquainted many years. He has now gone to join his wife in the northern part of the State.

The Spiritual and Ethical Society of New York has removed to 744 Lexington avenue, one door above 59th street. Services every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the mornings. Improvised poems after 10 o'clock. Mrs. J. H. Tuttle sings morning and evening. Miss B. V. Cook is president, and Mrs. Helen T. Brightman, speaker.

Religion of the Stars," is the subject of five illustrated lectures by M. A. Pottinger of Chicago, member of the Brotherhood of Oriental Magi, at Washington Hall, 55 East 16th street, San Francisco, on Monday and Thursday evenings. The lecture on this Thursday evening is on "A Spirit Message from the Planet Venus." To Occult students this lecture will be worth many times the price of admission, which is 25 cents.

The new headquarters for Spiritualists in San Francisco, is located in the old Supreme Court building on the corner of Larkin and McAllister streets, which has been remodeled, enlarged and fitted up for Spiritual meetings. Last Sunday it was filled to overflowing, and was dedicated to the use of the spirits both in and out of the flesh. Mrs. E. S. Lillicie gave a poem from the editorial chair, and Mr. Lillie conducted the music. Mrs. J. J. Whitney concluded with spirit messages which were much appreciated by the large audience.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 500 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. $5.00. For sale at this office.

See our Book List on page 238.

The Reviewer.


This is a very fine poem representing chiefly the teaching of humility, beginning with Intellectual man, or the Adam, under the male genius of Intellect; while the Dual Image represents man under the female genius of Intuition, by whom there is opened up a wider and more extended vision of the evolution of humanity.


This is Paul Tyner's latest book, and is filled with grand thoughts and up-lifting words.

The New Time for April contains many very interesting and timely articles, with good illustrations. The New Time is a forerunner of a new time which will, we hope, soon dawn upon the world, when the poor will have equal rights with the rich. An announcement in this number is made of the retirement of B. O. Flower from the editorial chair, which will hereafter be occupied by Mr. Frederick Upham Adams, who has heretofore been Mr. Flower's assistant. The new editor is a vigorous writer and able editor, and will keep the magazine up to its present standard of excellence. Published monthly at $1.00 a year, at 50 Fifth Ave., Chicago.

The Cuban crisis naturally demands more space in the editorial department of the American Monthly Review of Reviews than any other single topic. The whole matter is reviewed in the light of the latest and most authentic information received up to the time of going to press. The Review is convinced that the country desires, and will demand intervention in Cuba, that the real question at issue is the relief of Cuba, not the settlement of the "Maine" incident, and that Spain's final withdrawal from the Western hemisphere will be the only satisfactory termination of the present trouble.

The Arena for April is rich in special features of the greatest interest. Hon. Fred Williams discusses "The Way Upward," showing by historical analysis the causes of the industrial paralysis which has fallen upon the American people, and indicating the methods of recovery from this condition. "The Arena from Beyond," is a story out of psychic experiences, by Genevieve Clark. The readers of the Arena will find the issue for April fraught with the fullest measure of interest and instruction.

In the Homiletic Review for April, Prof. Savoye, of Oxford, the great Egotologist, has another article on "The Present Relation of Archeology to the Higher Criticism," written from Cairo, Egypt—in which he contrasts the latest summarizing of the conclusion of German critics, by Prof. Maspero "that the Menes of Egyptian tradition was fabulous, with the later fact that the tomb of Menes himself has just been discovered, and adds, "The bones of the fabulous Menes have been handled by myself!" Funk & Wagnalls Co., 30 Lafayette Place, N. Y. $3 a year.

Our new Catalogue of Occult, Spiritual, Liberal and Scientific Books is now issued, and will be sent to any address, upon application. We hope our readers will feel interested in the establishment of an "Occult Book Store" in connection with the Journal, and patronize the same liberally. Mail orders promptly attended to. No books sent C. O. D. unless a remittance sufficient to pay expressage both ways, accompanies the order. Any book not in stock, will be ordered, and mailed direct to the purchaser.

The banjo solo, by Miss Maude Davis, given at the Metropolitan Temple Jubilee Anniversary, in San Francisco, was, by an oversight, not mentioned in our report last week. The lady is an expert performer, and never fails to delight those who hear her exquisite music.

By a letter just received, we learn that Dr. Peebles is in his Indiana Medical office diagnosing and prescribing for the sick. If success succeeds, Drs. Peebles & Burroughs are eminently successful. This all admit.

Prof. Fred Evans has opened an Occult Book Store at 103 W. 42nd street, New York, where copies of the PHILOSOPHICAL JOURNAL can be obtained. We hope the New York Occult Book Store will be a success, and there is no reason why it should not be remunerative.

Transition.

Jemimah Blenis, mother of Mrs. Upham and Robert Brown of New York, passed to the beyond on April 4, 1898. Age 68 years. The funeral was held at 2000 McAllister street, San Francisco, Wednesday, April 6. Interred in I. O. O. F. Cemetery.
Change of Date of Jubilee.

To the Public:
The General Manager regrets to announce that he has been necessitated to change the date of holding the International Semi-Centennial Celebration of Modern Spiritualism to be held at Rochester, N. Y., which has been advertised to be held the first eight days of June. It will be held one week earlier, commencing May 25th, and closing June 1st, 1898.

This change has become necessary in order to secure more suitable and commodious places for meeting. Negotiations have been pending for a number of months to obtain the largest and best places in the city of Rochester, but the one most desired could not be secured at any time in June, but could a week previous, which is the main cause for the change.

Please inform the undersigned as soon as possible of your intention to attend and of the number likely to do so from your vicinity. It will assist in getting lower railroad rates.

Remember, the names and addresses of all Spiritualists are wanted.—Frank Walker, Gen. M'g'r, Hamburg, N. Y.

Anniversary at Fresno, Cal.
The 50th Anniversary day has come and gone, but it has left pleasant memories.

To our society it was a real spiritual feast. We had Mrs. R. Cowell, of Oakland, with us. The hall was decorated appropriately for the occasion. The audience was very large, standing room was not to be had. A fine discourse true and truthful. Good tests followed. We expect Mrs. Cowell to remain here two more Sundays. What a treat for Fresno people.

Mrs. J. H. Hollenebeck.

Shining Spirit Forms.

A few old soldiers of the Home went to Mrs. Walling's for a developing room, and Mr. Hansen, of the Home, it is expected, will soon make a good materializing medium. He was seated in the cabinet, and the rest of us sat in a circle in front of it, Mrs. Walling with the rest, with her two little girls (which are young mediums) then the light was extinguished, and while we had a piece of music on the organ and violin, Mr. Hanson became entranced. Then a tall slim lady came out of the cabinet, shining like silver. It lit the room, it was a sight to be seen. She was a good other; after remaining a few moments she made a bow, and said, "Good evening." Then it was dark, and a little girl about three years old came out of the cabinet, shining like the first, and said her name was "Mattie." She talked considerably, and was full of fun; then a man materialized who called his name "George." He brought a glass tumbler, and it was illuminated as bright as the spirit forms, and handed it to each one in the circle for examination. It looked and felt like glass. And then it disappeared, and in about a minute he came again with a tea-set on a tray, of the same material, and it then disappeared like the other. The violin player, who was present, played a few bars of the little girls accompanied on the organ, and the room appeared to be literally crowded with spirit forms. The seance was held for one hour.

Soldier's Home, Cal. R. H. Ross.

Anniversary in Detroit, Mich.
The 50th Anniversary of Modern Spiritualism was observed with appropriate ceremonies by the audience which filled Schwankosky's Hall, Detroit, Mich., to overflowing. The meeting was in the form of a public ovation. The programme included music, speeches, tests, and a stereopticon reproduction of a full materializing scene. The latter was a novelty in Spiritualistic entertainment; nothing of the kind having heretofore been produced. There were 42 pictures in 24 scenes; 12 of which were contrived by Mr. W. Forrest, appearing and disappearing in all respects the same as seen in the usual dark seance, greatly to the delight of the audience. Many of the scenes were startling, holding the spectators spell-bound, as the filmy forms appeared and then dissolved away from mortal view. Dr. C. W. Burrows and his son, Dr. Will Burrows, deserve great credit for this clever entertainment which bids fair to awaken increased interest in the great truths of Spiritualism.

The local papers contained fair reports of the meeting, and one of them said: "The great work of Spiritualism is to convert all the churches. To spiritualize one man is worth more to humanity than to materialize 20 spirits. Spiritualism is catching and hundreds of ministers have asked to have their meeting was presided over by Dr. C. W. Burrows, who delivered an address on 'The Religion of God and the Religion of Man.' The doctor's address was filled with Spiritual philosophy."

Echos of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc., 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the PHILosophical JOURNAL goes into everybody. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

For a Club of 4 subscribers for one year with $4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get this $2.50 book for yourself, and any premium offered in the JOURNAL to each subscriber.

Sweet Music.—It is not generally known to the Spiritualists of America that Doctor C. W. Hidden is the author and publisher of some of the sweetest songs of the season, but he is, and his music is for sale at the PHILosophical JOURNAL book store. For full information concerning Dr. Hidden's songs, see advertisement in another column.

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.

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Indianapolis, Ind.
THE ANTI-SPIRITUALISTS.

Ye poor deluded souls whose ardent zeal
Awakened is to deal with unknown laws,
How can ye think? What can ye feel,
Who never grasped the meaning of this Cause?
What are ye fighting? Do ye know,
Oh! fools and blind what is the foe
That has aroused thine ire
And thy maladies dire.

Is your anger based on what ye know of this, thy foe?
Or are ye in darkness groping, aiming thy blow?
Or are ye afraid 'Truth may reveal
A foe man worthy of his steel?'
If we do not fit your narrow creed,
Must we be very bad indeed?

So reasoned they, the persecutors bold,
Who to the stake and torture, led martyrs old!

Take care lest in your mad conceit your own creeds fall!
For when the 'Truth ye meet, ye must recall
The saying true, that when crushed to earth
It rises to a higher and more glorious birth!
In fighting against an unknown foe,
Ye only hurt yourselves, we know.

One whom ye profess to love and honor most
Gave to man this commandment just:
"Judge not lest ye be judged," yet ye, in face of this,
Dare to count a good ship amiss,
Because of the barnacles that cling;
And your anathemas loudly ring.
Every ship that sails the tide
Has barnacles clinging to its side—
E'en yours, my friends, is not so free
That ye dare cast stones at me.

"He that is without sin, will first cast stones,"
Your master said in mildest tones.
Do ye think that revelation grand,
Written only by human hand,
Could be bound in one short creed,
Or 'twixt the covers of one book, indeed?
God's revelations ne'er cease revealing
And in all nature there is no sealing.

From those who seek with wisdom bright
That which is hidden from our sight—
Hidden fathoms deep beneath the soil—
Man can, if he will but toil,
Find God's own writing, written in the rock,
And to him only is opened, who will but knock,
Revelations past, as written by man, in his own way,
With contradictions vast and often inspiration's play,
Must now be placed in the crucible of brain
And weighed and measured, must stand the strain
Of mind's tribunal, and by its measure stand or fall—
Books, creeds, churches, dogmas, all!

"Ye laugh to-day at Galileo's foes,
And hold in simple derision those
Who would try in this century to prove,
Like our dusky brother Jasper, "The Sun do move."

And yet do ye oppose with willful thought
Forces as obscure as those which Galileo taught
And like his foes of old would seek to crush
Minds groping heavenward, and in a rush
Of ignorance and hatred the question stop, what these things mean
Which the angel world is bringing from the great unseen.
Take heed that ye be not found the foes of heaven
In your Herculean task to bound God's Truth now given
To man by angels who, with noiseless tread,
Proclaim that in God's Universe "there are no dead!"
But if, in trying to crush the truth, your light may break,
We'll not begrudge a word ye've said of us, but take
Your hands in ours, and together we will go in love
In search of Truth, which ever leads above.

Truth is truth and cannot be assailed
By petty minds, with brain entralled,
And grovelling in the dust of centuries old
Still cling to creeds and dogmas cold.

Come out, oh! brothers, sisters dear;
Throw off the incubus of fear—
Priests, creeds, dogmas, Adam's fall,
And know God's Truth is over all,
With Love, and Wisdom, the great triune.
But if ye still refuse to attune
Your lives to ours, in search of light,
May angels come, with heaven's might
To bring ye to the higher birth
Of light and life from dust and earth.

We join in wishes glad and bright,
That ye may be brought into the light;
And for maledictions, we pray too,
"Father forgive, they know not what they do."

LOUISA TUTTE.

A BASIS OF UNION.

If Spiritualists are to exist as an organization, it
is essential that there be a basis of union; an
expression of a common thought, drawing together.

Spiritualists believe that man has a soul which, after
the dissolution of the body, continues to exist as a separate, conscious entity; having will-
power to act and to some extent recollection of
and interest in the scenes of earth. That disembodied spirits in all time as now have consciously
and intelligently communicated with those living in this world.

That man in this life and that to come is a spiritual being and whatever such beings may relate, advise or teach is to be measured and judged rationally, in view of evidence derived from all other sources.

Why cannot all subscribe to the foregoing? and why may these not be added? Spiritualists believe that there is no escape from the consequences of deeds. That for evil there will be punishment and for good, blessing. From these no man can flee away; nor can any bear the burdens of another.

Chicago, Ill.
A. N. Waterman.

FIFTIETH ANNIVERSARY ADDRESS.
Delivered by Dr. J. M. Peebles at Hydesville, N. Y., March 31, 1898.

[Continued from page 226.]

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth—while psychical research is an earnest move in the right direction—while mere materialism accepting the fact of an intercommunication between the denizens of this and the world beyond, is a grand step upward from materialism, Spiritualism is a fact, an absolutely demonstrated fact, and more, it is a fact PLUS immortal truth all alike with the suffix at, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, purity, kindness and good will to man.

Spiritualism, the antithesis of materialism, was the Heaven-inspired and angel-commissioned instrument for turning back the inflowing tide of German materialism and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority or any phenomenon; but upon the moral and spiritual constitution of man, upon reason, conscience and the soul's divinest intuitions. The phenomenalist, the skirmish-line, the attacking column, the inspirations, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, purity, kindness and good will to man.

Spiritualism is rooted in God, for God is Spirit. It is grounded in nature, for nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is founded in spirituality, the fruits of which are love, joy, peace, purity, kindness and good will to man.

Spiritualism is a fact, an absolutely demonstrated fact, and more, it is a fact PLUS immortal truth all alike with the suffix at, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, purity, kindness and good will to man.

Spiritual marvels have appeared as rifts in the clouds, as lights upon the mountains, under all skies and in all past periods, assuming various forms of manifestation according to temperaments and racial developments. They were and are God's living witnesses of a future existence. To deny them is to plunge the world into the thickest mud of materialism. To counterfeit them as certain professed mediums have done, exhibits the deepest, grossest and blackest depravity.

Spiritualism is not local but cosmopolitan, inspiring under some name alike Yogi, prophet, seer, oracle and intermediaries in all lands. To this I bear the most positive testimony.

These manifestations were considered at different periods miracles, magic, oracles, apparitions, possessions, special providences, witchcraft, demons, and angels. Their persistence, surviving
the decay of thrones and empires, is, according to Herbert Spencer, a palatable proof of their reality and of their moral value—only truth is immortal.

It was Lord Brougham who in early days, when turning his attention to occult subjects, said: "In the most cloudless skies of skepticism I see a rain-cloud if it be no bigger than a man's hand; it is Modern Spiritualism." He was confident that this storm could roll back the inflowing clouds of materialism.

Shakespeare when inspired made the ghost of Hamlet's father appear in—

.....that fair and warlike form,
In which the majesty of buried Denmark
Did sometimes march.

Mar. Is it not like the king?
Hor. As thou art to thyself.

Such was the very armor he had on
When he the ambitious Norway combated.

So frowned he once, when, in an angry parle,
He smote the sledded Polack on the ice.

'Tis strange.

* * * * *

Ham. Then saw you not his face?
Hor. Oh, yes, my lord! he wore his beaver up.

Ham. What, looked he frowningly?
Hor. A countenance more in sorrow than in anger.

Ham. Pale, or red?
Hor. Nay, very pale.

Ham. And fixed his eye upon you?
Hor. Most constantly.

Ham. His beard was grizzled? no?

Hor. It was, as I have seen it in his life, a sable silverd.

The learned Dr. Beard, physician, author, scientist and hypnotist of New York, strongly inclined toward materialism, declared that "for logical, well-trained, truth-loving minds, the only security against Spiritism (as he called it) is in hiding or running away.....If Sir Isaac Newton were alive to-day, he would not likely be a convert to Spiritism; the amount of human testimony in favor of Spiritualistic claims is a million-fold greater than that in favor of the theory of gravity."

He further said that that distinguished jurist, "Judge Edmonds, used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and, from the standard of the law books and the Universities his position was impregnable."

Camille Flammarian, the great French astronomer, said that "At least ten of the manifestations he witnessed through Eusapia Paladino were incontestable. He further said that "placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hypothesis you may adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her.....Invisible intelligent forces seem also to act in unison with hers, producing varied phenomena. These pronounce themselves spirits, and what other explanation can be given?"

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

With the more intelligent scientists of this century, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the pantheon of the sciences.

It must be remembered, however, that these spiritual phenomena are not miracles in any such sense as the 17th century school-men defined them. They are not violations of the inexorable laws of nature, but the operations of higher natural laws that the masses comprehend. The supernatural, in fact, is the natural upon the spiritual plane of existence. [Concluded next week.]

MENTAL TELEGRAPHY.

Mental telegraphy—the direct transference of thought from brain to brain without a material conductor—is a subject that has deeply interested the writer for many years. The word telepathy is commonly used to express the same idea. Some scientific investigators affect to sneer at mental telegraphy, declaring thought-projection to be an impossibility, at the same time accepting without question stupendous stories founded upon the inferential and purely speculative—albeit bearing a tag marked "scientific." Such persons, however, are apt to forget that what we laughed at yesterday is the admitted truth of to-day, and that the dreams of to-day are likely to become the demonstrated facts of to-morrow.

The rocks on the shores of Bornholm shoot magnetic rays over the water, affecting the compass of ships nine miles away; but the human mind projects a thought-wave—never! An invisible, mysterious thing called "magnetism" may be projected from pole to pole; but the human soul think outside imaginary fixed limits—never! Man may apparently set Nature's laws at defiance; Tesla may rend an iron bar by destroying the cohesion of its particles; we may build, destroy, and rebuild; but think beyond the confines of the skull—never! And yet these things occur every hour in the day.

We have frequent illustrations of the direct transference of thoughts, impressions and promptings. For instance, we meet a person for the first time; we are courteous, as becomes polite custom, and hesitate to continue the acquaintance. We shake hands with one, and politely overlook the proffered hand of another. One person pleases, another displeases; one enters our presence scattering sunshine by the way, the other brings cloud and storm. Again, we speak of a friend, and a moment later he appears; we feel impressed we shall see or hear from a dear one, and receive a letter or a dispatch announcing an early home-coming; we are depressed, certain that "something has happened," and get early news of an accident to some member of the family. Men, women, and children give expression to the same thought simultaneously; writers produce poems, song, or story, only to find that another has already published, or is about to publish, the same thing. It is plain that "coming events," in the shape of thoughts, impressions, and promptings, do "cast their shadows before." To the thought-
ful it is no longer the fact, but the explanation of the fact, that puzzles.

Like most things under the sun, thought-transference, mind-reading, and the like, are not new. Far from it. Ancient history abounds in examples explainable upon no other known hypothesis. A case in point is revealed wherein the King of Syria, complaining that his movements must have been made known by one of his servants, is told: "None, my lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bedchamber." The sensitive, or percipient, is able to do, as of old, to absorb thoughts at a distance, as well as to receive and transmit them direct.

In the practice of telepathy, time and space are not important factors, and distance is no barrier to the exercise of the faculty. There is nothing mysterious about it: telepathy, in a word, is merely thinking plus projection—a phenomena as simple and as natural as the act of breathing. Travellers say that the men that compose what is known as the "secret mail" in India have long practiced the sending of thought-messages, and Stanley says they gave out in the marts of Calcutta news of important battles fought in the interior days in advance of the arrival of the government courier. Writers of repute state that mind-reading and thought-transference are not unknown among nuns and ascetics; Mr. Newcomb and the Psychological Researchers have published accounts of their work along similar lines; and the present writer has been sending mental dispatches for years.

The chief difficulty in the way of a clear understanding of the simplicity that attends the study and practice of telepathy may be summed up in the phrase faulty training. We have been so trained in the practical, yet skeptical, that we have come to reason that nothing is to be accepted or believed in save that which can be seen, felt, and handled—much as we see, feel, and handle a block of wood or a lump of coal. We are too apt to regard new things as deep, puzzling, abstruse, etc., forgetful that there is naught in life that savoris of mystery but those things to which we impart that quality. There is nothing really deep or puzzling when we once grasp its fundamental principle. Simplicity is the supreme quality for years.

The chief difficulty in the way of a clear understanding of the simplicity that attends the study and practice of telepathy may be summed up in the phrase faulty training. We have been so trained in the practical, yet skeptical, that we have come to reason that nothing is to be accepted or believed in save that which can be seen, felt, and handled—much as we see, feel, and handle a block of wood or a lump of coal. We are too apt to regard new things as deep, puzzling, abstruse, etc., forgetful that there is taught in life that savors of mystery but those things to which we impart that quality. There is nothing really deep or puzzling when we once grasp its fundamental principle. Simplicity is the supreme and guiding star throughout the whole of Nature. And this is as true of telepathy as of any other natural phenomenon.

The idea has become fixed in our minds that the sending of a dispatch implies, necessarily, a system of batteries, poles, wires, and other familiar paraphernalia. But we should not allow ourselves to forget that, at an experimental station in England, telegraphing has been carried on for years without poles or wires; that dispatches can be transmitted between ships at sea; that messages have been exchanged between express trains moving in opposite directions; and that Tesla declares his ability instantaneously to send a message completely around (or through) the earth without the aid of either pole or wire.

Regarding a medium of communication in mental telegraphy, I believe there exists in Nature an atmospheric stratum, or thought-ether, through which mind can communicate with mind, consciously as well as unconsciously. Things are constantly occurring in our lives that prove that mind can communicate with mind independent of the usual channels, and take cognizance of events transpiring at great distances. The writer has no hesitancy in prophesying that mental telegraphy will yet become a fact beyond dispute even by the most skeptical; that trained psychics will send thought-messages to and fro over the land and beyond the seas; and that the handling of such communications will be reduced to an exact science and made of practical use in the every-day affairs of the world.

This leads, naturally, to a consideration of the origin and scope of thought. Men are seeking to learn its source, and are even speculating with regard to thought-composition. The writer has always maintained that thought is real—that "thoughts are things." In support of this belief, we have recent and unexpected evidence in thought-photography; in the mechanical registering and measuring of thoughts; and in the boring of a hole through an inch plank by the power of thought applied to specially devised apparatus.

Incidentally, it is in order to discuss the brain as an agent in thought-production. We have been taught that thought has its origin in the gray matter of the brain; but now daring writers are beginning to inquire, "Which brain?" The one with which we are familiar is not the only piece of thinking apparatus in the human body. The muscles possess a sense of their own, called "the muscular sense;" the spinal column appears to have a special consciousness of its own; the solar plexus, which is so intimately connected with the operation of the involuntary functions, "is made up," as one medical writer puts it, "of millions of little brains." All the more important organs reveal a special complement of gray matter at particular points or parts, and seem to think and act on their own account, independent of the brain.

Then what of thought? Is it a direct or an indirect product of the brain? or is the brain merely an instrument utilized in giving expression to thought? It seems to me that, while the brain may be convenient for the storage and expression of thought energy, thought itself is not wholly dependent upon it.

What, then, is the office of the brain? What part does it play in the human economy? The brain is a thought-storehouse; a battery, or combination of batteries, for the production and distribution of nerve-energy; an instrument played upon by the Soul-man; an organ of value to us in many ways while we live here, but of as little use as any other vacated apartment when we move on to the "house of many mansions."

The more we study and the closer we investigate, the more convincing appears the evidence that the brain is not the source of thought. Its true source is as yet beyond the grasp of physical science: it seems dependent upon some outer
agent, or agency. The exercise of the faculty of 
clairvoyance, by means of which we see at a dis-
tance; telepathy, or sensing at a distance; telegry,
or action at a distance; mental telegraphy, or tele-
graphing from brain to brain, from soul to soul—
all these prove, or at least indicate, the possession 
of special senses, or rather, special extension of 
the ordinary senses, by means of which we are 
able to come in contact with forces with which 
something higher than mere brain-substance is 
forever in accord and attune.*

Nerve-centers and nerve-cells appear to be but 
way-stations, receiving impressions from a source 
that breathes defiance to the scalpel and the micro-
scope. Thought is an expression of spiritual 
energy. Its source must be sought by method and 
rule not set forth in books. The brain must be 
studied along psychical as well as physical lines. Only in 
this way shall we arrive at the truth with 
respect to the office of this interesting and import-
ant organ? and only in this way shall we be able 
to master the principle and the law governing 
telepathy and cognate themes, open wide the eyes 
of the world to the literal nearness of the unseen, 
and hasten the dawning of the morning when the 
sun-rays of truth shall dispel the chilling mists of 
the soul's night of gloom and despair.

C. W. Hidden, 
in "Mind" for April.

IN THE FOURTH DIMENSION?

Some of the greatest mathematicians tell us 
that in their science they find indications of the 
truth of the theory that there is a fourth dimension 
of space. Of such a dimension we cannot even 
form a representative idea, but conceivability is 
not the limit of possibility.

Among the theories advanced by ingenious 
thinkers is that by death we are brought into 
relation with this fourth dimension in which those 
who have passed from this life are now hidden 
from our view. This may be true in the same 
sense in which we now exist in space of three 
dimensions.

However space and time, according to the high-
est philosophy, are not objective realities, but 
forms of thought or sensibility. Space and time 
then exist in us, and not we in them. They have no 
reality transcending sense-perception. Space and 
time, as well as matter, are phenomenal existences, 
and whatever they may symbolize, are subjective 
in character. Kant, the great philosophical genius, 
says that the difficulties which arise from consid-
ering the union between soul and body, the begin-
ing of this union, at or before birth, and its end 
at death, are mere deceptions, "the result of 
hypostatizing what merely exists in thought and 
treating it as if it were a real thing." Without 
that kind of sensibility by which an unknown 
thing appears as external in space, the 
unknown transcendental something may be per-
cceived in an entirely different manner as something 
now inconceivable to us.

If we do not exist in time, but time exists in us, 
merely as a form of sense-perception or sensibility, 
then we never began to exist, and can never cease 
to exist in time. For us there is no actual past or 
present, but there is one eternal now.

According to this view, we never came into 
being. We can never pass out of existence. We 
belong to that which we think of as without begin-
ning or ending in time, and without limits in space.

"Before Abraham was [according to one relative 
thought] I am." Man's actual being is in the nou-
menal world, which space and time only symbolize 
to our mind. Wordsworth says:

Our birth is but a sleep and a forgetting 
The soul that rises with us, our life's Star, 
And cometh from afar; 
Not in entire forgetfulness 
And not in utter darkness, 
But trailing clouds of glory do we come 
From God, who is our home. 

Though inland far we be 
Our souls have sight of that immortal sea 
Which brought us hither.

Respecting the unknown, there may be as much 
truth in the fancies of the poet as there is in the 
speculations of the philosopher. There are more 
things in heaven and earth than are dreamt of by 
official science or accepted and labelled systems of 
philosophy.

What is needed is the habit of verification, open-
ess to new ideas and intellectual integrity. Mental 
rigidity and inhospitality to unpopular thought 
constitute the real sin against the Holy Ghost. 
They cause despotism to steal like a mist over the 
mind. They give "intellectual peace at the price 
of intellectual death." As Emerson says, "Ceas-
ing from fixed ideas is a great part of civilization." 
Change is essential to progress. It was this mental 
flexibility which made it possible for Greece, where 
"freedom rose like sunlight on the sea," to become 
the marvel of all later times.

B. F. Underwood.

REMARKABLE CASE.

Little Charley is now nearly nine years old and 
is the youngest of a family of five really interest-
ing children who with their parents, live in a 
beautiful Southern California city. The life of 
this little boy is much more interesting than 
ordinary children from the fact that when he was 
about three years of age he became frightened at 
the whistle of a locomotive very near him and 
from that moment his whole brain became changed 
so that he has never cared to associate with others 
and has never spoken an intelligent word from 
that day to this.

He is under the control of several different 
influences which are entirely opposite in character 
and seem to be contending for the mastery in his 
childish actions. One of these controls will cause 
him to stand, and in the most pleasant manner, 
talk in an unknown tongue, and use the most 
graceful and pleasing gestures, and at times, 
imitating a steam whistle by a booping monotonous 
noise.

At other times if allowed his freedom, his 
actions will resemble a fox hound on the trail and 
the noise will be changed to suit the same. Some 
times he seems to be possessed by the spirit of a
A WEEK IN REALMS CELESTIAL.

Mrs. Eliza Wright, of Cardiff, a reputable lady of 86, awakened lately from a fortnight's trance. She said she had been in heaven, had seen the Lord and his angels, and received messages for many of her friends. Mrs. Wright says the music she heard while in the trance was something beyond the ears of mortals to grasp. Before the trance Mrs. Wright's faculties were greatly impaired. Her sight was such as to require the strongest spectacles, and she was quite deaf. Now her sight and hearing are as accurate as they ever were. She reads fine print without glasses and converses readily with those about her. This is attested to by scores of her neighbors.—Columbus, Ohio, Dispatch.
Our parents take great trouble to show us in childhood that their way is the only true one, and we accept their teaching as well-nigh infallible; when we leave home we pass into other and more powerful hands. The priest takes the place formerly occupied by the guardians, and a sort of theological terrorism keeps us sound in the faith.

PLAYED FOOT-BALL IN A TRANCE.

Nat G. Guiberson, the giant guard of the University of California, who recently played through an entire football game at Reno, Nev., in a trance, has been showered with letters from physicians and scientists, who wish to learn the fullest details of his experience. Dr. John W. Robertson, professor of nervous and mental diseases in the College of Medicine, has asked Director Walter Magee to procure from Guiberson a scientifically accurate account of his strange lapse of consciousness. Guiberson's statement, together with statements from Paul Castlehun and F. Ellis, who played on opposite sides of Guiberson at Reno, have been sent to Dr. Robertson, and the Toland professors are studying them with great interest. Physicians and investigators of psychological problems in a number of different cities have opened correspondence with the big freshman.

"I was struck in the head at the very beginning of the game," said Guiberson to-day. "A moment later, apparently, I opened my eyes and found myself dressed for dinner and sitting in the hotel, with a crowd of fellows around me, discussing the game. I had played the entire game, talked to new acquaintances, left the field, bathed and dressed, and all the while unconscious. Those lost hours of my life are still a complete blank."

We are fast outgrowing the old forms and ceremonies of religion forced upon the law courts and State ceremonies. In illustration of this fact we may mention that Maryland has by law changed the form of the legal oath. It does away with the kissing of the Bible, or even placing the hand upon it. The one sworn is required simply to raise the right hand in acknowledgment of a solemn promise to tell the truth and the whole truth. The final clause of the present oath, "So help me God," is stricken out. This shows the progress of the age and what we may reasonably expect in the twentieth century.

Dr. Babbitt's system of Chromopathy is having a great success in India. The leading Chromopath in India, Prasada, has published a book illustrative of the subject, which has been translated into seven languages and dialects. He places Chromopathy beyond all methods of cure for effectiveness, and says that thousands of lives have been saved from the plague by its means. He claims that he has cured dysentery, cholera, hydrophobia, leprosy, etc. Dr. Babbitt's book on the "Principles of Light and Color" includes Chromopathy, electricity and magnetism. It can be obtained at this office for $5.00. The postage is 32 cents extra, if sent by mail.

A NEW THEOLOGY.

Bishop Turner, of the African M. E. Church, is quoted by the Philadelphia Tribune as setting forth a new theology as follows:

We know that God dug this Universe out of black and that black chaos reigned millions, billions, quadrillions and eons of years before God ever said, "Let there be light," or let there be white. We believe God himself is a negro. I have no respect for any negro who does not believe that the God he serves and worships is a negro.

Some of the orthodox clergy are saying that this bishop is a promising candidate for the insane asylum.

When such ignorant and bigoted individuals are elevated to authority in the church, what can we expect but such amazing twaddle?

A Congressional appropriation for a sectarian institution was lately declared unconstitutional by Judge Hagner in Washington. This ruling is of far-reaching importance, and will cause some consternation in orthodox ranks. The case was the Providence Hospital which is controlled by priests. The decision is just and right.

General Lew Wallace remarks that the terrors of Milton's hell and Dante's inferno are pleasant pastoral scenes, compared to the results of Modern warfare. And yet men cry for war and will be content with nothing less.

It is not generally known that woman suffrage will be passed upon by the voters of South Dakota at the next election, and if they say so, it goes. The Mitchell Gazette thinks the indications are for success.

A pastor in Indiana recently startled his congregation by the following announcement: "Remember our quarterly meeting next Sunday. The Lord will be with us during the morning service, and the Presiding Elder in the evening."
Mr. A. E. Tisdale occupies the platform of the First Association of Spiritualists of Philadelphia, during April and May.

Capt. James Edward Friend, of San Diego, Cal., passed to the beyond, on March 30. He was a well-known clavean, and had many friends.

The Young People's entertainment last Friday evening at Forrester's Hall, San Francisco, was a very successful and pleasant affair.

Mrs. Chandler gave a lecture and interesting exhibition on the science of palmistry, with her mother-in-law by undue influence. These charges are false and without foundation, and the suit has been withdrawn. I made the deed of the

The Detroit Spiritualist Societies have passed the following resolution:

"We believe the sacred cause of Spiritualism, as demonstrated through mediums in phenomena of all kinds, is in our opinion, much abused by dishonest mediumship, thereby causing chagrin and mortification, and exposing us to public ridicule, therefore be it resolved that we should assist in the prosecution of frauds generally."
Jubilee in Philadelphia.

To the Editor:
Enclosed find clippings and program to show you what a glorious time we had Jubilee Day. It was the crowning success of nearly a half century of the work of the First Association of Spiritualists of Philadelphia. Not less than 8,000 people attended the different services, and many had to go away for want of accommodation. Prominent exponents of Spiritualism in the different parts of the country vied with each other in assisting to render the day a success, and many a cheer went up when their congratulatory communications were read.

M. E. Cadwallader.

From the Philadelphia Public Ledger we glean the following:

In Warner Hall, the whole front of the stage was banked with floral designs and pots of flowers, one large picture of which were many roses, hidden in its deep recess a satin covered memorial volume containing the names of 210 members of the Association no longer in the flesh.

Above the floral bank and suspended from the ceiling a satin hanging indicated in large letters that the occasion for all the decoration and for the variety of exercises was in the joyousness of a golden jubilee.

The exercises of the day began at 9:30, and included an address by the President, Capt. F. J. Kepper; a short address from W. J. Colville and a response by Mrs. M. E. Cadwallader, who, in the absence of Dr. J. M. Peebles, was invited to take his place upon the rostrum.

Singing by the choir and by the congregation was, of course, a part of the exercises, and some of the older members of the Association having made short addresses, Mrs. Cadwallader spoke in memory of the departed brethren and sisters.

Among those who spoke were Mrs. S. A. Anthony, Mrs. Sarah E. Benner, Dr. James Truman, James Shumway, James Marlor, Mr. and Mrs. White and B. B. Hill, while congratulatory letters and addresses from prominent Spiritualists throughout the country were received and read.

Two poems, The First Association of Spiritualists, written for the occasion by Mrs. R. S. Lillie, and an Anniversary ode, composed by Mrs. M. T. Longley, were read, and the session closed with a speech, presented over by J. C. Steinmetz.

The afternoon's exercises were in the nature of an entertainment, by permission of the dear Mrs. Reid Heasley, Miss Fannie Kilgore, read a poem in blank verse dedicated to Spiritualism.

Dr. Peebles, being delayed by reason of floods, Mr. Coville made an address. In the course of his remarks he declared that the Church generally has incorporated the idea of a spirit existence into its denominational beliefs, and more and more is the truth which Spiritualism stands for, (that death cannot annihilate) becoming recognized.

In the evening there were addresses by Mrs. C. B. Kilgore, Mrs. Cadwallader and Mr. Coville. Mrs. Heasley gave a reading of "The Mother's Comforter," illustrative of a message from the spirit world. There was song and orchestral music.

The Jubilee in Columbus, O.

The 50th Anniversary was celebrated on Sunday, April 3, in the Board of Trade Auditorium with a large attendance. An excellent program was prepared.

Mr. Willard J. Hull acted as chairman. Mr. Theodore F. Price was the principal speaker, and discoursed at some length upon the topic, "The Influence of Spiritualism upon the Institutions of today."

The morning program was concluded with "spirit messages" or tests, by Miss Maggie Gaule.

In the afternoon Mrs. H. C. Lake, of Cleveland, delivered an interesting address on "The Teachings of Spiritualism." The speaker argued that Spiritualism, by proving the fact of a future life, tends toward the lifting of humanity above the plane of gross materialism.

Tests were given by Mr. Theodore F. Price.

In the evening Mr. Willard Hull presented an address on "The Fiftieth Milestone."

Jubilee in Los Angeles, Cal.

The 50th Anniversary was celebrated on March 31, day and evening, under the auspices of the Ladies' Independent Aid Society, of which Mrs. M. T. Longley was the principal speaker. The services were held in the spacious Music Hall, which was filled by an intelligent and enthusiastic audience.

The entire rostrum was handsomely decorated with palms, evergreens, roses and other beautiful flowers, including hundreds of calla lillies over the rostrum amid a mass of green, the motto of the Society — "1848—Spiritualism—1898" — being appropriately inscribed.

Singing by the choir and by the congregation was, of course, a part of the exercises, and some of the older members of the Association having made short addresses, Mrs. Cadwallader spoke in memory of the departed brethren and sisters.

Among those who spoke were Rev. Solon Lauer and Col. J. L. Dryden (Member of the State Legislature) of San Diego; Mrs. Dr. Morrill, of Chula Vista; Mrs. Mullen, of National City, and Mrs. Marks and Ben Barney, of San Diego.

Our Anniversary exercises were held in the Unitarian church, on March 30, in Chattanooga, Tenn. The church was filled with people long before the hour appointed, and the audience seemed to be inspired for the occasion as every number received a warm welcome. The music was especially good, and Prof. A. R. Prother and wife deserve much praise for their work in the concert. The sweet music which his orchestra rendered, and Mrs. Prother for overseeing the decorating of the church with flowers which were very apropos and beautiful.

I closed my engagement with the Chattanooga friends on March 30, and, with the sweet music which his orchestra rendered, and Mrs. Prother for overseeing the decorating of the church with flowers which were very apropos and beautiful.

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Soon my work will call me from the
"Southland," and with the "Star of Progress" I will journey westward once more. I shall say farewell to all my Southern friends, with many tears and heartaches. Yet must we ever work on, knowing that if the hands of our loved ones are never again changed in ours, sometime, somewhere, out in the blue yonder, we will meet and know each other. So, on with my work, on!

I do not think I shall shrink or falter, But just go on,
Doing my work, nor change or seek to alter
Aught that is gone.

But rise and move, love and smile and pray
For just one more day.

And as heaven grants to me that one more day, I will try to fill someone's heart with love, sunshine and spiritual truths, so when the night comes on, and I lay down for a last sleeping, I may awaken to the pleasures of the higher life, to be forever with those whom I love. Loe F. Prior.

[The addresses and tests were by Mrs. Prior and Dr. Andrews.—Ed.]

Jubilee in Santa Barbara, Cal.

The Rev. Mr. Bowman lectured on this theme: "Show us a Sign from Heaven."

He recited briefly the history of the various religious, and explained how, as generation succeeded generation the people were wont to entertain doubts as to their creeds and called upon their prophets and expounders to show some divine sign whereby they might be convinced. This, he proclaimed, is the mission of the doctrine of Modern Spiritualism and its teachings are substantiated by the discoveries and researches of the leading scientists and philosophers of the century.

Mr. Bowman is an eloquent, forcible and most logical speaker, and presents to his hearers ideas for their consideration and rational light. Santa Barbara Independent.

New York Celebration.

To the Editor:
The whole poem in this JOURNAL came to me in a little over an hour. I got it from a voice that I hear, which seems to dictate it. I am the soloist of the Spiritual and Ethical Society, of New York. We had a delightful Anniversary Ovation on March 27. In spite of very bad weather, the hall was crowded, and not one left the hall during the time, though the program lasted from 2:30 till nearly 6 o'clock, showing how interessed this international sentiment was.

Every one pronounced it the best we ever had. Mrs. Brigham seemed to radiate inspiration, and one said, "you could almost hear the rushing, mighty wind, and see the tongues of flame," as she arose to speak. Instead of "America," we closed with "The Star Spangled Banner," which was sung with a vim.

MRS. J. H. TUTTLE.

New York, N. Y.

International Jubilee.

The International Congress of Spiritualists and others interested in psychical science, will be held in London, from June 19th to 24th, 1898, both in the various rooms of the St. James's Hall, Regent St., W. All inquiries should be addressed to E. Dawson Rogers, President, at the Office of the Alliance, 110 St. Martin's Lane, London, W. C.

The following addresses have been promised:

Prof. A. Alexander (Rio de Janeiro), "Brazilian Evidence for Psychic Phenomena."
M. le Commandant Dargent (Vouziess, Ardenness), "Photographs of Psychic Relations."
Mr. Harrison D. Barrett (Boston), "Dark Cabinets and Promiscuous Circles."
M. Gustave Berry (Paris), "Psychic Phenomena in France."
Dr. Helen Densmore (London), "The Philosophy of Mediumship and its Limitations."
Signor Carlo Bonazza (Florence), "Occlnt Energy Latent in Man."
Mr. J. J. Morse (London), "The Education of the Young in Relation to Spiritualism."
Dr. Encausse, "Papus" (Paris), "The Functions and Points of Identity between Spiritualism and Occultism."
Dr. J. M. Peebles (San Diego, Calif.), "Spiritualism in all Lands."
"Constance Helene Mainardi (Pisa, Italy), "Phenomena Observed in her Own Home."
Dr. Moutin (Bouligne-sur-Seine), "The Relations of Hypnotism and Mesmerism to Spiritualism."
Mr. W. H. Terry (Melbourne), "The Bridge between the Natural and the Spiritual Worlds."
Colonel de Rochas (Paris), "The Border Line of Physics."
Mrs. G. L. V. Richmond (Washington), "Spiritualism in the Next Fifty Years."
Mr. Thomas G. Newman (San Francisco), "The Effect of Spiritualism on the Religious World."
Signora Paganini (Florence), "The Laws of Nature with which Spiritualism is Mostly Concerned."
Mr. B. Tortenson (Skien, Norway), "Spiritualism in Norway."
Dr. Bardue (Paris), "Biometric and Photographic Demonstrations of Vital Force (with lantern illustrations). Physiologic and Therapeutic Deductions."
Rev. Minot J. Savage (New York), "Personal Impressions of Spiritualism in America."
Dr. Giovanni Hoffmann (Rome), "Attested Accounts of Experiments made at the Academy in the Presence of Eminent Scientists."
Mr. J. J. Morse (New York), "Some Striking Analogies between Early Christianity and Modern Spiritualism."
Prof. Boirac (Dijon), "Suggestion and Mesmerism."

Mr. W. T. Stead (London), "Automatic Writing: and the Subliminal Self."

M. Berillon (Paris), "Hypnosis and Psycho-therapeutics, Illustrated by lantern pictures of Salpêtrière Subjects."


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To Lyceum Workers.

As the appointed Secretary of the National Lyceum Association, I desire to come in touch with every working Lyceum in the country, and urgently request that some one of the officers in their respective organizations, write me at once, giving a detailed, yet concise, report relative to its work. Every Lyceum extant is desired to report the time of its organization, number of present members and anything that will be of general interest. The above request is made in the interest of the Jubilee. Address, Mattie E. Hull, 359 Normal Ave., Buffalo, N. Y.

[We hope that Lyceum workers everywhere will at once give the information required.—Ed.]

I am well satisfied with the JOURNAL and read its contents as soon as it arrives. I always find in it something that will lift upward.—H. ROUSSE, Maryland.
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**Dawning Day.**

Oh, the morning, dewy laden,
Blushing with a tender grace,
Like the presence of a vision
Of serenity and loving face.

Over thee, still softly arching,
Falls a canopy of glory;
From the mountain, swiftly marching,
Comes the balance of the day.

In the valleys brightly curving,
Round the moses' shad bed,
Are the violets upward turning
Through the golden arch of day.

Heaven showers all her fragrance
Through the golden arch of day,
With a sacred holy presence
Till the shadows wing away.

From the broad and twinkling meadow
Pipes the birdings' matin song,
And their echoes sweet and mellow
Like a sunbeam floats along.

In the twilight meekly bowing,
Where the wooing tendrils play,
Is the daisy gently drawing
Summer sweetness from the spray.

Through the forest branches quiver
Many a lance of silver light.
Wakening where the shadows gather,
Blue-eyed beauties robed in white.

O'er the water's laughing tide
Leafy branches idly play;
Like a dream they seem to glide
Into heaven's starry bay.

Morning, with a flood of glory,
Lifts her banners to the world
And repeats love's wonder story
In the boulders, dewy pearl'd.

Thus the Master hand interprets
What our secret hearts would say,
And its jeweled virtue sets
In the spirit's dawning day.

Summerland, Cal. Bishop A. Beals.

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Mrs. Hendee-Rogers, Electro-Magnetic Healer, Psychometrist, Test and Business Medium, parlor 14, 123 Taylor St., S. F.
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GEO. W. ACKERLY, April 3, 1898. Brooklyn, N. Y.

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DEAR SIRS:—I have taken your medicine two months and am well. I think your treatment wonderful and will always speak a good word for Drs. Peebles & Burroughs. Wishing you unbounded success, I am very respectfully,

MRS. G. F. CLARK, April 8, 1898. Buckley, Wash.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR DOCTORS:—I will require no more medicine, as I consider myself well and hope to remain so. Accept many thanks

DR. J. M. PEEBLES.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR MRS. JENSON, Publisher,

March 28, 1898. Grand Rapids, Iowa.

But what will be more convincing to you will be for you to write us, giving NAME, AGE, SEX and LEADING SYMPTOM, and receive an Absolutely correct Diagnosis, FREE of CHARGE.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.
WAR.

Oft have I asked myself and thought,
What has on earth the most good wrought,
And man raised up to what we find him—
Free in body, free in soul,
Making the heavens themselves unroll
Their mystery before him?

Some say the Bible, some the pope,
While freedom cries, I cut the rope,
When church and state had bound him;
But how was freedom given to man
When kings and church join in one plan
To guide, control and bind him.

And then I turned to history's page,
And there I found in every age,
It was war alone that freed him;
'Twas that which peace doth most abhor,
That poets love and orator—
It was war that freed him.

Warriors in burnished steel,
Warriors with godlike zeal
Slaying all before them;
Warriors armed cap a-pie,
Warriors who for liberty
Slew all before them.

Warriors struck down the crown,
Warriors tore off the gown
From all who dared to rule them;
These were the men and war the thing
Which to this earth most good did bring—
This freed our land.

We owe to war the greatest praise—
Our flag by it did heavenward raise
By God's command.

Then teach our youth the art of war;
Let all the world, both near and far,
Look here and see
America doth ready stand,
Ever prepared with sword in hand
To fight for liberty.

IRENE ACKERMAN.

FIFTIETH ANNIVERSARY ADDRESS.

Delivered by Dr. J. M. Peabody at Hydesville, N. Y., March 31, 1898.

[Concluded from page 248.]

Spiritualism explains the philosophy and the various psychic methods of spirit intercourse. It has encouraged all the philosophic reforms of the age, and has given us a revised geography of the heavens and the hells, the higher and lower spheres of existence. It has outlined the law of the progress of spirits, angels, arch-angels, arsaphs and the still diviner intelligences that pass and re-pass to and from the planetary worlds that dot and stud the sidereal heavens. It further teaches that surrounding every human being there is a refined etherealized aura—an emanation—dark-hued, gray, white or golden, according to character and grade of spiritual development.

And now science steps in and demonstrates this as M. Jodko, using the Rumkoff coil in connection with the Crookes tube, has proven. Even thoughts, as spiritual substances, have been photographed, and their color has been described by Prof. Gates. Thought transference is no longer a theory but a demonstration. The souls of the departed can project their thoughts to us and so do, inspiring us to more heroic and heavenly deeds.

Spiritualism teaches that the past converges in the present, that the heavens, and the Biblical mansions of the old seers were as real as substantial, and wisely adapted and fitted for the abodes of spirits, angels and gods. These exalted intelligences ever aflame with love, are continuously active in some great educational and redemptive work. They condescend to descend to us, to teach as do professors to their pupils in Universities. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others, they become still more highly and divinely exalted. They delight to give. The superiority of God himself consists in that, that he is eternally giving and never receiving.

All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensified by the transition from earth. The immortal life then is not a dissipating shell-life, but a conscious social life, an industrious life, a constructive life, a retributive life, and a progressive life, where the emancipated soul sweeps onward and upward, in wisdom excelling wisdom and in glory transcending glory, through the measureless ages of eternity.
True, there are undeveloped, unhappy mortals; there are selfish vampires, there are obsessions by daikka demons here, and there are different degrees of happiness over there. Memory is the undoing worm. No one in any world can get away from himself. There are dark spheres, there are intense sufferings in those Cimmerian regions of moral wretchedness. And those poor suffering semi-penitent souls are often brought by the higher intelligences to earth and into the aural sympathetic atmospheres in seances, for instructional and spiritual benefit. Often in mental agony do they say, pray for us. Help—oh, help us. We seek the light.

Mortals are moral agents, the architects of their own heaven or hells. They reap what they had sown. "Karma" is an unnecessary (Sanskrit) word, implying cause and effect—nothing more.

Spiritualism does not say "good-night" in the solemn hour of death, but rather gives the glad assurance of a most welcome "good-morning" just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear responsive words of undying affection from those we love. It would see no mourning garments worn, and at funerals only opening buds and blossoms, and hear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and groves of spring time, with wild briers twining around tombstones, and everything else that can remind us of the evergreen shores of immortality.

O, let us rejoice, then, and be glad in these Easter years of Spiritualism, for they give life a new meaning and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspiration, new and sweeter devotions into our daily life.

Spiritualism, the complement of true Christianity, beautifies the bitterest cup, helps bear the heaviest burdens, lightens the darkest day, conquers the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow men, transfigures them with its brightness, ennobles them with its moral grandeur, and tenderly, lovingly throws upon the moral hero's white forehead the circling coronaet of faultless splendors. Break, shatter the vase if you will, yet the odor of the lillies ascending as incense to heaven remain.

Those of this generation know little of the persecutions, trials, and martyrdoms of those old pioneers of the Rochester-rapping days. They were called fanatics, heretics, mad-men. They were mocked, slandered and hunted as though they were wild beasts. Some of the more mediunistic, like the Nazarine, had not where to lay their heads.

But Spiritualism has marched on from conquest to conquest, until to-day it has in this country its National Association, its State Associations, its numerous legally-organized societies, progressive Lyceums, institutes for young people, helping-hand associations, monthly and weekly periodicals, its edifices and temples of worship, and millions of ardent devotees, comprising thinkers, scholars, statesmen, archaeologists, scientists, biologists, metaphysicians, clergymen, jurists and philosophers—the cream of the world's erudition. Our foundation is now as firm and abiding as the stars. And all the combined forces of materialists, sectarists, Judge-Tingley Theosophist, and Anti-Spiritualists might as well attempt to dam up Niagara's rushing, thundering waters with tissue paper as to, think of checking the mighty march of this great nineteenth-century truth.

And yet there is work to be done. God, angels and ministering spirits help those who help themselves. There are pressing needs demanding the prompt attention of Spiritualists. They need a more thorough organization, and a definite declaration of principles. They need more intellectual and moral culture, more harmony of action, and better music in their societies. They need to give more encouragement and financial support to progressive Lyceums and the young people's social institutes. They need more commodious and comfortable edifices, consecrated to and used only for Lyceums, lectures, conferences and seances. They need to pay more attention to organizing public circles so as to have a calm, aspirational and religious element, the predominating factor. They need to be imbued with more of that fiery missionary spirit that characterized the old pioneers; they need to more critically, yet charitably, distinguish between genuine mediums and base unprincipled frauds. They need more settled speakers, conscientious, cultured and apt to teach; and they need to have kindled in their souls' depths a divine and loftier spirit of enthusiasm. Such regal-souled missionaries and martyrs to truth have in all ages shaken the world, and crowned new dispensations with imperishable glory.

Napoleon, amid his warrior hosts on the ensanguined fields of Russia, exclaimed: "Officers, soldiers, the eyes of all Europe are upon you; do your duty." So, it may be said to-day—Spiritualists, the eyes of all Christendom are upon you; do your duty.

THE OMNIPRESENT.

Life is a unit, and all humanity assists in its utterance. We gaze upon life's structure and marvel at its symmetry and beauty, yet withal, realize how little we know of it. The reason is obvious. Man the little cosmos, tries to see himself apart from the great cosmos, and fails. God is everywhere, from the tiny atom to the human soul. He is life, and without life nothing could exist that does exist.

We have learned through experience that effects follow causes, and that we live in a world of effects. The primal cause is not paramount to the physical senses, but we estimate it is somewhere in the invisible. We feel its effects upon us, we in turn produce effects upon the outer world, thus intellectually occupying the middle place, between primal cause and its effect—between subject and object. The subject is related to us from within, the object from without.

We observe that all physical life evolves from without. We are wont to believe that the cause-
A SCIENTIFIC BASIS FOR LENT FASTING.

Through all the conflicting ideas in reference to the human soul, there is a growing recognition that its or his masterful selfhood is in deep eclipse while it is hampered by the body—chained for a season of experience to material life—as electric force is chained to the two metals, zinc and copper, and is released by the action of the acid upon them.

It is coming to be an accepted fact, that the soul has a profundity of consciousness beyond our most sanguine imagination; and some methods have been discovered through which it can reveal to outer consciousness somewhat of its store of perceived truth; and, manipulation of unseen forces to produce even striking phenomena—when needful—one of these is fasting. It is a rule established by theologians that wherever any phenomena chronicled in the Bible can be accounted for upon the operation of what is called natural law, such explanation be given the preference.

This most common-sense method of studying the scriptures disarms skepticism that will not treat with the supernatural. In the custom of Lent—often considered as only an arbitrary form—there will be found a scientific basis, and its meaning greatly enlarged beyond its generally-accepted significance.

It has a meaning that contemplates the development of occult powers, wider spiritual perception.

A number of years ago the writer had a dear friend, a lady of most exalted qualities of heart, and sweetness of spirit, who, moved by some impulse of the soul, entered upon a nearly complete fast, lasting 25 days; the exception being a thin piece of buttered bread about three inches square and half a teaspoon of coffee each morning. At the expiration of that time new powers had unfolded, a new world—the real—had opened to her. She had but to put her mind upon a person however distant and they were transparent to her. The significance of life, like the rising sun illuminating darkness, had taken possession.

The wealth of the soul's consciousness had burst through material environment. Thus has it been in all time since the enlightenment of Buddha, persons have come to their illumination through fasting. No doubt all the years of obscurity of the man Jesus between the ages of 12 and 30 were occupied in preparation for his work, perhaps much as other men inform themselves; but the consummation, the crowning glory was the 40 days' fast.

It is readily recalled that Jesus performed no miracles until after the 40 days' fast. This wonderful man who had taken on material form, and consequent eclipse of his masterful selfhood, came to his "enlightenment," illumination. Some change in corporeal function had taken place, by which, like the passage of a planet from between the earth and sun, the soul's eclipse was removed; and we may say he beheld all things. We find an analogy in the manipulation of a soft piece of iron by a magnet, where it quickly takes on a higher function.

Science would say the molecules were polarized to a higher force. So the body by some molecular changes is polarized to the soul's use upon a higher plane of manifestation. His soul, always
in unison with the vast sea of knowledge, was brought to outer consciousness. He came in touch with forces that he could wield by his thought and will. It was but a word and the sick were healed, a glance and men were transparent to him. He had function (outer consciousness) upon the etheric plane of power, and as that medium permeates all material forms—as fine sand fills the interstices in a pile of marbles, so matter was no impediment to his vision.

In the light of this explanation, what was the temptation spoken of, to which this man was subjected. As the earth was transparent to him, its millions of treasures he could possess; he could anticipate changes in the maps of nations; could become ruler over kingdoms through this newly-discovered or applied power. But as this power is above all sense-life, transcends all material things, is ruler over them, it must not be ruled by them; the greater must not be subject to the lesser, for by so doing the greater becomes the lesser, and power is lost. Chance, uncertainty, cross-purposes, are the inheritance of material selfishness, or purely life of the senses; while this quality of perception is unerring. It can be made available in material things when needful; but all accumulations of material wealth or power are based in selfishness and need be subject to the discipline of chance, that selfishness may be eliminated and their false estimate be shown. This divine gift must be held above it all, and the evil thought of possession flees away.

It was useful to say to a disappointed, tired, hungry body of fishermen, "let down your nets;" while its minuscule would have been on the morrow to have said to them, "For a consideration I will tell you where is another school of fish." Speculation for material gain does not belong to the quality of soul, and no matter by whom indulged, does not belong to, and will absorb any and all perception of spiritual things; it is a part in the lower octaves of life, not the higher harmonies. Again, in the matter of levitation he could control forces that would gently lower him to the ground; but why make use of this power only to satisfy the curiosity of the ignorant, or the turning of stones to bread, while flour and ovens were abundant? When on ship-board it was needful to still the winds to command the sea and command the wind and wave to be calm.

Thus in resisting the temptation to prostitute powers that are purely spiritual, he was secure in the continued possession of his marvelous attainments, while to yield would be to lose all.

I have purposely omitted the presentation of any religious conception of the significance of this church-custom that I might direct attention more fully to its purely scientific basis, as corroborative of its claims upon our attention.

The church seems to have largely lost the real significance of the forty days' fast, and also the perfectly natural explanation of "the temptation." The account plainly states that he beheld "all the treasures of the earth." To a people unaccustomed to modern understanding of psychic science, to make use of that convenient imaginary being—the devil—was the only way the facts could be presented. "The devil tempted him."

There have been thousands in these modern times that have come to their "illumination." Although they might not have blossomed out with the fulness of power like unto the man Jesus; still a richness, a reservoir of power of no inconsiderable amount, had come to outer manifestation, but by yielding to the temptation for material gain they have lost it to themselves and the world.

J. R. Tallmadge.

"HEAVEN RE-VISITED"—A Valuable Book.

I see the JOURNAL offers this excellent book by Mrs. Duffey as a premium. If the people knew its great interest and value, thousands would want it. Years ago I found it above "The Little Pilgrim" and "The Gates Ajar," in its rational idea, inspired and inspiring description of the change which we call death, and of the feelings and surroundings of those ascended to the more real life beyond.

In this Jubilee year, the goodly meetings already held, and the spirit with which many Spiritualists look forward to the great International Meeting at Rochester, N. Y., May 25, to June 1, show a strong aim, which can be put in three words—"Go up higher."

To sweep aside all sham and pretense; to keep back new mediums until they are fitted for their work, by thought and experience; to enlist only speakers and writers of weight and merit; to gain thus in influence and uplifting power and the devoted consecration which alone moves and wins the writing world, is the leading idea—a good sign of the times.

G. B. Stebbins.

Detroit, Mich.

Has Reason left Them, or have They left Reason?

In the Y. M. C. A., and other "Christian" places of our land, sleight-of-hand performers and fakirs are employed as teachers in psychology and spiritual subjects. What an insult to civilization! Men of science and learning, come forth to save the nation from this adulterous practice! The people are starving for want of spiritual food. Who will come to their rescue? Let subscriptions be sent to the office of this JOURNAL to defray expenses for literature to be distributed to these "Christians" and all other sects. "Be not weary in well doing."

P.

DUTY TO OUR CHILDREN.

The church could not survive a quarter of a century but for her children; then how can Spiritualism prosper in the future if our children are trained away from the Cause? The importance of the child-side of Spiritualism has been overlooked too long. We should at once inaugurate a Lyceum movement. Everything connected with the work should be made so bright, so clean, so attractive, that our children will flock to the Lyceum as to a veritable holy of holies.

Dr. C. W. Hidden.
THE DUTY OF THE HOUR.

One of the most important things for Spiritualists to consider at the present time is, how to make their meetings more successful, and more potent for building up the cause of Spiritualism. Philosophy has for some time given place to phenomena. Some of the finest lecturers have been driven from the platforms because the people seem to demand sensational tests, and the managers of societies always give the people what they seem to appreciate most, in the line of spiritual phenomena and tests, on the public platform, until little but tests now satisfy a morbid taste. As a result, the more thoughtful persons are kept away from the meetings, and many are starving for the Bread of Life which comes from the philosophy.

The great question is, What is the remedy? That the phenomena is important, no one will deny, but was it not a mistake when it was allowed to appear in any other place than the private seance-room or the home or family circle—among those who can give it the best conditions; where the results will be more satisfactory and more thoroughly reliable?

In order to cope with our adversaries and the churches, we must have the best speakers to present the philosophy, and they should be settled in one place with societies for many months or years. In order to show the best results and to reasonably expect satisfaction, we must have proper conditions, we must have attractive and interesting speakers.

We are glad to notice that such is being attempted in San Francisco, at the present time. The new Spiritualists' Headquarters lately fitted up in the Supreme Court Room, now known as Occidental Hall, on the corner of McAllister and Larkin Sts., is a move in the right direction. This Hall is now devoted to the spiritual work entirely, and will be occupied by spiritual meetings nearly every evening in the week. It will be a home for Spiritualists, and have the proper magnetism. It will be a place where spirits decarnate may meet those incarnate, and hold holy communion together; where they may formulate their plans for working in the interests of humanity and for the elevation of mankind.

Let the Spiritualists everywhere take the cue—secure possession of pleasant quarters for their meetings, and begin anew a work which shall be more successful in building up the Cause.

ANOTHER WOULD-BE EXPOSER.

In the Journal for Nov. 11, 1897, we stated that one Henry B. Foulke, who had figured as a Theosophist, had been put into prison at Plymouth, Mass., charged with immorality. We then stated that the Theosophists had repudiated him. He now says that he then became a "helper" in seances for materialization. On Sunday, April 17, the San Francisco Examiner had an illustrated page, giving an exposure of the tricks of fakirs, by this man Foulke, whom the Examiner states was "one of the best known Spiritualists in America." This is an utter falsehood. He is not a Spiritualist at all, and only by his confession of helping fakirs, is he known at all among them.

Further on, the Examiner states that "Mr. Foulke is now in prison at Plymouth as a result of what he believes to be a conspiracy on the part of the mediums at Onset Bay," etc. That is also a falsehood. He is in prison on account of the infamous crime of pederasty. Would the Examiner try to pose as a defender of a pederast, in society? There was no conspiracy on the part of the mediums or Spiritualists. He is simply a victim of his own perverted nature, and reaps the reward of his own shameful actions.

The officials at Onset were determined to break up the nest of vipers of whom Foulke was the head, and hence he is now behind the bars, where others of the gang may be before long.

Before the Examiner or any other paper undertakes to expose Spiritualism they had better learn something of the character of the persons upon whom they depend. The Examiner has been imposed upon. Let it beware in the future.
ENTERTAINMENT FOR MOLLIE FANCHER.

Miss Mollie Fanchers, the Brooklyn Enigma, who has been bedridden for 32 years, was lately given a benefit by her friends in Plymouth Church.

Bolstered up in bed, in her room, in which she has been confined for so many years, she heard the concert, through a telephone, which was connected by the church with direct wire; she not only heard the singing and the speeches, but also the applause, and then sent a message to the audience, speaking into a phonograph, which was heard in all parts of the church, and Miss Fancher also heard it through the telephone, though she was two miles away.

She is a sweet-spirited lady, and smiling through her tears, she said “it seems to me as if I had been out and had come back again, but I have not been out of this room for 32 years, and now I can scarcely believe but that I have been out and mingling with the people of this good old world.”

Judge Dailey has published a book detailing her experiences, the cause of her affliction, and the phenomena produced through her mentality. This very interesting book may be obtained at this office.

MRS. ADDIE L. BALLOU.

When war, with all its accompanying pain and hardships is in sight, it is consoling to know that our brave women, fully alive to the situation, are ready to volunteer their services as nurses to alleviate human suffering.

Mrs. Addie L. Ballou, who during the last war did excellent service on the field and in the hospitals, caring for the sick and wounded, has already sent a letter to the President, offering her services in the same capacity during the anticipated war with Spain.

Mrs. Ballou is well qualified for the work. She is a noble-hearted woman, full of energy, wisdom and good sound sense, and can plan work for hundreds to execute, and when Uncle Sam’s wounded boys need any nurses to take care of them, no better one can be found than Mrs. Ballou, to organize and direct such a relief corps. All honor to our brave humanitarian sister.

OSIRIS, ISIS AND HORUS.

Among the myths of old Egypt, the story of these characters will be found quite interesting:

Osiris and Isis were the god and goddess of heaven. It was given to Osiris to rule over the earth. He was god of light and represented all the forces of good. Under the wise rule of Osiris all men were good and happy. He taught them to plow and sow seed, and to have dominion over the soil.

Osiris had a wicked brother, Set, type of the evil forces abroad in the world. Plotting to overthrow Osiris, he caused a box to be made of beautiful inlaid work. This he brought forth at a banquet of the gods and said, “He whom it fits may have it.” When one after another had tried it in vain, it came the turn of Osiris, to whose measure the evil Set had secretly caused the box to be fitted. As soon as he was inside, Set shut down the lid and fastened it and poured melted lead into the crevices. Then he cast the chest into the Nile and said, “That is the last of Osiris.”

Isis sought for Osiris in the marshes along the river, where she at length gave birth to a son, Horus, who grew up to be a beautiful young man. The mother and son wandered together far down to the Mediterranean, and at last they found the precious chest lodged fast in the trunk of a great tree which had grown up around it to protect it. They carried it back to Egypt with much rejoicing. But Set tore it open and dragged out the body and scattered it to the four winds, and wherever the limbs fell great cities grew up, and wherever the ashes were scattered grew beautiful trees.

After his death, Osiris became judge of the under world, and, with the help of Horus, weighed the hearts of the dead. He stands for all that is good and beautiful in Egyptian religion. Isis is the type of motherhood. She, with the infant Horus in her arms, occupies a large place in Egyptian art, and the group is the direct prototype of Mary and the infant Jesus.

THEOSOPHY AND SPIRITUALISM.

One of our Theosophical exchanges claims that many Spiritualists are gradually adopting Theosophical ideas, and that Cora L. V. Richmond and W. J. Colville are teaching Theosophy. Both Mrs. Richmond and Mr. Colville are teaching the philosophy of Spiritualism, that they were teaching long before the Theosophical societies were organized. There have always been Spiritualists who have believed in re-incarnation and karma (those very ancient Oriental ideas which the Theosophists have adopted as their leading doctrines), as they were taught by Allan Kardec and other teachers of the philosophy of Spiritualism. That philosophy is broad enough to take in all beliefs. The one thing that all Spiritualists must agree upon is the fact of communion with discarnate spirits.—L. A. M., in World's Advance-Thought.
After-Death States, as demonstrated by Thought-Transference and Form-Transference. The phenomena of Spiritualism, of Psychical Research, of Hypnotism, of Magic, as explained by psycho-physiological analogies.

This is the title of a new book by "Quostor Victa," proposed to be published, by request. The book is a summing up of the letters heretofore published in the various Spiritual papers. The author desires to ascertain how many copies will be engaged before publication, and requests each one who will take one or more, to write to him care of the editor of Light, 110 St. Martin's, London, W. C, England. The author is a vigorous writer and his book will be very interesting and valuable, as he is well versed in the mysteries of Magic, Metaphysics and other subjects, on the elucidation of Spiritualism—both in French and English.

Zelma the Mystic; or White Magic versus Black, by Alwyn M. Thurber. Cloth; 380 pages. $1.25. Chicago: Authors' Publishing Co., 308 Dearborn street. For sale at this office.

This book is profoundly humanitarian, metaphysical and practical. The author offers a solution of the all-absorbing questions of the hour, and divulges the secret of the spiritual insight, as applied to everyday life. It gives thoughts of inestimable value. As a factor in the out picturing of the Universal Brotherhood yet to be, Zelma occupies a place in the foremost ranks. As a story it is intensely interesting and zealous. The Chicago Inter-Ocean says: "Truly this is the very nest of humanitarism running through its unequalled since the publication of Edward Bellamy's "Looking Backward.""


This is a book, not only of great interest, but of really great value to all freethinkers and liberal students of religious origins. Starting with the primitive ideas and superstitions that out of which grew the process of embalming and mummifying. When the vague idea of spirit crept in, the burial customs which had already been evolved through worship of the corn-god, in which the slain victim was buried in pieces with the corn or grain as a fertilizer, men first thought it was the spirit of the victim that had been removed; then by degrees they began to believe the spirit of said victim could do other things good for them and thus were evolved the polytheistic and spiritual ideas of primitive ancestor worship. But slowly the idea of a universal spirit—an overruling Great Spirit create in; and the Jehovah of the Jews had been evolved to just the stage to fit the spiritual longings of the people.

But India went further still in spiritualizing the human soul, for they buried the body as a useless thing to be needed no more, while Christianity has not even yet outgrown the ideal of literal, material resurrection. But Theosophy and Spiritualism have worked out the same idea on different lines and evolved the highest and most spiritual ideal of eternal reality of the spirit—the human being. In the closing chapters is a very interesting study in the survivals of primitive ideas and superstitions that still cling to Christianity and all modern religions. To the student who reads between the lines, the evidence of the purity, spirituality and conclusiveness of Spiritualism and Theosophy over the other religions which they have outgrown, is all sufficient; and to the ultimate survival of the most fitted—who must be the most spiritual, there can be no doubt.

The New World of Science, now being prepared by Prof.J.R. Buchanan for publication, is entirely unlike any thing in the works of collegiate science and fashionable literature. He says: "It is the accumulated results of 62 years of original investigation, and is devoted to enlarging the empire of science by the evolution of unknown sciences, in which he had no companion or companions, and had nothing to expect but that unyielding opposition. This book is a real prophetic and revolutionary work, as it is one of the great railroad lines. The price of the book will be 83.00, and 20 cents for postage and registration to insure delivery as the post office has not been reliable for his works.

Die Vierte Dimension (Fourth Dimension), by Dr. Leopold Fick. Price, 25 cts. Leipzig: Verlag von Arwed Strauch. This is one of the most scholarly and conclusive arguments yet presented to prove the existence of a fourth dimension of space, which accounts for the invisibility of spirits and the pass of apparently solid substances without either spirit or substance being disintegrated or disturbed. It ought to have an English translation.

The Law of Vibration, is the title of a pamphlet by Dr. T. J. Shelton, giving his 12 lessons in "I am Science." Price, 25 cents. For sale at this office.

Across the continent for one dollar is declared to be possible when the Government owns and operates the great railroad lines. F. R. Gordon contributes an interesting article on this subject to the April number of the well known German magazine, The New Time. A history of what other countries have done in public ownership of railways contains valuable information on this popular subject.

The Jubilee issue of the Lyceum Banner is a fine double number. Its pictures, poetry and prose make it very attractive and interesting. We congratulate Bro. Morse on its excellence.

Mind, an Occult Monthly for April, contains an excellent article on "Mental Telegraphy," by Dr. C. W. Hidden, which may be found on page 240 of this JOURNAL, and many other contributions of real worth. Alliance Pub. Co., Life Building, N. Y.


Postage Stamps may be sent to this office for fractions of a dollar.
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 of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

H. Johnson, Pitts, Wis., passed to the higher life, March 25, 1898.

C. W. Smith has returned from Butte, Mont., enroute to Arizona.

Prof. W. M. Lockwood is now in Chicago, Ill., having returned from the East.

Charles Howell is occupying the platform of the Church of the Unity, North Avenue, Chicago, during April.

Dr. M. Muchenbruch will commence holding meetings again on May 1, in San Francisco.

Mrs. Sloper's son is still very ill, and we learn that the disease has taken an unfavorable turn.

On Wednesday, April 27, Mme. Montague will hold another meeting at 305 Larkin street, San Francisco.

Mrs. Hendee-Bogers gave a benefit seance for Mrs. Bruce on Saturday, April 16, which was fairly well attended.

Spiritual View of Direct Legislation which was the subject of a lecture by the Boy Orator, at Oakland last Sunday, for the Union Society.

"What has Spiritualism done for Humanity?" was the subject of a good lecture by Dr. Davis, at Gier's Hall, Oakland, Cal., last Sunday.

The Oakland Psychical Society at Fraternal Hall held a special service on Sunday. Mme. Montague occupied the platform in her usual interesting and able manner.

The Board of Directors of the Society of Progressive Spiritualists have elected officers as follows: Wm. M. Rider, President; G. H. Hawes, Vice-President; B. F. Small, Treasurer; John Koch, Secretary.

In Denver, Colo., on Easter Sunday, Prof. Geo. W. Walrond and Dr. N. F. Ravelin conducted Jubilee services--the subject being, "Problem of the Resurrection." Prof. Walrond gave nearly 100 tests, including spirit messages, delineations and psychometric answers to questions.

On March 31, some 35 of the Spiritualists in attendance at the Rochester Convention, conducted Jubilee services, the subject being, "The Mystic Twelve." Dr. J. R. Preece conducted the service, and all the attendants were present and delivered eloquent and instructive addresses, among whom were Dr. J. M. Peebles, Prof. Walrond, Moses Hall, Mrs. A. Armstrong, Mrs. Clara Watson, Mrs. Cadwallader, J. C. F. Grumbine, Mrs. Kates, etc. It was a celebration in which will long be remembered by those who were present, and was a very enthusiastic assembly.

The Ladies' Aid Society will hold the regular monthly social Friday evening, April 29, at Occidental Hall. It is to be given in a very fine entertainment, and we learn that Prof. Blanchard, the celebrated violinist, is to be accompanied by a fine pianist, and to have the audience for that occasion. Of course there will be the regular speeches, recitations, music and dance, as well as refreshments. Let there be a large attendance. Mrs. P. B. Small and Bider, President; G. H. Hawes, Vice-President; Wm. M. Lockwood, President; Moses Hull, Mrs. Cadwallader, etc. It was a celebration which will long be remembered.

Mrs. R. S. Lillie's subject last Sunday evening at Occidental Hall was, "Is War Necessary in order to Evolve a Higher Civilization?" She handled the subject in an eloquent and instructive manner, showing that war is often used to serve the purpose of the spirit world in evolving more liberal and spiritual conditions for the advancement of the race. She said that war would not be necessary in the future, but that it is necessary evil to-day. She described early tribes in history, and the men who have been waging wars of conquest, and stated that nature is gradually developing the highest characteristics and will sometime reach a point when wars will be a thing of the past. She has been on the United States Supreme Court, and has written on principle and that the only way to settle the present difficulties is by force. She compared nations that will not do right toward the weak and defenseless to men who have both tempers which they will not control, and she left the inference that Spain was like such a man. Mr. Lillie ably conducted the service.

Memorial Services.

At the San Francisco Lyceum last Sunday evening, there was a large attendance and the announcement that there would be memorial services in commemoration of the transition of one of the oldest group leaders, Bro. N. C. Mayo.

Mrs. Hendee-Rogers opened with a beautiful invocation, and after the regular Lyceum exercises, the members were supplied with flowers, and marching past the altar each one deposited a flower as an offering to the ascended brother.

Mrs. Hendee-Rogers, for a long time a co-worker with Bro. Mayo, then gave a glowing tribute to his memory.

Mrs. R. S. Lillie gave a long inspired reading, "The Mystic Twelve," an Order which stands for Universal Brotherhood, will hold an International convention in Boston, Mass., on March 21, 1899. All Mystics and occult students are invited. For particulars apply to C. T. H. Benton, Peoria, Ill.

Psychometric Readings.—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 60 days, give a brief Reading to every NEW subscriber who desires it. Mr. W. T. Jones after some appropriate remarks read a poem, which was given by Mrs. Addie L. Ballou at the Seers' Convention, at Portland, Ore., last year.

Mr. Wadsworth then read a beautiful poem sent from Seattle for the occasion.

Mrs. Mayo-Stee, being entered by the spirit of Fanny Burbank Fulton, gave messages from the spirit guide of her father (his sister Amanda) and other relatives, concluding with the promise that when he became accustomed to his new state, he would visit the Spirit Lyceum, and tell the children all about it.

By request we give the following selections, read by Mrs. Mayo-Stee, at the interment of her father, on Sunday, April 17, 1898:

"How wonderful is death!
Death and his brother, Sleep.
How beautiful is sleep,
After the fever leaves the throbbing veins.
To close the eyes tended by fond love's pain.
At death's threshold, to the stream of dreams.
To gently glide into the land of dreams.
Where memory and fond youth their visions keep
How beautiful is death!
Where the weary soul
Has left his care and pain.
To breathe no more.
Gentle the languid motion
Of every pulse
Girling out from its hosts we have worn.
Without a tear to break
The mystic strain of harmony that winds
With some dissolving music through the soul.
How beautiful is death!
Leaves have their time to fall
And flowers to wither at the north wind's breath.
And stars to set
All things shall triumph o'er the spoiler, Death.
How wonderful is death!
The wakener of the soul!
His eyes are full of sleep.
His heart is full of love.
His touch is full of life.
To the ascended brother.
Gentle the languid motion
Of every pulse
Girling out from its hosts we have worn.
Without a tear to break
The mystic strain of harmony that winds
With some dissolving music through the soul.
How beautiful is death!
Yesterdays are dead, it lies at rest.
No breathing stirs its white-robed breast.
Its groans and sobbings are hushed at lastly.
Thanks be to heaven, some pains are past!
How beautiful is death!
Leaves have their glad recall,
And blossoms open to the south wind's breath.
And stars to set; but all—Thou hast all seasons for thine own. O, Death!
How wonderful is death!
The wakener of the soul!
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His heart is full of love.
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How beautiful is death!
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And flowers to wither at the north wind's breath.
The International Jubilee Celebration to be held at Rochester, N. Y., May 25 to June 1. In cases where a subscription has been made to publish the name, initials will be given. This statement is made in order that all new subscribers may send in their subscription in time to appear in the first publication.

Comparatively few of our people have the power of giving in the great undertaking yet nearly every Spiritualist can afford to give it financial support. Large sums are desired but small ones will be gladly received. If every Spiritualist will do his duty in this matter, even though he can give only ten cents, it will provide a sum sufficient for all purposes. Do not be ashamed to assist with small sums unless you can afford to give more liberally.

One dime each from one hundred thousand persons will amount to ten thousand dollars. So send along your money and show that you have some interest in a celebration that is destined to be of great benefit to humanity. Please do not delay as the time is short and the expenses many.

Those who have been placed in charge have a right to demand the attention of Spiritualists in every locality. We have a great demand for the Jubilee, that the Jubilee may be made a grand success. Send all donations to the undersigned.—FRANK WALKER, General Manager, Hamburg, N. Y.

Prof. J. S. Loveland.

To the Editor:

Prof. Loveland, who was run over by a horse and buggy on Saturday, April 2, resulting in the fracture of three ribs, is improving steadily. He has not attempted to dress himself. Dr. Fisher, the attending physician, redressed the wound, on the 16th. His attendance on that time to the present (21st), has not been thought necessary.

The Professor sits in his rocking chair from time to time and has actually begun some future literary work. His unwavering fortitude is an example to all Spiritualists.


Spiritual Work in Arizona.

To the Editor:

Now that I am out of the land of hot suns and barren wastes that almost resemble the laws they have against mediums, I feel like saying that a spiritual awakening is going on in the Arizona country, and especially at Phoenix. Arizonaans are chauvinistic and shun strangers. The power of priest and pulpit has clothed the laws with regulations. As a general rule the medium has no where to lay her head.

My stay in Phoenix was nearly a year, wooling health, but my work on spiritual lines was but of a few weeks. Spiritualists, as a class, deny their faith; do not heed together, but pass as Universalists, Theosophists, Unitarians, Enquirers, etc., and hold their circles under cover of secrecy. I made a bold stand when I came before the public, and Mrs. Mary R. Peabody upheld me in all my work. I had a hall hired by her and every Tuesday and Thursday I gave talks to ladies and men. I met every week and on Sunday I lectured to the general public. Under my preaching the friends of spiritual thought were drawn together and an organization was made to take in all sorts of people. The Society is to incorporate, and I am to return next October and resume my work. New Era is in San Ber- dino, called here by the guides and friends who want certain work done on spiritual lines in California.

A. L. Astor, M. D.

Chance to do Good.

To the Editor:

In reading the account of Mr. Cor- win Phelps of the wonderful materialization through the two young girls, I thought what a chance there was for some rich Spiritualist or some Spiritual Society to take them in charge and settle enough on them to educate them and keep them comfortable and give them services free to the Cause under proper conditions, and protect them from the rough conditions that so many mediums have to undergo. W. A. M.


[Yes: but those who are able to do so, lack the will, and we must educate them up to their higher duties, to sustain true sensitive and support the societies so that they may give the best possible conditions to develop true mediumship. We have a great work to do in this line and must give it earnest attention.—Ed.]

A Significant Dream.

To the Editor:

After mailing you the letter containing the poem entitled "Prof. James G. Clark," published on page 684, as near as I can judge, only sufficient time had passed for you to receive the letter when I had the following dream.

I seemed to be in a strange room by myself, reclining on a lounge, when a stranger came in and approached to within three feet of me. He stopped and commenced to unfold a paper which he had in his hand. I seemed to be impressed with the idea that he had a message for me and asked him if he had something for me to read. He replied in the negative, and said it was something that I was familiar with, and he was so much interested in it that he wished to read it to me before me reading what he had said I was familiar with. I became so interested and excited that I awoke finding it only a dream. I slept again and awoke at the same time, but now he said nothing, and I had the same experience the third time that night.

I have wondered many times since the occurrence of that dream if friend...
Newman was so much interested in that little poem that his spirit at that time took the psychical trail of my thoughts and traversed the space between us to assure me that the words I had sent him were appreciated and should have a place in the JOURNAL, or was some other guardian or ministering spirit in some way sufficiently interested in that poem to cause the repetition of that dream for the third time that night?

It would be interesting to me, if not to many others, to know the name of the spirit that was before me in the thrice-repeated dream of that night—but who can tell?

W. W. Stockwell.

[Upon receiving the poem entitled "Prof. James G. Clark," sent by Mr. Stockwell, we were greatly interested in it, but of course have no knowledge of what our spirit did in connection with it, nor have we any knowledge of having impressed his mind, or being the cause of his dreams. It is only possible to believe that our spirit might have impressed his mind, or should have a place in the JOURNAL, or was some other guardian or ministering spirit in some way sufficiently interested in that poem to cause the repetition of that dream for the third time that night?

It would be interesting to me, if not to many others, to know the name of the spirit that was before me in the thrice-repeated dream of that night—but who can tell?

How the Journal pays for Itself three times.

To the Editor:

First, it richly pays me for its cost in what I learn from its instructive pages. Second, it is worth more than its cost in the joy I have in reading it to the assembled discarnate spirits who come to my humble abode to receive lessons in the philosophy of Spiritualism.

Third, it is worth its cost to me to lend to my friends to read after it has served both the above purposes. I would like to have other spiritual papers which it is my privilege and pleasure to use in the same way.

J. Marion Gale.

I think a great deal of the PHILOSOPHICAL JOURNAL, and to a person living in the mountains, as I do, it is a cheerful thing to look for, once a week, as it brings life with it, and after reading the good news it contains, it gives me courage to battle with the hardships of this life.—JAMES GOBLE, Oto, Cal.

Passed to higher life, at Marlboro, Mass., on the morning of March 31st, Mrs. Susie Starr Beecher Ewell, wife of Dr. G. C. Beckwith Ewell, late of Denver, Colo. Age 83 years. This announcement will awaken the sympathy of a large circle of acquaintances and friends. The Doctor and his wife and little son of six years, left Colorado on Feb. 19, for their Connecticut home from which they have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on magic are available only through the present edition. $5.00. For sale at this office.

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

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

For a club of 4 subscribers for one year with $4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get this $2.50 book for yourself, and any premium offered in the JOURNAL to each subscriber.

Icicles in Hell.

An Oroville man who was up in the Klondike country, writes home that they have preached up there, but none of them preach about a warm hell. The hell they depict is hung with icicles 40 feet long, the water is always frozen over, the north wind always blows, and fire is unknown there. They say it is no use to preach of a warm hell to a man in Klondike, for he would pack his blankets and start in 24 hours.—Oroville Register.

Echos of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Cranies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

See our Book List on page 270.

HYPNOTISM.
AND SOMNAMBULISM, BY CARL SEXTUS,
THE RENOWNED HYPNOTIST.

The book should be in the hands of every searcher after truth. Mr. Sextus presents the subject in a new and absorbingly interesting manner, giving in detail methods and resolutions; making it easy for the student to become an accomplished hypnotist.

Cloth, 804 pages, 76 original drawings by Bjorn and others. Price $5.00.

THOMAS G. NEWMAN, Editor & Publisher.
Stalett B San Francisco, Cal.
To Develop Slate-writing.

Ques.—I want explicit directions how to develop independent slate-writing mediumship, with full directions how to accomplish it.—J. I. COLLINGSWORTH.

Ans.—The general rules for the development of mediumship were given in an earlier number of this paper. If, while sitting in a circle or by yourself, raps should be heard on the slate, first find out if you possess the rare faculty already. If you do, take it to the most quiet room available, and sit with the right hand held over the slate, describe a circular motion for a minute or two, and then do the same with the left hand. Now, if the lines of motion will intersect each other like two wheels running in different directions. When there is a feeling of exhaustion in the hands, the slate has been magnetized with the vital aura. Sit two or three times a week in a darkened room, from 30 minutes to 1 hour, as you feel the need of it. The magnetizing process should be repeated for at least three sittings, and at other times if you are so impressed. Always sit on the same evenings every week, and at the same time. Sit alone, and allow no one to handle the slate but yourself. Keep it carefully wrapped in cloth when not in use.

While sitting for writing, let the mind be actuated by pure and lofty aspirations. Sit in a comfortable position, with slate on your lap and hands resting upon the frame, leaving a piece of dark cloth upon the surface. If you prefer to sit in the light, throw a piece of dark cloth over both hands and slate, as your vision may at first prevent the materialization of force. The first sign of materialized force may appear as a milky vapor, or as a light passing across the face of the slate. But it may take many weeks before there is any sign of success.

The Book for Soloists.

72 pages of "Inspiration's Voice," on varied spiritual topics, adapted to the occasion; all fine for Lyceum use, a right proportion being suited to the juvenile mind.

INSPIRATION'S VOICE.—A music book for the Spiritualists' every use. The binders of any scale, known with suitable directions. Words. 50 cts. and postpaid 10 cts.

L. B. CARR. 250 South St. Rapidas, Mich.

BOOK FREE.

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 to earth, and allows itself to be taken in hand by spiritualists这个行业."

We will mail this Pamphlet FREE to every NEW Subscriber (sending $1.00 for a year) to the Philosophical Journal, if no other Premium is desired.

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


BOOK FREE.

Dr. Max Muehlenbruch

Herbalist & Psychometrist

Diagnosis of Disease by lack of hair. (50 SYMPTOMS required. 5 cent stamps. ORK.—end Psychometically. $2.00. FULL LIFE READING, by mail, $2.00. P. O. Box 118, OAKLAND, CAL.

When Answering this Advertisement, Mention this Journal.

This Binder +++++ will hold one year's numbers of the Philosophical Journal, and will be sent by mail for 20 cents. Full directions accompany each Binder. The issues of the Journal can be inserted as soon as they are read, and preserved for reference in book form.

For paying by a year's subscription Strictly in Advance, this Binder will be sent—postpaid—for a dime extra.

Nothing Occult or Esoteric about YELLOW ZONES.

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A potent, reliable remedy for all Fevers, Cold and Metaphysical Research. All Orders for the papers should be addressed to the Manager: all communications to the Editor. Price, 25 cents copy; 10s. 10d. per annum. Office, 110 St. Martin's Lane. London, W.C., England.

When Answering this Advertisement, Mention this Journal.

O. E. Hoggart.
Theographic Rapping Medium.
1230 Market Street, San Francisco.
Room 66. Hours. 12 to 4.

When Answering this Advertisement, Mention this Journal.

BANNER OF LIGHT, Boston, Mass. The BANNER OF LIGHT is devoted to Spiritual Philosophy. Eight Pages—Weekly—$2.00 a Year. BANNER OF LIGHT PUBLISHING CO. 9 Boylston Street. Boston, Mass.

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This advertisement is placed in advance of the present date.

The Philosophical Journal is published weekly by SELF-HELP PUBLISHING CO., San Francisco, California.
The Past.
I wait and watch in the deepening dusk
To gather the car from the well-filled dusk.
I live in the past when the day is done,
When the struggle for life of the world is begun.
Step by step the journey began,
From atom to microbe, thence to man.
When nature was given to slaughter and blood,
When man's home was in the depths of the wood,
When man's eyes came out of its hidden depths
And took in 110 from its first small steps.
When the world was created and thought
To grow in light with the advance of man.
Pictures I see of ancient times,
When knowledge was bright in the greatest age,
The mystery of thought, life and mind.
When to grow of life all men were blind.
Then mind went forth on waves of thought
To hidden worlds that science sought.
The power of man began to grow,
And nature her secrets began to show;
Superstition and ignorance before,
The thoughtful study of science and power.
Ages and ages of the past is gone
And mental reign has at last begun.
I stand on the shore of the ocean's side
And wait for the turn of the drifting tide;
It takes me across the broad wide sea,
And I stand on the banks of Eternity;
And wait for the turn of the drifting tide;
And mental reign has at last begun.
I live in the past when the day is done,
When to grow of life all men were blind.
Then mind went forth on waves of thought
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Superstition and ignorance before,
The thoughtful study of science and power.
A Shower.

It fell at first in single drops
Which told of what was coming,
And later poured incessantly.
Upon my window drumming—
A loud, soft, low music sweet—
Monotonous, entrancing—
Which tore in various streams.
From one to another glancing,
And gusts of wind then shook the sash
And thundered their slow motion,
Sending them upon the flower—
From thence to stream and ocean.
The tree-leaves shone green and bright—
Beads on their bosoms,
The clouds passed by — the sun burst through—
The rainbow — was abated.
* * * *

THE JUBILEE OR Internal Semi-Centennial Celebration of Modern Spiritualism.

TO BE HELD AT Rochester, N. Y., May 25 to June 1, 1898.

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THE PHILosophical Journal.

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J. F. Simonds, M. D., Medical Examiner U. S. Pension Office, Riverdale, Md.

April 4, 1898.

Dr. Peebles & Burroughs, Indianapolis, Ind.

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Mrs. Eona Bristol, Waukegan, Ills.

April 7, 1898.

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March 31, 1898.

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With best wishes,

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Dear Friends:—I write you today to let you know that the tumor you treated in my left side is now perfectly well. I have waited without writing to be sure that it was well, and now that I am convinced, want to thank you for all you have done for me. I cannot express the gratitude I feel for you. Every hope had been abandoned for my recovery when you took my case, and now, I am a well woman. Your grateful patient,

Mrs. S. S. Moos.

March 16, 1898.

S. Altavas, Ga.