ADDIE L. BALLOU.

The life and honored career of Mrs. Addie L. Ballou, artist, orator, writer and notary public, of San Francisco, is a representative type of self-made women of the West. Born on the Western Reserve in Northern Ohio, during the exciting days of Anti-Slavery agitation, of parents devoted to the abolishing of slavery and other humanitarian reforms, her inherent tendencies drifted her into advanced fields of thought and activity, identified with which from her earliest years, she is so well known throughout the United States and the Colonies as a forcible, eloquent and ready speaker and writer of both prose, verse, and as a philanthropist in reforms.

Mrs. Ballou is inordinately fond of young people, and has been identified with the Lyceum movement.

In answer to a call from California, this untiring worker came to this Coast in 1871. She is a superior artist, and her paintings are highly valued. She is just completing for the State, a life-like portrait of Ex-Gov. Markham. Her celebrated paintings of "Morning" and "Night" have quite a history; their perfection has not been questioned by the most severe critics.

Mrs. Ballou has been the champion of many reforms, and is now the honored president of the Woman's State Republican Club. She is a thorough Spiritualist, and for years has from the platform eloquently expounded its grand philosophy.

When the National Republican League convened in Detroit, on July 13, 1897, a notable feature which not only evoked the compliments of the press, but the gracious courtesy of the gentlemen delegates, was the presence of two lady delegates; Miss Estelle Reel, who is Superintendent of Public Instruction for the State of Wyoming, and Mrs. Addie L. Ballou, of San Francisco, Cal.—and if judging from the respectful bearing of the gentlemen delegates toward
their lady conferees be any criterion of the good effects of their presence, it was eminently satisfactory, and, to use their own words, they "were proud of their lady delegates."

Had not a previous experience of many years in co-operating among politicians have proven the fact that women with an earnest interest in political affairs may always find attentive consideration for the questions she has at heart, whenever she is endowed with the happy faculty of presenting them in a dignified and convincing manner, the considerate and courteous manner in which the resolution presented by her, and bearing on woman's suffrage, the action of the Detroit Convention would have been a pleasing revelation; and it will no doubt be gratifying to many of our readers to note that portion of the platform which reads "that we again commend to the Convention would have been a unanimous consent of the whole and without a word of dissent.

Certainly it is that there is much need of a general education on this vital question, and as soon as women can demonstrate that they are in line with all political issues, and ally themselves with the politico-scientific principles of a chosen party, and political issues, and ally them that they are in line with all need of a general education equal recognition.

This can only come through partisan affiliations and in the confidence which uniting zeal may inspire, and thus convince their voting brothers that they are not only to be depended on, but necessary to the party and cause with which they throw their influence, and once convinced that they know how to make judicious use of the ballot, the delay in obtaining it will be but brief.

**Progress in Spain.—La Unión Espírita**, a Spiritualistic journal of Barcelona, Spain, in its July number makes a vigorous protest against the death penalty, reciting some recent horrors under present laws.

**Practical Uses of Spiritualism.**

**PROF. J. R. BUCHANAN.**

The ability to hold communion with the departed has for many centuries been denied by colleges which defend their ignorance with more zeal than their real knowledge, and forbidden by churches which have abandoned the teachings even of their own scriptures.

It is the impulse of free thought among the people, in defiance of church and college, which has made spiritual communion possible, and if sought in the simplest practical manner, by beginning with the scientific practice of Psychometry, it will be found that there are millions who can hold communion with the departed.

The first effect of the communion will be the elevation of our minds to the calmer and purer sphere of those who are free from the depressing and misleading influences of earth-life, promoting refinement and kindness, bringing us nearer to just conceptions of religion, dismissing the thought of hell and the other pictures of theology, and paralyzing the authority of the priesthood in religion, and the colleges in humanitarian science.

It will be found that every physician who has reached the higher world is far better qualified to give advice to the sick than he was in earth-life. Hence if we can reach them they will emancipate us from the expensive and often erroneous dicta of those who rely solely on the theories of colleges, and show us how to manage the cases in which the gentlemen who rely on diplomas have failed.

It was over 40 years ago that I tested the medical ability of my friends in the better world, and found the superior ability of spiritual physicians.

On one occasion in my absence my wife had called in one of our college graduates and received a prescription for my son. But as our next neighbor was a good physician who has been in the spirit world, a good physician, gave his advice, which proved correct, and the medicine of the young doctor was discarded.

But this ability is not confined to physicians. A young woman in our kitchen had been disabled by a swelling at the ankle, and we had sent her more than once several miles for treatment at the hospital of our college faculty, with no apparent benefit. Mrs. Buchanan then called upon her spirit mother who had never studied medicine, and received a prescription entirely foreign to collegiate knowledge—an application of angelica—which promptly cured.

Probably spiritual competition in this way will assist our materialistic doctors in outgrowing their college bigotry—but when bigotry is established in a college or a church, it is very long lived.

It will be found that our spirit friends see many things which are beyond our reach, and may be valuable counsellors in all important affairs as well as in health and religion.

There are some very fastidious Spiritualists who think that advice upon important business affairs is a departure from the proper use of Spiritualism. But our friends in the spirit world are guardians who are never indifferent to our welfare, and whose advice should not be neglected.

Of course their advice is, in health, in proportion to their ability; and those who have been wise, sagacious and honorable in their earth lives are still more valuable as friends when they are in a world of clearer vision than the earth life. Yet the tendency of our spirit friends is to look as much as possible on the bright side and give us encouragement. They do not always see the dark side as clearly as we do and they sometimes promise us too much.

I know a distinguished Spiritualist in New York who became wealthy and claimed that much of his success was due to a spirit guide who had in life been a successful merchant. If I had been seeking wealth through business I would not have failed to profit in that by spiritual advice, but
as my labors have been for the discovery of truth, my spirit friends have brought me much that may be a blessing to the world when I am gone. and I shall be willing in turn to become a helper to earnest truth-seekers when I reach the other side.

Psychometry in its best development is a counsellor, like the spirit world, and good psychometers often receive help from the departed. If Psychometry had been taken up and cultivated as advised in my writings it would have been a guide to individuals and nations in all the most important questions. One who has the true psychometric genius may be a blessing to all who seek wise advice and guidance, as Mrs. Buchanan in her life was to her friends. Since her departure I have been acquainted with none more skillful and wise in this department than Mrs. Mary T. Longley, M. D., of Los Angeles, who was for so many years at Boston, the oracle of the Banner of Light. Her perceptions have a wide range, and her counsels I have always found judicious. I doubt not there are or ought to be many others highly endowed, for psychometric and spiritual assistance is destined to assist the world's progress to higher conditions, and I have always found my psychometric students capable of entering into sympathy with the higher world.

San Jose, Cal.

What Has Spiritualism Done?

The following from the Boston Investigator will be read with interest. It replies to Col. Ingersoll's comments on an article on Spiritualism, from the New York Sunday Journal:

In answer to questions of a correspondent he says: "I do not know that any medium has given evidence of another life. Mediums have not added to the useful knowledge of the world; they have told us nothing about astronomy, geology or history; they have made no discoveries, no inventions, and enriched no art."

From these few words it is plain to the reader that the renowned orator is acquainted with but a fraction of the immense volumes of normal and revealed lore which now fill the world of letters Spiritual. A better acquaintance with this fund of fact, of philosophy and of wisdom would have restrained him from making so unguarded a statement as this is.

He says "Spiritualism has told us nothing about astronomy." Not so fast, Colonel. Go slow. Please look in the face of a plethoric fact. Dr. J. W. Draper set forth a new idea in what he calls an inverse method of reasoning; that is, reasoning from effect to cause, instead of from cause to effect. In the year 1846 a young French astronomer, Leverrier, noticed certain unusual motions in the planet Uranus. He concluded that the eighth outlying orb of our system. He then wrote to Professor Galle in Berlin, requesting him to point his glass in one particular sky direction and to look for a new object. He did so on the very night of the day (Sep. 23) when he got the letter, and at once discovered the planet Neptune, a world several times larger than our earth.

Here were two discoverers. First Leverrier discovered the planet in theory; second, Galle discovered it in fact. But it so happened that there are two other antecedent discoverers of this renowned sphere. One was Prof. Adams of England, who sighted it and made a record of it six weeks prior to the work of Leverrier and Galle, but said nothing about it to the outside world. However, the fourth person to be mentioned, but the first and foremost in the field of scientific inquiry, was Mr. Andrew Jackson Davis, then of Poughkeepsie, N. Y. Davis was a clairvoyant, a seer. While in this superior state, in the month of March, 1846, he saw, or was shown what proved to be the plan of the planet hitherto unknown to astronomers. Here count one for Spiritualism. She captures the laurels over the heads of three scientists, and scores for herself a high-grade contribution to science and to human knowledge.

PROOF OF IMMORTALITY.

Our gifted friend asks, "Has Spiritualism offered any proof of the immortality of the soul?" Here the genial attorney treads upon insecure footing. "Immortality" is a term vaguely understood. A person or a soul who should live forever is thought to be immortal. But who has lived forever to come back and report? If not, then is not immortality a flase? Immortality is not a thing accomplished. It is an object forever in the process of being.

At the Banner of Light circle, I think, some years ago, my old preceptor of surgery, Professor Alden March of Albany (N. Y.) Medical College, presented himself with a message in which occur these words: "My appearance here at this circle is proof of immortality." He thought so, and this was his idea of it. At any rate his appearance and message were proof positive of continued human life and existence beyond the cold confines of earth.

The first news or knowledge which spirits, or Spiritualism if you will, conferred upon the human intellect was this: "We are your friends, once dwelling in the body like you, we peopled the earth." From this celestial and supreme intelligence this lower world was swift to conclude that there is no known terminus to human life.

Now Colonel, be honest, what do you call this? Is it not knowledge of a fact, or of a state of facts, conveyed from people of the upper world to people of this lower world? How else can you answer it? In the affirmative? If that be so, then spirits or Spiritualism have really conferred that knowledge upon mankind. Deny this who can.

NO ATONEMENT OR SAVIOR.

On the heels of this thrilling report from the spirit world was the astounding announcement that "there is no savior, no atonement for man but in and of himself." Does this not lift a world-wide ecclesiastical incubus or "burden" from the shoulders of humanity? I think that it does, to the eternal credit of Spiritual factors.

Spiritualists may thank friend Ingersoll for one willing and
good-intentioned expression. It is this: "A belief in Spiritualism must be a consolation."

The Colonel has been for so long the successful champion of "beliefs" that he overlooks the all-important fact that Spiritualism contains no belief. It accepts none; it tolerates none. It does not deal in beliefs. It is knowledge, my dear sir—scientific knowledge. This knowledge is a consolation.

SPIRITUALISM IS A SCIENCE.

It embraces all the predicates of every science. They are—fact, observation and reason. You must understand that every Spiritualist, in the outset, was a skeptic—a stanch unbeliever; and nothing but the pressure of substantial proof and of overbearing demonstration could change his firm-footed hold-back opposition. Such a mind demands evidence unquestioned. Hence you must see that "belief" is obsolete with Spiritualists.

AFFORDS RELIEF.

In answer to the question, What has it done to relieve the burdens of mankind? we offer another living, breathing fact of scientific knowledge. This knowledge does not reach the all-important fact that Spiritualism must be a consolation.

That can’t be said the man of years and of discomfit; "for my son was killed in the war with Col. Baker at Ball’s Bluff."

"Well," answered the neighbor, "here is the letter. You can see what it amounts to. We had a seance at our house last night, and this letter was written through the hand of the medium while he was talking to some friends about other things, and your son’s name is signed to it." The letter read something like this:

DEAR FATHER,—As you know, I left this life in the United States Military service and in the war of the rebellion. There is bounty money and some years of back pay due me. Get Lawyer Benton to look up the business in the proper way and to collect these dues at once for the pressing needs of yourself and mother. A pension can also be secured. Your loving son, who still lives, JOHN G. HOLLAND.

Now here, will our good friend deny this and say it did not happen; that there was no such soldier; that he was not killed in the United States service; that his poor old parents were not relieved by the timely collection of the son’s earnings, etc.? I ask, will he deny the verity of these eventful incidents? If he does, then he sweeps away the basis of the current knowledge of mankind. But he can not.

ANOTHER BURDEN LIFTED.

Note another instance of a worldly burden lifted from an anxious man’s shoulders. Mr. E. O. of Moline, Ills., lost or mislaid the tax receipt to his home. The tax collector had failed to make the proper entry on the records of the office, and Mr. E. O.’s home was sold for so-called unpaid taxes. In this dilemma the unfortunate citizen consulted a medium, Mrs. Ita. She told him where to look for the needed paper. Mr. E. O. at once recovered the essential piece of evidence, and on the heels of it also recovered his home.

This specimen of hale and welcome piece of spiritual well being among men can be verified and seen in the Chicago Progressive Thinker for May 9, 1896. It can not be denied that the genius, the end, the aim of modern Spiritualism is, from first to last, the ever-ready helper in the well-being of man.

INVENTIONS.

Colonel Ingersoll says, "Spiritualism has made no invention, enriched no art." These departments of human genius were not overlooked. It has been reported that the Gatling gun is the product of spirit suggestion or inspiration. The author of that invention so expressed it and stated it as a fact. I quote from memory. But such instances abound in countless numbers. Edison is a medium and witness with many others.

SPIRITUALISM ENRICHED NO ART.

The trouble with our eminent and genial opponent is, like those of the rest of us, his Spiritualistic knowledge does not reach quite far enough. There is a medium artist by the name of Streight whose fame, skill and artistic ability have been the theme of comment and of praise of the knowing ones for some years. He paints portraits, I think, under influence, with surpassing beauty and likeness, but in an extremely brief space of time. There are, if I remember correctly, the Bangs sisters, who paint a "finished portrait" in one short sitting. So far as I know no artist ever did this before. These pictures are spoken of as rich and exquisite gems of the fine art.

HELPFUL AVENUES.

Lastly, we call your attention to a record of 32 helpful avenues of utility to man through Spiritualism and its varied instrumentalties:

1. It has proven man’s continued life beyond the grave.
2. It has shown that man is a member of two worlds—earth and spirit.
3. It gives him converse with spirit friends.
4. It has abolished the fear of death.
5. It has overturned superstition.
6. It adds to our sum of knowledge.
7. It gives revised spirit wisdom and second thought.
8. It shows us the faces of spirit friends.
9. It aids morality.
10. It aids civilization.
11. It detects crime.
12. It lessens crime.
13. It promotes justice.
15. It heals the sick.
16. It prolongs life.
17. It augments the love of life.
18. It cures drunkenness.
19. It cures the tobacco habit.
20. It cures jealousy.
21. It cures obsession.
22. It has fed the starving in mountain snows.
23. It prevents suicide.
24. It teaches the evil of ill-will and revenge.
25. It has located mines.
26. It has revealed inventions.
27. It forsees and prevents accidents.
28. It finds and recovers lost property.
29. It consoles the afflicted.
30. It has set free 20,000,000 slaves.
31. It cultivates the sixth sense—Intuition.
32. It has discovered the planet Neptune.

A. S. HUDSON.
Stockton, Cal.

**FORTUNE-TELLING.**

The subject of mediumship is now agitating the police circles in Milwaukee, Wis., and the authorities are trying to ascertain the difference between it and fortune-telling. The city ordinance under which fortune tellers are prosecuted reads as follows:

"Fortune-telling. Section 37. Every person who shall keep or permit to be kept within his or her premises, within the limits of the city of Milwaukee, a house of fortune-telling for gain or profit, or who shall be engaged in said city of Milwaukee in fortune-telling for gain or profit, shall be arrested, and shall on conviction thereof be punished by a fine not exceeding $100 for each and every offense."

"Inmates. Section 38. Each and every person an inmate or being found at a house of fortune-telling in the city of Milwaukee, shall forfeit a penalty of not more than $25."

This ordinance is certainly very explicit. It does not refer to mediumship in any way, and if a medium should be arrested under it he would surely be acquitted by any intelligent jury. If, however, he had advertised to read the past, present and future, to reunite husbands and wives, to bring about speedy marriages, and other nonsensical as well as impossible things, he ought to receive the full penalty of the law.

As a class, fortune tellers, with the exception of counterfeit mediums, are the most unprincipled of all the harpies that prey upon the public. They should be dealt with, in every community, and the law-abiding Spiritualists should aid the authorities in bringing them to justice.

Mrs. Julia Steelman-Mitchell has been interviewed by the Chief of Police of Milwaukee and by the editors of several of the leading dailies in regard to mediumship, and has succeeded in removing much of the prejudice hitherto extant concerning it. When mediums cease to lay themselves liable to the law by questionable advertisements and practices, Spiritualism will take a long stride forward. We hope that the Milwaukee authorities will succeed in suppressing the fortune-telling business in toto, and the counterfeit mediums as well.—*Banner of Light.*

**NATIONAL ASSOCIATION.**

Fifteen charters granted during the last three months. New York, Texas and Ohio State Associations organized; Rhode Island and Maine soon to join the Progressive Army.

A well attended and harmonious meeting of the Board of Trustees, N. S. A., was held July 6th, at the Headquarters. In the absence of Pres. Barrett, on account of sickness, Vice-Pres. Mrs. Cora L. V. Richmond ably presided. Charters were granted to eleven local societies, three new State Associations and a society in Nanaimo, B. C. Cash received during the quarter, $557.88. Washington Spiritualists testified of their appreciation of the work of the N. S. A. by contributing over $100.00 of that amount. Arrangements were perfected to defend the Babe Wills, and a committee appointed to co-operate with T. J. Mayer, Executor, in this matter. Mass meetings to be held at Nashville arranged for Sep. 23, 24 and 25.

Thousands of copies of literature have been distributed and the good news of spirit return disseminated in many localities where its message of peace and love have never been voiced.

The gain to the N. S. A. during the last three months is the most marked of any three months in the history of the Association, comprising, as it does, three State Associations and some of the most prominent associations in America.

Mass meetings at Syracuse and Providence held during the quarter were a great success.

The work before us increases every minute. The Babe Wills must be defended; Spiritualists must be aroused to the importance of standing by their rights. Organized Spiritualism will be a success, but to assure it, practical business men and women, who love the truth, must rally to insist that the N. S. A. not only shall be sustained but promulgated, representing no clique or class—an association of the people, for the people, in the interests of all the people and humanity generally.

**ANNUAL CONVENTION.**

Arrangements for the annual meeting, which will be held in Washington, October 19, 20 and 21, at Masonic Temple, are already perfected. Headquarters will be at Ebbit House, F street. Annual reunion and reception in Red and Large Parlors, October 15th, at 8 p. m. Certificate rates are expected on all railroads, and many of the most prominent Spiritualists of America will attend. This will be a most important session, as the celebration of the fiftieth anniversary is near at hand.

**APPEAL TO SPIRITUALISTS.**

By a unanimous vote of the Board of Trustees of the N. S. A. I am authorized to earnestly appeal to every Spiritualist in America to assist the National Association to defend the Wills of Mr. and Mrs. Babe of Washington, D. C.

Mr. Babe several years ago willed all his property to Mrs. Babe, saying at the time that this was only just as she had assisted to earn it. Mrs. Babe was a mother in our Spiritual Israel; all Washington Spiritualists loved and respected her, and she was known far and wide as "Mother Babe."

She was a faithful, earnest, conscientious Spiritualist and desired her property to go for the promulgation of the truths she loved. She therefore made a will bequeathing to the N. S. A. the major part of her property.

The two wills are to be contested and I now appeal in the Name of Justice and Right in behalf of all of the Trustees of the N. S. A. to the Spiritualists of America to assist the N. S. A. to defend these wills. Will you help us at once? If you love TRUTH and JUSTICE, now is the time to testify of it by your contributions.
The Bible teems with supernatural visitations, and if they are possible at one time, who shall say they are impossible at another; and if you put any faith in the ministering angels, and literature abounds in allusions to this belief.

From our cradles we are taught to believe in the ministering angels, and literature abounds in allusions to this belief. The conditions are faith in spiritual communion. The belief in intercommunication between the ethereal and the physical world is simply a larger recognition of the spiritual laws, as the belief in the truth of learning the nature of distant stars is a recognition of the physical laws of the Universe. The marvelously intimate relation of spirit to spirit, under conditions of love and of faith, transcends the power of language to express.

Sign your name to every communication intended for publication in the JOURNAL. We have lately received several communications, not signed. Such are only fit for the waste-basket. If called in question, we should have no one to hold responsible for the opinions expressed. It is not necessary to publish the name, if not desired, but we must have it for reference.

Postage stamps may be sent to this office for fractions of a dollar.
a Young People's Society, so that when we are gone from this material plane, others will grow up and take our places—being fully aware of their spiritual rights and privileges, and also of their opportunities to commune with the angel world, and receive their inspiration direct from above. This looks the right way and should receive every encouragement.'

Benefit Entertainment.

It was evidently the unanimous opinion of all present that the benefit entertainment to the PHILOSOPHICAL JOURNAL, at Scottish Hall, San Francisco, last Thursday evening, was a benefit to everyone who attended.

The entertainment opened with a piano solo, "Rigoletto Fantasia," by Prof. Carlyle Petersilea, which was rendered in his usual artistic style. Miss Edna Adler followed with the beautiful song entitled "Leonora," which was well rendered. In response to an encore Miss Adler sang an original song, composed for the occasion by Mrs. Julia Schlesinger, to the air of "Auld Lang Syne," after which came part one of the illustrated lecture, "Old and New San Francisco," by Mrs. Julia Schlesinger, optical projection by E. W. Jensen. This was followed by a recitation from "Hamlet," by Dr. Thos. Hill, a brilliant elocutionist. He gave as an encore a humorous description of a country press, introducing several quaint characters. Then part two of the illustrated lecture was given, followed by the original descriptive violin solo, "The Fireman's Last Call," by Prof. Richard Young, (which does great credit to the young composer) who was accompanied on the piano by Prof. Petersilea. A beautiful solo was also given as an encore. Next Schubert's grand tenor solo, "The Earl King," was sung by Prof. Petersilea, who sang as an encore "The Two Grenadiers." The character impersonations by Clarence Sutherland were superb, showing rare genius, and the humorous recitations by Master Louis Petersilea fittingly "capped the climax."

The lecture, aided by the splendid stereopticon views, is the next thing to having lived in the region of San Francisco for over a hundred years, and clearly remembering all important incidents in that time; while it vividly shows the lights and shadows of the San Francisco of to-day.

Mrs. Schlesinger will next give an illustrated lecture on Spiritualism at the same hall, 105 Larkin street, on Sunday evening, August 6th, in which stereopticon views will be given of the spirit leaving the body at death, celestial scenery, etc., as seen by clairvoyants. Doubtless this will be the treat of a lifetime. Admission 10 cts.

An International Organization.—II Vasilio Spiritista, an Italian Spiritualists' periodical, gives the proceedings of the "committee" of the "International Kardekenian Union," so named after Allen Kardec, the A. J. Davis of France, (though differing from Davis in that he taught re-incarnation) who passed to the beyond nearly 80 years ago. This Association has branches in most of the Latin countries, being particularly strong in Spain, France and Italy. It also has branches in Spanish-America. Kardec is to the Spiritualists of these countries what Madame Blavatsky is to the Theosophists.

In the report of this "committee," or Board, is a suggestion to affiliated societies to establish libraries where Spiritual books and periodicals can be had and read by investigators.

Harrison D. Barrett, president of the National Association, is very ill, and is unable to attend to his many duties. It is unfortunate that his physical system is so much impaired as to hinder his usefulness. Such zealous and efficient workers as he is, are very seldom found, and are too often not sufficiently appreciated.

Camp Meetings this year are announced as follows:


If you, dear, reader, like the matter in the JOURNAL, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, (as mentioned on the last page) and the JOURNAL will make a call on you every week for a year. Cheap, isn't it?
Mme. Young's Hall was well filled with earnest investigators on Sunday. The tests and music were excellent.

Edward Earle's slate-writing seance on Sunday evening at 323 Ellis street, San Francisco, was full of interest to those present.

Mrs. Kate Henschmann held another free meeting at 111 Larkin street, on Sunday. It was made interesting with clear-cut tests.

Prof. Fred Evans is at Onset Camp, and will remain there for a few weeks. It is expected that he will spend a few weeks in Boston during the coming Fall.

M. A. Ellis' meeting on July 25 was full of interest. We learn that Mrs. Ellis intends soon to go East, to the regret of her many friends.

The regular monthly social of the C. P. Lyceum will be given Saturday evening, Aug. 7, instead of the first.
Dr. Peebles in London.

On Sunday July 4, Dr. J. M. Peebles gave a lecture in London, England, and the following is a report of it from Light, one of our valued exchanges:

Dr. Peebles said that man is a compound being, composed of a physical body, a spiritual body (as the Apostle Paul called it), and a conscious immortal spirit—the breath of life—spirit. Spirit was the great moving power in nature. Wherever they saw motion there was a spiritual force or power behind it. In fact, all force was spiritual force, although invisible to the human eye. He (Dr. Peebles) was an atheist follower of Mr. Bradlaugh. He (Dr. Peebles) was reading a spiritualistic journal at the time, observing which, the atheist remarked: "You are not a Spiritualist, are you? I hope you do not believe in spirits."

Dr. Peebles replied, "I do not believe in them: I know they exist. I know that those you call dead live and are with us still." The skeptic observed that he was so organized that he could not believe in anything he could not cognize by his senses. "Whatever I cannot see, hear, smell, taste, or handle, I cannot believe in," he said, adding, "If you have any spirits about, trot them out! I would like to look at them. I have an idea—" "Stop," said Dr. Peebles, "you say you have an idea. I deny it. Prove it to me. Let me see your ideas. 'Trot them out,' so that I may know if they can be seen, heard, smelt, tasted, or handled!"

How absurd it was for man to doubt the existence of forces which were not cognizable by his bodily senses; hope, desire, aspiration, gravitation—all these were powers unseen by the physical eye. The growth of the soul in the physical organism might be well typified by the process involved in the hatching of an egg. Within the shell a little bird was gradually evolved. By-and-bye the shell became too small for its occupant, and finally burst, and the bird came forth. How many human souls were similarly compressed and cramped by their mortal bodies. They were growing all the while more spiritual and longing to soar away to higher spheres, where they would have freer scope for their unfolding powers.

Sometimes he was asked, "What have you seen to prove these things to you?" What had he seen all these 45 years? Rather, what had he not seen! In all civilized lands, and, in fact, in so-called savage lands, he had witnessed countless marvels of spirit power. Travel was a wonderful educator: it expanded the mind, broadened the conceptions, enlarged human nature, and took away from a man all possible conceit. He had travelled the wide world over and seen many races and countries, but he had never seen a nation, race, or tribe so degraded that it had not some conception of a Supreme Power or powers governing the Universe; he had never seen a nation or race so low that it had not some notion of, or belief in, a future life. Such ideas sprang up spontaneously in the soul because it was made in the image of God. It was just as Jesus said, "God is a spirit," and man, being made in this image, was a spirit also; spirit responded to spirit, mind to mind, and soul to soul.

Humanity being spiritual beings, the history of the race was full of examples of spirit power. Zoroaster told Cyrus, King of Persia, that he and the other wise men would go into a retreat where the gods would hold converse with them. Pythagoras had intercourse with unseen beings; Socrates had his daemon, or spirit guide; Joan of Arc had visions and trances, and many, many more examples he had sometimes wished he had moved the world were impressed from the angel-realms of the higher life. How trivial a thing seemed the spirit rap! as small a thing as Benjamin Franklin's kite and string, or Richard Arkwright's cog in the wheel! From a manger in a Palestine stable came the power that shook the whole Roman world. And in that tiny rap there lay concealed the forces that had opened up new realms of being and revealed mighty truths to the world. Did some one say, "What on earth is the use of all this?" When he was asked that question—"What is the use of these marvels?"—he hardly knew how to reply, he was so taken aback at the impudence of the question. It was like going out on a starry night, looking up at the radiant heavens, fixing the eye on some brilliant star excelling the rest in beauty, and then asking, "What is the use of it?" For forty-five years he had witnessed the marvels of spirit agency in all the civilized countries of the world, and he stood there that night no mere believer in these things, but as one having positive, absolute knowledge.
from me, if you will, my good name, load me with chains, put me away in some prison cell beyond the light of day; but, oh, tear not from my soul this glorious knowledge of the ministry of spirits to earth—that our dear ones love us still, and abide with us as guides and guardians, so that when we pass across the river they reach down their hands to aid and welcome us to their own immortal home, where all tears are wiped away and where all rejoice in the beauties of the higher and happier world."

**Spiritualism in Russia.**

Alexander Nikolajewitsch Aksakov was born in Repiofka, Russia, in 1832. He was educated for civil duty at the Royal Lyceum, St. Petersburg. While in service he read Swedenborg’s "Heaven and Hell," which turned his thoughts in that direction of spiritual investigation, and, like all thinkers, he drifted from thence into Spiritualism. But being unable to advocate it as a new revelation in his own country, he went into Germany, and there translated Robert Hare’s "Experimental Investigations" into the Russian language, and later Andrew Jackson Davis’ works into German. This was followed by translations from Crookes, Edmunds, Wallace and R. D. Owen.

But his soul was not yet stilled, and in 1874, he started a German monthly, *Psychische Studien* (Psychic Studies) at Leipsig, which is still running—during all this time, however, going to and fro and introducing Spiritualism into Russia as a science. Through the aid of converts he introduced mediums into the land of the czars, and many others were led to the light.

In all, Mr. Aksakov translated and wrote over 30 books pertaining to Spiritualism—the last being a 500-page volume, which appeared in Russia two years ago, entitled "The Forerunners of Spiritualism During the Last Two Hundred and Fifty Years."

**Miss Ida Eggert, daughter of Mrs. Aitken,** of this City, has been very ill for some time, but is now convalescing slowly.

**Harmony Grove Camp.**

It closed on Saturday, July 18, with a large audience. Our hopes and aspirations were realized in the success of our united endeavor. No one received anything for their labor, for, it is here we are learning to labor unselfishly for one another. All were co-workers in the field of true Spiritualism standing upon a foundation of equality and were a unity in the pursuit of this one aspiration; the Fatherhood of God and Brotherhood of Man. Under these circumstances, what would cause inharmony, jealousy, or dissention? Under the guidance of the angel world, what could reign but peace, love and wisdom?

The following officers were elected for the ensuing year: Pres. Mrs. C. Ferman, San Diego; Vice-Pres. E. B. Lowman, Escondido; Sec. S. D. Nulton; Corr. Sec. Miss Mary Nulton; Treas. Frank Harding. Board of Directors Mrs. C. Ferman, E. B. Lowman, Mrs. James McPheters, San Diego, Mr. J. S. Borden, Valley Center, all of San Diego County, Cal. Those who may wish to join us in this work are laid out by the angel world may receive full particulars by addressing, Miss MARY NULTON, Escondido, Cal.

**Mr. Ridpath,** the new editor of the *Arena,* is evidently a Spiritualist. At a late "Fourth of July" celebration, he said!

Our brave dead, who went from us in the fiery ordeal of war, either exist or they have ceased to exist. There is no middle ground. The broken equation of hope and affection indicates their existence beyond that dividing line, and the language of mankind has called "the veil." We choose to believe, or at least to think, that our heroes are living somewhere in a happy fruition of patriotic sentiments, unacquainted with further pain and anguish. We say of them, "They sleep."—Rather let us say of them, "They wake."

Little are we disposed to yield to enthusiasm or to chase shadows, but somehow we think that our heroes of the Union war are not dead, that they are not sleeping, but that they are both living and free, that they go forth and know and rest and love and aspire. Happy were we to be sure that they are able to clasp the brazen volume of the Backward Look and to see in ourselves and our work the happy results and beautiful hopes and joys which they so unselfishly procured and consecrated by their life and death.

**Propaganda Clubs.**—Twenty subscribers for six weeks for $1.50. Workers can collect a dime each from 20 persons, and keep 50 cents for their trouble. Anyone will give you a dime for the JOURNAL for six weeks. Rush the propaganda work, and watch the converts.

**Illinois Camp.**

Please inform your readers that the Spiritualist camp-meeting held by the Illinois Camp and Summer Resort Association, under the auspices of the First Spiritualist Church of Peoria, at the Polo Grounds, has closed for the season of 1897. By order of Management, C. T. H. Benton, Camp Sec'y, 312 Fayette St., Peoria, Ill. N. B.—All railroad certificates will receive prompt attention at the above address. 

**Papers please copy.**

**Space at the Fair.**

The Spiritual and Free Thought people should reserve a place at the Chicago's Fair for the exhibition of their literature, photographs of spirits, etc.

Also a day should be set apart for those people to celebrate at the Mechanic's Pavilion, and secure good spots to give us spirit talk speeches each. For this enterprise we can easily obtain sufficient means, if we work with sincerity.

Let us be wise and watch for opportunities. If this is not attended to, we are not doing our duty.

Dr. Brooker Peters.

**Man the Master.—Man as a mere physical being is on the negative plane and hence but the petty circumference, but in his higher mental and spiritual development he will become positive to his surroundings, and hence master of circumstances. The entire question of human elevation, is a question of mental and spiritual development. Physical conditions are always subordinate to the trained intellect and cultured soul, and hence it has passed into an adage that some people always rise superior to circumstances. But when the leading minds in a community are so cultivated the whole mass can be lifted up as if by magic, and pass from the negative to the positive pole of human progress.**

*—The New Woman.*

**Mrs. Lois Waishbroker** is very ill and confined to her bed—from internal troubles. Her many friends, who would feel it, congratulate her along now in her present affliction, can do so by purchasing some of her many books. Her address is 1520 Howard street, San Francisco.

**63** The new battle-ship Iowa, "The Queen of the Navy," is beautifully pictured and well described in the American and Midland Monthly, at Davenport, Iowa. To many, not the least interesting reading will be the announcement that, first of all the magazines, the Midland will, in September, profusely illustrate the Yukon Valley Gold Fields of Alaska.

**65** See our Book List on page 495.
Philosophy of India.

Far-off India, with thy knowledge and truth, We welcome your beauty of thought divine, Giving us knowledge of your wisdom from youth Through thy messenger to last through time. Like the pines whispering messages o’er the lawn The vibration of thought went out from each heart, Asking for knowledge, ere another day’s dawn, Of more convincing truths that be imparted.

Out at the home of Brotherhood and Love, Gave welcome to each and all alike, For soul unto soul and light from above Gave the master of wisdom his eternal light.

Then unto the intuition of thy soul impart The sacred truth of the good within man And vital within this chain heart to hear And work for one brotherhood all you can. For out of a masterpiece of art comes wealth, Cherished and prized beyond all found; That the foundation of knowledge is built above ground. For like the air castles that are built in a day On the old dogma foundation laid into night, Drift with your thought of reason without delay And grasp the beautiful philosophy of India.

Mrs. A. Ramage.

To Narcissus.

Dear little flower of my fancy, My love, my thought and my care— My heart sends its message to you. Narcissus, its blossom so rare. And over the hills and the valleys, And into your home it must speed, A bit of Eternity’s message, For love is Eternity’s need.

Warwick, Mass.

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Thought Atmosphere.

CHAS. B. NEWCOMB.

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Every human being is said to throw off eight ounces, troy, of solid carbon every day, which is about six and a half tons in a life time of 75 years. This carbon is used continuously by the race. Is it not equally reasonable to believe that we derive from the Universal Mind a circulation of thought like that of the blood corpuscles, which are formed from the universal atmosphere?

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I had a dream of a wondrous scene,
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I stood at the moment of a century,
The mountain peaks with a glory.

Yet in its early waking,
While I stood watching the golden halo,
I saw in the midst of a sunbeam,
It sparkled and gleamed in its brightness.

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Mrs. Hendee, Rogers, Spiritual Medium, 120 Taylor street, San Francisco, Calif.

Mrs. Sarah Seal, Readings, Room 14, 118 S. First street, San Jose, Calif.


Mrs. H. S. Slooson, Test and Business Medium, 13 8, Elizabeth st., Chicago, Ill.

Mrs. Irene Smith, Spiritual Medium; Readings, 311 Van Ness ave., San Francisco, Calif.

Mrs. Mayo-Steele, Spiritual Medium, 113 1/4 Oak street, San Francisco, Calif.

Telegraphic Rapping Medium, Readings, room 86, 1236 Market st., San Francisco, Calif.

Mrs. Dr. Fulton-Tuley, Spiritual Medium, 314 Wabash street, Chicago, Ill.

Prof. Geo. W. Walrond, Astrologer, 1423 Champa street, Denver, Colo.

Mrs. J. J. Whitney, Readings, 1206 Market street, San Francisco, Calif.

Mrs. H. R. Wyatt, Psychometrist, 617 Erie street, Toledo, O.

Mrs. Dr. Dobson Barker,
As A Spiritual Healer Has No Equal!...

Rejoice and be glad! Herald forth the tidings of good health!

Dr. A. B. Dobson's
Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON BARKER, who, for the past year and a half has
Successfully Treated over One Thousand Patients
of all ages and both sexes, and will give you proof of her powers, by sending requirements.

With affectionate regards, very truly.

REBECCA LEVY
3331 Laclede ave., St. Louis, Mo., July 31, 1896.

MY DEAR MRS. DOBSON BARKER:—I hereby enclose $1.50 for another month's remedies for my sister, Mrs. G. B. T., who has been very ill, and I hope those medicines do her good and that she is still improving. I am also sending you a copy of your book, which I have been reading, and I am very much interested in your book.

You say that your medicines are the best, and I am willing to try them.

I will be glad to have your aid in any way to help my sister.

Yours truly,

Mrs. G. B. T., St. Louis, Mo.
Spiritualism as a Science.

A. H. Nicholas.

The science of Spiritualism is its phenomena, but it is not our purpose to go into the broad field and treat the subject specifically. It would appear to any intelligent mind that had made a deep and profound study of the sciences of the present day—that in the sum and substance of all knowledge possible to attain there was still incompleteness; something more to be desired and learned than the wisest man can teach, for science reaches back into the endless past, but is not able to take a single step into futurity. Spiritualism is the white-robed angel that is to lead the knowledge of the world along the highways of the future and foreshadow what is to be the destiny of the human race.

If life is worth living at all, it is worth knowing if it is continuous or not, and a proper investigation will prove it absolutely by tangible, undeniable facts. A revelation comes to this world giving proof of the existence of that other world, its locality and many of the conditions attending it, and that, too, from actual denizens of that world, many of whom were former friends of those communicated with, bringing as proof a rehearsal of many of the incidents that formerly occurred in earth life.

Science is demonstrated truth, and Spiritualism is demonstrated to be true, hence it is a science, or the demonstration of immortal life and of the power of departed spirits to return and communicate intelligently with mortals. It solves problems that material science has not been able to solve, and teaches how to establish a line of communication between yourself and your loved ones in a more refined realm of being—the realm of spirit.

Again, it gives you as much of the laws controlling life as the human mind is capable of grasping understandingly, and a set of rules by which to govern your conduct during your earthly pilgrimage; therefore it is a philosophy or an exposition of law based on truth. It is a philosophy, in that it advocates the study of man as a spiritual being; a science, because it proves a future life by facts tangible to the physical senses; a religion, on account of its moral teachings, showing a method of salvation that is in accord with all that is reasonable, just and pure—both broad enough for all humanity to accept and simple enough for a child to understand when properly presented. As a science, philosophy and religion it underlies and overtops all other human interests.

As geology is the science of the rocks; astronomy, of the stars; arithmetic, of numbers, so Spiritualism is the science of the soul—a knowledge of man past the limits of the mortal body, which the student should become anxious to know and which is not an undignified subject for research. Modern religion asserts it with no positive proof. Mortal science denies it with no better argument, and the majority of men and women hope for it.

Medical science leads the student through all its ramifications up to the realm of imponderable spiritual forces, and with dissecting knife he may go as far as his scientific knowledge and observation can lead him; but so far as future life is concerned, that science can throw no light on its possibility. He searches for the soul through the dead body, forgetting that if it were still lingering there, he would not be carving an inanimate body. So far as that science can speak on the subject, the consciousness exists as long as the organized brain, and no longer.

Spiritual science is above and beyond any scientific course taught in schools and colleges, being the expression of spiritual truth in the form of manifestations, of which the scientific world has no analysis, no interpretation or wherewith to formulate, no knowledge or law wherewith to predicate a statement. It deals with the phenomenal manifestations of spirit existence, the exercise of spiritual powers in a manner that places it beyond the realm of scientific controversy. We consider it as truly an established, experimental science as any other, and outside of it we see nothing in recognized science to support belief in immortality.
Whatever occurrence, demonstration or appearance can be shown to be the result of natural law—as the various communications of intelligent decarnated spirits, through mundane agencies, surely are—is surely on a scientific basis. If so-called scientific minds fail to study or to learn the modus operandi of the special form of law that produces the apparition, or occurrence, that has nothing to do with the case. The same attention which an entomologist gives to a fly's wing to ascertain its source of motor power or the cause of its buzzing hum, which the botanist gives to a growing plant that he may learn its variety and possibility, or which an evolutionist gives to the study of the "origin of species," and the "survival of the fittest," if directed to the investigation of the source and power of the spirit rap, the passage of matter through matter, the formation of a hand or body out of seeming imponderable elements in a moment of time, of the production of a finished lecture, a polished poem, a musical composition, or an artistic gem of pencil and brush at the suggestion of the moment, with no opportunity for preparation on the part of the producer, the truly scientific and rational mind would find the wonders of scientific demonstration opening to him, and food for reflection sufficient to supply his mental digestion for many a day would be provided him. Sometimes the most trivial things in the world amaze and confound the most learned of minds. Therefore the specialist does well to study the habits of the ant or of the busy bee, and to deduce wise conclusions of the sagacity and intelligence of nature from their observation. But the tiny rap of an unseen spirit, or the feeble message of a little child, conveyed through mediumistic lips to a mourning parent's heart, may, with profit, be as well observed and carefully studied, and may as surely confound the learned minds of earth as the research into the haunts of the mole and bat, or the study of the spider that spins her fleecy web.

"But when professors shut their eyes And say there is no light, 'Twere vain for all the dead to rise Before their blinded sight.

"A proverb says, 'There's none so blind As those who will not see.' And some who doubt eternal mind Are blind to that degree.

These proud Horatios yet shall learn There are, in heaven and earth, More things than they as yet discern To prove a spirit birth.

"A million facts exist to day That all who seek may find, Which prove this material form of clay Contains a deathless mind."

Efforts to Assist Mankind.

By John Pierpont.

Through the Mediumship of Lida B. Browne.

Few Spiritualists realize the great work before them. Many are content in the knowledge that life is one eternal progression, even after the physical is laid aside; that there is no place of torture for the wicked except what comes from one's own conscience, and they are willing to rest in this knowledge and let the world struggle on in darkness.

There are some noble souls who are working persistently to uplift humanity, and all honor should be accorded them. It is not to these few I wish to address these remarks, but to the general masses who have received some test proclaiming immortality and the ability for their loved ones to return. This is to them a delight and a consolation, and they hug it to their hearts, after denying in public the great truths that they know, and strive to keep secret the times they go to some spiritual meeting or public circle.

This class are really Spiritists—not genuine Spiritualists, for those that come under the latter head try to uplift themselves spiritually, try to cultivate the good within, and uplift humanity, thus making the world the better for their living in it.

Phenomena is all very well. It has to be demonstrated to convince skeptics. It is the foundation upon which our great truths rest, but it is only the foundation—not the structure itself. The belief in Spiritualism has had a phenomenal growth; it has been the means of casting out doubt and fear at the approach of death, yet many are surprised in getting over here to find they have yet work to be done that should have been performed while they were in the flesh.

They have not lived up to their knowledge of things spiritual and have not assisted their neighbor to rise also. Many who know they must work out their own salvation continue to do wrong. They malign their neighbors, are selfish, seek to make merchandise out of their spiritual gifts, and live on the material plane. I know many say, "One world at a time. When I get over there I will do differently, but here I wish to have all the enjoyment I can." True, while the mortal form lasts one has to look out for it, but the spiritual is so linked with the physical that when an error is done against one he does so against the other. All transgressions against the body have to be paid for in suffering, so likewise has all offenses against the truer higher self.

I am always glad to greet over here all those who have the knowledge of continued spiritual existence. It makes just that much less education they have to receive here, but a mere knowledge without acts does not count. If they have not done anything worthy of emulation, they have to begin at the rudiments the same as one who has spent his life in theological error.

One illustration only will I give to show the point I wish to make. Some time ago a gentleman arrived in spirit land who was well known among the Spiritualists where he dwelt. He was not only a staunch believer but something of a medium. His principal phases were table tipping and rapping. These are the simplest forms of manifestation but caused much curiosity in the town in which he lived. They thought he must use electricity or produce the knocks and tips by some trick. He knew differently, but was content to let many think this was the way they were produced rather than incur the ridicule he felt sure would be heaped upon him.

By simply explaining the fundamental principles to the people who came out of curiosity to his house, he might have set many to thinking and made some converts to the cause. To the few
The gift that was bestowed on this man, through slight, was misappropriated, and if one is unfaithful in small things they often will be in large. My object is to show all who have the truth of eternal life to proclaim it. Do not be ashamed of it; do not hide your light under a bushel. Be frank and open with yourselves and the whole world. Better state facts, even if they are not accepted. Your duty will then be performed and you will not have the work to do over again.

If you would advance to a higher plane when you enter spirit life, attend to all your duties while in the physical that belong to earth.

Heavenly Visions.

All along life's pathway may occur heavenly visions of wondrous meaning and vast import, and whether we heed them or not, they have for us a message, a warning, an encouragement or an upliftment. If heeded they carry us to a higher plane and open to us new vistas of usefulness and happiness. If unheeded, they leave us to some stern experience which in time brings us back to the portal from whence we first beheld our vision, there to read it again, mayhap through blinding tears or in bitterness of spirit. The vision never fails and it is the height of folly to turn away from it and accept its rough substitute, seeking through devious, winding ways what might have been ours at the outset but we had not been disobedient.

In talking with a young friend a short time ago I asked him how he had arrived so soon at his deeply spiritual understanding of life's problem. His reply was very significant, "Because," said he, "in following anything but my highest aspirations I have always come to grief." The voice of selfish desire has its allurements and specious promises, but following it, unheeded the "still small voice," of aspiration, leads ever to grief. It is long ere we learn this valuable lesson and longer still before we become so obedient to it as always to keep the upward climbing path. We are never safe until we do, never satisfied or at peace with ourselves, and at last in very weariness of flesh we are glad to lay down the burden and to watch for the vision which never tarry and never misleads. It is the restless, craving and disquietude of spirit that admonishes of mistaken paths, away from "the peace which passeth understanding."

The steady following of the lode star of truth gives settled peace, cheerfulness and restfulness of mind. When are we most truly successful in all our affairs? When happiest? When most useful? When most honored by noble deeds and consciousness of divine approval? Only when true to our higher self. The plaudits of the world and of worldly success are soon lost in the din of life's recurring vicissitudes and only the higher action lifts above the fray of strife, the tumult of anxious endeavor.

It has been necessary that old creed and dogma should be cast to the winds, that no man-made limitation should bind the free spirit of man, but it is not necessary that it should depoils him of trust in the Infinite or of his hold on eternal verities. For a brief space he may have stood poised on the edge of the awful abyss of isolation and godless assumption, but not for long. Back to him comes the angel of the covenant; over him bends the bow of promise, and into his desolated soul creeps the warmths and sunlight of the Presence that is never again to withdraw from him. Soul of his soul, life of his life is this Wondrous Presence, this Eternal Reality, this Changeless Love, Life and Wisdom, and with its realization has come, the voice to guide, the love to cherish, the friend to counsel, the power to execute. "Weeping may endure for the night but joy cometh in the morning;" this morning when dawns upon him the true meaning of life with its glorious vision of immortality. — New Thought.

Ceylon and India.

The buried cities of Ceylon prove it to be a very ancient country. Leaving the old capital, Kandy, at 9 a.m. on an April day, we reached Matale by railway in about two hours. The scenery, along the way, of valley and verdure-clad mountains, of rice-fields, cocoa-nut groves and broad tea-plantations was as unique as captivating. This Sinhalese village, Matale, numbering some 3000, the terminus of the English railway, is famous for its cafés and squares. Our conveyance to the rock temple was a bullock cart. Three miles riding, squattting in the bottom of this rickety springless cart, brought me to the stone gateway that pointed up to the temples, some of which are
We have discovered the real from the mythical Jesus, and how, by the rise of a priesthood—the first symptoms of decay in all religious systems—his glorious teachings became poor and mean, and yet, if Spiritualism means conscious communion or belief in such communion, with the so-called dead, the Hindus have been Spiritualists for ages. Their old religious books abound in converse with Devas (Sanskrit), celestial beings—beings good, bad indifferent; and with Pitris (Sanskrit) the spirits of their ancestors, these they propitiate. They believe in obsessions by evil spirits. Called upon by a noted Brahmin in Calcutta to dis-obsess his daughter, I repaired to his house, and so did. She has been free from the bad influences since. Attendance the anniversary in Adyar of Madame Blavatsky's death I gave a short address, the principal one being delivered by Col. Olcott.

On the 4th of May I went to Black Town to see a Yogi. He lived in a little low squatting palm-thatched hut, with neither chimney nor windows. He kept the sacred fire continually burning. As we crawled into his dirty den he sprinkled ashes upon our foreheads. The atmosphere was suffocating: everything was dirty. Our interpreter was a Brahmin of culture. But this Yogi's fountain seemed dry. He has sat there twenty years. He eats but one meal a day, and that milk and fruit. He is lean, mostly skin and bones. I felt like prescribing for a bath, pure air and manual exercise. I shall visit other Yogi's, and I trust with better success.—J. M. Peebles, M. D., in Harbinger of Light.

**Comparison of Religions.**

"Peace on earth and good-will towards men." No one can deny the immense influence which the teachings of the gentle Nazarine have exercised on the Western mind; for though we may divest him of much that priests and presbyters have attributed to him, we cannot forget that he died for love, sacrificed by those whom he taught that the whole of humanity is one great Brotherhood. As a fact, however, the history of the world since the coming of Christ fearfully contradicts the notions of "peace" and "good-will." There has been more war and bloodshed arising out of Christianity than ever took place before. As Prof. Tyndall says, this beautiful promise is, therefore, no more than "a dream ruined by the experiences of eighteen centuries, and in that ruin are involved the claims of the heavenly hosts to prophetic vision."

It is only in recent years that

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cyclopean in structure. Surely it was no ordinary people of the past that could carve a mountain into a graceful shrine, and chisel religious monuments of incarnate gods on flinty rocks that in skill would have done credit to the most distinguished Greek sculptors.

Here I am taking notes in a jungle of gigantic boulders under the slope of a great massive projecting rock in which the main temple has been hewn. Three Buddhist priests conducted us through the gloomy temple describing Buddha's 12 teachers, 24 elders, and his own struggles etching Buddha's foot, fully six inches long, and looks like a young shark's tooth. The real tooth, so-called, is only a bit of shaped and polished deer's horn—a huge sham, becoming the shallowest superstition.

**THE KING OF SIAM.**

As fate or good fortune would have it I was in this ever-green isle when the King of Siam came on his way to the Queens' Jubilee. Great preparations were made for the reception both by the Government and the Buddhists. Through the kindness of my old time friend, Col. H. S. Olcott (who, by the way, stands very high in both Ceylon and India for his educational interests of the Hindus, and for the establishment of over 100 Buddhist schools in Ceylon), I was secured a seat in the beautifully decorated pavilion. The King marched up the covered pathway and onto the platform clad in a plain European suit. There was none of the swell, pomp and gew-gaw decorations of royalty about him. He was educated in England and Paris. He is genial, social and speaks several languages. He is a devoted Buddhist. I met him in the Queen's House just after the formal reception, and had a five minutes conversation with him. His visit intensified the activities of Buddhism throughout the entire island. The High Priests, the Prince of Siam, the King and Col. Olcott held a council relative to an ecclesiastical union of the three Buddhist centres, Siam, Burmah, and Ceylon, with the King of Siam as the head; something I suppose as the Czar of Russia is the head of the Greek Church.

**SPIRITUALISM IN INDIA.**

There is no organization of Spiritualists under that name in India, and yet, if Spiritualism means conscious communion or belief in such communion, with the so-called dead, the Hindus have been Spiritualists for ages. Their old religious books abound in converse with Devas (Sanskrit), celestial beings—beings good, bad indifferent; and with Pitris (Sanskrit) the spirits of their ancestors, these they propitiate. They believe in obsessions by evil spirits. Called upon by a noted Brahmin in Madura to dis-obsess his daughter, I repaired to his house, and so did. She has been free from the bad influences since. Attending the anniversary in Adyar of Madame Blavatsky's death I gave a short address, the principal one being delivered by Col. Olcott.

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ings were turned into florid ritual and doubtful dogma. The modern discovery and study of Egyptian and Assyrian relics; the deciphering of hieroglyphs and cuneiform inscriptions enables us to unmask the falsification of history for over 1800 years, both through the ignorance and the design of professional ecclesiastics. It is now shown that dates and facts—indeed, whole epochs of civilization—have been distorted. The priority of moral principles in other great religions has been ignored, and the world taught to believe that these were taken from Christianity. The fact was concealed, or unknown, that as regards the origin of the race and the secret of life in the Universe, Buddha, Zoroaster, Confucius, and others knew as much as the most learned and devout theologian of any age. The doctrine of the Fatherhood of God was an Oriental commonplace thousands of years before the advent of Christ, just as the "Isis nursing Horus" symbolism of India was the origin of all subsequent revelations of the Virgin and Child and Madonna-Worship.

No authenticated written record of the life and doctrine of Christ has ever existed, not even in the language—Syro-Chaldee—of the country where he lived and taught. It has been discovered that most of what was said about him was also said about Melchisedeck, Osiris, Buddha, Appolo and Mithras. We can show how dogma after dogma was, and still is, attributed to Christ which he neither enunciated nor could have thought of. Indeed, St. Augustine has declared that "the thing itself, which is now called the Christian religion, really was known to the ancients," and we have the authority of Prof. Max Müller for stating that among the Greeks and Romans the name for the Christians was Atheists.

The idea, again, of a divine incarnation—as in the case of Christ—is so ancient as to be lost in the mists of a remote past. Thus, a Hindoo avatar—or deity in the flesh, one of the number of manifestations of Buddha—named Krishna, whose career is set forth authoritatively in Bartesteter's "Books of the East," born 600 years before the Jewish Christ, is represented as the son of Brahma (God) by Maya (Mary), a Virgin Mother, and usually he is called the "Saviour." He (Krishna) was cradled among shepherds and carried away shortly after his birth lest a tyrant should take his life. The tyrant, hearing that he should be destroyed by the babe, ordered all new-born males to be massacred—a sculptured representation of which is to be seen on the rocks at Elephanta. Krishna cured a leper, healed a woman, washed the feet of the Brahmin priests and astonished the sages by his learning. He descended to Hell and is pictured in the Temple of Mathura crucified before his ascent to Heaven with stigmata in his hands and feet, a hole in his side, and a phallic crown on his head. Taking the facts into consideration that the writings of the ancient Therapents, who were Christians and offshoots of the Brahmins and Buddhists, according to the historian Eusebius and Bishop Burnet, were our Gospels and Epistles, and the Cross, so far from being a sacred badge, of the Christian faith, is found in the hieroglyphs of all ancient nations, everyone must be left to derive from this extraordinary parallel what conclusion he or she may think proper.

It is notable that in the face of the "new criticism" Christianity is losing its distinctive dogma, and that no work of any theological weight has been published since Paley's "Evidences of Christianity," which has done more harm than benefit to the cause championed. Paley's book, which attempted to put forward an historical proof for the Christ of the New Testament, has practically been shattered to pieces through the investigations into the times and life of the great Jewish leader by Dr. Strauss, M. Renan, Prof. Seeley, and other experts. The "Analogy of Religion," by Butler, another eminent apologist for the blunders of the early Christian garbblers and of the Fathers of the Church, who argued quite logically that whatever the difficulties in believing that Creation is the result of a blind force, has also met a refutation. The idea of Evolution has destroyed the old notion of an interfering Providence. So, whilst every sensible person desires the preservation of those simple and universal elements which Christianity contains in common with other great religions, it is to be confessed that a more acute divergence has arisen in the aims and theology of science—the one regarding the glory of God and the other the well-being of man.

J. W. DINSDALE.

To Spiritualists.

The mission of Spiritualism is not merely to bring to you evidence of life beyond the grave and hope of reunion with loved ones in the spirit world. Spiritualism has a higher work still: the elevation of the human race. Human progress is not attained by uniform steps, but by long periods of preparation, each era culminating in a change of vast import to the race. One of these changes is now approaching. A crisis in human affairs is impending. The issues must be met. No evasion of them is possible. We do not live for ourselves alone—we could not if we would. The human race is bound together by ties we cannot sever. While striving each for his own welfare, we must aid in the elevation of our fellow men, else we fail to attain our own highest good.

Spiritualism is the greatest reformatory force of modern times. It has not been so recognized because its power has been diffused in every direction. Literature has been permeated by it; science has widened its domain in consequence of it, and in its clear light religion is being divested of superstition. Spiritualism has entered the church, and (without asking recognition for itself) has infused new life into the decaying institution miscalled Christianity, changing its methods, remodeling its teachings, and so transforming its character that it cannot to-day be recognized as the hell-fire terror of a half-century ago.

While the teachings of Spiritualism (without recognition) are accomplishing much in the reformation of the world, Spiritual
organizations are doing very little; and, until recently, all attempts at compact organization among Spiritualists have been futile. Organization to secure to Spiritualism credit for its reformatory work is of little worth; but organization to enable us to DO the work is of inestimable value. In view of the fact that much more can be accomplished by a harmonious body than by the same number of persons acting as individuals, organization is of primal importance.

Our spirit friends have uniformly taught that happiness is to be attained here and hereafter not by self-seeking, but by love and labor for all; and, after widely sowing the seeds of love for humanity during many years, they now look for the harvest. Should not Spiritualists endeavor to put into practice the lessons of brotherly love taught by the angel world? Can we not assist in making equality of rights a reality instead of a pretense in the Great Republic? Has not the time come when organized Spiritualism can make a united effort for the establishment of better conditions on earth? How many Spiritualists realize that a change is inevitable, and that by our efforts it may be shaped for good instead of for evil?

What can you do? You can study human conditions as they exist in the world to-day; you can ascertain the evils that afflict humanity; you can inquire into the causes of such evils, and, having learned them, can aid in their removal. I do not here indicate specific reforms nor particular methods because I do not wish to incite antagonism—my only object now being to awaken inquiry.

Those who maintain that because such inquiry belongs to the realm of political economy, it is therefore beyond the boundaries of Spiritualism, cannot consistently claim to be Spiritualists. Spiritualism has no boundaries. It embraces everything that concerns the welfare of man. You who seek to set up limitations for its action deny its main mission on earth (man’s development), even if you do not thereby put your seal of approval on existing conditions.

"Each one for himself, and the devil take the hindmost," has been the rule of the past; "Each for all and all for each," will be that of the future. Spiritualism demands a higher rule of action than has heretofore prevailed, and the twentieth century will enforce it.

**Progressive Spiritualist.**

It gives me great pleasure to announce that the Spiritualist harvest field is to be favored with another worker, and one too of whom we need not be ashamed. It has been the misfortune of the Spiritualistic movement that it has been largely represented on the public platform by uncultured ignorance. Because a few rare natural geniuses, under the inspiration of the spirit world, have been able to grace the platform without the aid of thorough culture in educational methods, we have jumped to the conclusion that any ignoramus, who could be entranced, either by spirits, (no matter how ignorant they might be) or by simple auto-suggestion, was amply competent to take the platform and expound the science and philosophy of Spiritualism to an inquiring public. The result has been that tens of thousands have been repelled from our meetings, and disgusted with the ignorant, shallow platitudes dealt out as the sublime utterances of the wisdom of the heavens. These thousands have gone to the Unitarian and other churches, where they could listen to discourses which would not violate all rules of grammar and logic.

It is a cheering fact that many are awakening to the fact that ignorance don’t pay in the end, and that our platform must be represented by men and women of culture as well as inspiration. It is beginning to be understood that neither inspiration nor entrancement can supersede the necessity of education, and that the wisdom of the spirit-world will not do for us what we can do for ourselves. It would be a curse to us if it could or would. Hence, it is folly and a crime to rush persons into the lecture field on the supposition that spirits can and will educate them, independent of reading and study.

It is part of the old superstition of miraculism.

Without further preface allow me to announce that Bro. W. C. Bowman, of Los Angeles, is now ready and proposes to enter the general lecture field of Spiritualism. He is by no means a new convert, or new to the Spiritual platform. Formerly a Methodist minister, his awakened reason forced him out of the monstrosities of the old theology into the more humanitarian belief of Universalism; and at last into the still broader system of Modern Spiritualism. He has been a student of the "Harmonial Philosophy," as taught by A. J. Davis and irradiated by the phenomenal manifestations of Spiritualism. Bro. Bowman has thus been through a proper University course of study for a Spiritual lecturer—Methodism, Universalism, Harmonialism, cultivating in Spiritualism. He is by no means a new-comer, as he has been for many years lecturing upon Spiritualism, but his labors in this State have been mainly in Los Angeles. He proposes now to enter the broader field, and is prepared to make arrangements with societies anywhere wishing his services. And I am glad to recommend him to our people everywhere as an educated, talented, inspired speaker, who will be a help to any society and an honor to Spiritualism. Employ him and you will not be ashamed to invite any of your friends to hear him.

J. S. LOVELAND.

\[\text{For the Lecture Field.}\]

**For the Lecture Field.**

"Seek ye shall find; knock (away the shell of crystallized ideas) and it shall be opened unto you."—Lucy A. Mallory, in World’s Advance-Thought.

See our Book List on page 511.
AT ONE DOLLAR A YEAR.

Addressed to Correspondents.

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THOMAS G. NEWMAN,

EDITO.

All communications for the Editorial, Literary, or the News Columns should be addressed to Editor of The PHILOSOPHICAL JOURNAL, Sta. B, San Francisco, California.

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Postage Stamps may be sent to this office for fractions of a dollar.

A Marvelous Discovery.

Last week Nicola Tesla, of New York announced the completion of his latest discovery, the simultaneous transmission of messages by means of the earth's electrical currents, to as many scattered points on the surface of the globe as may be desired. This he regards as by far his greatest achievement. He will follow his usual custom and lay his information before the world of science in his own words and accompanied by his own computations and conclusions.

To a few intimates he gave a thrilling demonstration of the operation of his device for arresting and subjecting to control, under natural laws, the electrical substances in and about the earth. His latest invention, device or discovery is to produce such a disturbance of the electricity of the earth as can be felt and noted simultaneously at all parts of the globe.

Tesla had his rooms in the laboratory on Houston street, New York, darkened. From a room adjoining the one in which he and his visitors stood, a current was turned on invisibly. A huge black disk hung on a brass electrode seven inches in diameter. As the group gazed, the apartment was filled with a crackling sound, which increased till it sounded like the rattle of musketry. Bright flames shot from the electrode, but not from pole to pole, as in an ordinary demonstration. Like fierce serpents the wavy coils of flame darted in graceful lines around the disk. The longest sparks were fully eight feet from the center of the point where they burst into dazzling brilliancy—and no wonder that the group gazed with astonishment, at that “seance” given by Tesla in a darkened room, the bright flames shot out like serpents, wavy coils of flame darted in graceful lines, fully eight feet from the center of the point where they burst into dazzling brilliancy—and no wonder that the group gazed with astonishment, at such a display!

The marvelous electrical discovery by Tesla, and the thrilling demonstration of his device shows that the latent forces of this planet can be brought under human control. As a wizard at work he has mastered agencies that bring the remotest parts of the earth in touch, and transmit man's messages, without the aid of intervening wires. This is doubtless the greatest achievement yet, even in these days of startling phenomena and astonishing invention, for it is a thing hardly dreamed of, or capable of imagination.

The occult forces of this planet are as yet but little understood, and still less is it known how to control and make them subservient to man. To carry his thoughts and words to “the ends of the earth,” through rocks and mountains, over valleys and oceans, and all without material connections, is sublimely amazing and startling—making all the earth subject to his will.

In that “seance” given by Tesla in a darkened room, the bright flames shot out like serpents, wavy coils of flame darted in graceful lines, fully eight feet from the center of the point where they burst into dazzling brilliancy—and no wonder that the group gazed with astonishment, at such a display!

These were all demonstrations from the spirit world, similar to those often witnessed in “circles” through the agency of our mediums, and if we are ready to receive these emanations from the spheres, they will come to the earth through us; but if not, then they will come through any avenue available—for the days are ripe, “the fullness of time” has come, and the manifestations will appear.

Postage Stamps may be sent to this office for fractions of a dollar.
Dr. G. B. Crane, of St. Helena, Cal., the oldest citizen of Napa county, has made public his intention to present to the town a ten-acre tract in his beautiful park near there. The ground is to be used for the site of the proposed high school. The land is very valuable, is supplied with running mountain water, and is conveniently located near the railroad. Dr. Crane is a progressive Spiritualist and reader of the Journal. We confidently hope that he will remember the Cause in his Will—and then lay up treasure in heaven. Or, better still, administer his own will in that respect before he passes to the beyond.

A Word from any of our readers to their friends, commending the Journal, will aid us in getting new subscribers. Please call attention to the premiums we offer them, and lend us "a helping hand" in this way. It will cost you nothing.

James G. Clark is slowly improving; and gradually gaining in strength, but the dreadful restless condition remains, so writes one of his nurses. His many friends will be interested in ascertaining his present condition. Those who are able should gladly help to bear the financial burden, and others can assist in nursing him back to material existence.

A Fact.—A "sister" who had been a real worker in the Cause for many years, was laid up by sickness of her self and others of the family, and was prevented from "obtaining a living" by her labor, under these circumstances. The "meal chest" was very low, the needed nourishment was out of the question, and "want" stared the whole family in the face. A wealthy old Spiritualist called to console the father, and that very bank account, may be his great tormenter! Oh, think of these things!

A Word from our friends in Canada to their friends, commending the Journal, will aid us in getting new subscribers. Please call attention to the premiums we offer them, and lend us "a helping hand" in this way. It will cost you nothing.

New Thought published and edited by M. J. Clarkson, Melrose, Mass., is one of our best exchanges. It leads, by its new thought, up to the higher light, which gives the true meaning of life with its glorious mission of immortality.

The First Spiritual Society at Cincinnati, O., has free meetings on Sundays, supported by subscriptions. This is also the case in several Eastern cities, and should be everywhere. The sooner we abandon the "10-cent shows" on Sunday, the better it will be for the Cause.

The Reviewer.


This book is an able treatise on the subjects above enumerated, and gives many rare facts concerning the King James Version of the Bible and King James himself. Here is a sample of that monarch's bigotry, from page 11 of this book: "When he failed by his logic and learning to convert Legget from Arianism, he sent him to be burned at Smithfield, March 15th, 1611." On the next month Edward Wrightman, for a combination of heresies, was burnt in the market-place of Litchfield.

The author traces out several distinctive mediumistic manifestations of Moses and the prophets, following them down through Jesus, Paul, Swedenborg, A. J. Davis and other mediums.

In this work the author bails with joy the "Polychrome Bible," soon to appear, which is the only Bible not based on the Latin Vulgate or some other parental version, but will be translated, without religious prejudice, direct from the original manuscripts—so far back as obtainable—by Prof. J. C. Ball, of London, one of the greatest living authorities on Hebrew, Aramaic, Syriac and the dialect. It will show that the book of Genesis is a patch work of four or five writers, according to the New York Journal.

The Homiletic Review for August contains full table of contents in the different numbers in the richness of the material upon which it is founded. For aiding the preacher in preparation for his pulpit work, it is up-to-date, in topics interesting along all lines. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. $3.00 a year.

The experience of a member of the fourth estate in his dealings with a wonderful literary genius is given in Foster Coates article on "Herbert Spencer: An Episode," written for the August Chautauquan, published at Meadville, Pa.

Planets and People is an excellent Astronomical and Occult monthly magazine, published at 160 Jackson street, Chicago, Ill. at $2.50 a year. A single copy for 25 cents.

The 20,000 edition of the July New Time, the new Chicago magazine, was exhausted in less than a week. This is evidence that the people are awake to the necessity of speedy relief from existing social and industrial conditions.


Persons ignorant of the subject of Mohammedanism should by all means read the simple and elegant article on "The Religion of Islam" by Pierre Hyaenche, the distinguished French preacher, in the Chicago Open Court. Pierre Hyaenche has recently visited the Moslem possessions of France, and finds the religion of Islam strikingly similar to that of Christianity. He is particularly charmed by the sincerity and pure character of the Moslem belief, and is of the opinion that its study and appreciation is much needed for the regeneration of the Christian sects.

The editor of the American Review of Reviews, in his department entitled "The Progress of the World," discusses harvest and trade prospects, the new tariff, the coal strike, American annexation policies, our diplomacy on the seal question, Japan and Hawaii, British interests in Canada, European politics, and many other timely topics. In connection with matter on the Klondyke gold fields an excellent map of Alaska is published. In the same department appear interesting views of important British colonial capitals.

See our Book List on page 511.
Illustrated Spiritual Lectures.

Last Sunday evening Mrs. Julia Schlesinger gave the first of a series of illustrated lectures on Spiritualism, at Scottish Hall, 105 Larkin street, this city, at which a large number of specially-prepared stereopticon views were presented, vividly illustrating the philosophy of death by the spirit birth, the spirit zones, scenery in the spirit world, conditions and employment of its inhabitants, etc., as painted by spirit artists through mediums who could not paint without the unseen power, and as seen by clairvoyants such as A. J. Davis.

The meeting opened with a vocal solo, "The Angel's Serenade," by Mrs. S. J. Tully, with clarinet obligato by Master Leonard Tully, Mrs. Tully also playing the piano part. As an encore Master Leonard Tully artistically rendered a fine piano solo. He is only 13 years of age, and is known as "the boy clarinetist." Miss Adler followed by sweetly singing James G. Clark's beautiful composition—"Star of My Soul,"—and Mrs. J. J. Whitney closed her usual clear-cut tests, full of good advice.

These illustrated lectures are a new departure in Spiritualism, and Mrs. Schlesinger's many years' experience in Spiritualistic journalism has enabled her to procure a rare collection of pictures for the purpose, and we predict that success will crown her efforts wherever she goes.

The next of these lectures will be given at the same place next Sunday evening, and will illustrate the psychic phenomena, spirit photography and spirit art, from the experiments of Prof. Sir Wm. Crookes and other eminent scientific investigators.

If our readers (who are in our debt) could but realize how much good the small amounts they owe us, would do good to us and the Cause they claim to have at heart—there is not one but would send that amount to us at the earliest opportunity.

The Journal reaches the Spiritualists in every State. It is the champion of the higher philosophy. Push its circulation. Enlist every brother and sister in its support.

Eight words in the Bible have cost the lives of 7,000,000 persons, mostly women and children, within Christendom; and they are these: "Thou shalt not suffer a witch to live."—Light of the East.

Spiritualist News.

In this department may be found the cream of the current spiritualistic news of the day, culled from every quarter of the globe. The Editor must not be held responsible for the opinions expressed, nor for the estimated value or reputation of the persons mentioned.

Readers are requested to send in short items of news. Interesting incidents of spirit communication and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible. Claims should be clearly stated.

Moses Hall has been attending the Camp at Clinton, Iowa.

Mrs. Iso Wilson Kaynor, the fire medium, was at the Camp at Peoria, Illinois.

Mrs. Cora L. V. Richmond has given some of her grand lectures at Minneapolis, Minn.

Madame Montague gave readings and answered questions at Fraternal Hall, Oakland, last Sunday.

Frank Ripley was presented with a handsome oil painting by the First Spiritual Society of Elmira, N. Y.

The Indianapolis (Ind.) Sun states Dr. J. M. Peebles has arrived in that city and that he will make it his home.

Mrs. Fulton-Tuley has returned from her vacation, and will give seances and a vocal on Tuesday and Friday evenings.

Edward K. Earle, the celebrated slate-writing medium gave his last seance here on Sunday evening, previous to going east.

Mrs. Kate Hoskins is slowly improving, and with the careful nursing of her daughters we hope will be able to sit up in a few days.

Mrs. R. Cowell, gave tests as usual at Fraternal Hall, Oakland, last Sunday evening, and at Loring Hall, Oakland, in the afternoon.

A new "Psychical and Spiritual Institute" has been established at 1429 Market street, San Francisco, for the development of occult and psychic sciences.

Lydia W. Allen and Mr. Charles W. Gordon, were married on Monday, Aug. 2, 1897, at Galveston, Texas. They will make their home at Franklin, Texas, after August 21.

A Benefit Seance for the Philosophical Journal will be given at the parlors of Mrs. Julia Schlesinger, 534 Page street, San Francisco, on Thursday evening, Aug. 26, 1897, by Mr. C. V. Miller.

"Alaska and the Klondyke Gold Fields," is the title of a lecture to be given by Prof. Geo. B. Davidson, for the California Camera Club, at the Metropolitan Temple, on Friday, Aug. 13, 1897. Admission 50 cents.

Mr. and Mrs. Peterslea's musical, psychological and literary soirees, at 803 Golden Gate Ave., on Wednesday and Sunday evenings, have been reduced to 10 cents admission, notwithstanding the fact that Mr. Peterslea has received as high as $50 for playing a single solo. Here is an opportunity to hear a musical program, worth one dollar; receive a psychic reading, worth one dollar, and listen to a deep philosophic reading from Mr. Peterslea's occult works—all for ten cents.

The many friends of Mrs. Melissa Miller, an energetic medium formerly well known in San Francisco, will be pleased to know that she is now lecturing, blind, through an affection of the eyes which baffles medical skill. She is residing at present with her son-in-law, Mr. Hatch, in New Haven, Conn. It is a pity that so earnest a worker in our Cause should be cut off thus in the midst of her usefulness.


Camp Meetings this year are announced as follows:

Lake Brady, O., June 27 to Aug. 29.
Mantua, O., July 18 to Aug. 22.
Cleveland, Ind., Aug. 1 to Aug. 29.
Gilbert Lake, Ind., Aug. 21 to Aug. 25.
Vicksburg, Mich., Aug. 6 to 29.
Marshalltown, Iowa, Aug. 21.
Topeka, Kansas, Sept. 3.
Upper Swamps, Mass., June to Sept.
Ashley, O., Aug. 15.

If...you, dear reader, like the matter in the Journal, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, (as mentioned on the last page) and the Journal will make a call on you every week for a year. Cheap, isn't it?

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

Propaganda Clubs.—Two thousand subscribers for six weeks for $1 a year, will collect a dime each from 20 persons, and keep 50 cents of their trouble. Anyone will give a dime for the Journal for six weeks. Rush the propaganda work, and we will take the converts.

See our Premium offer on the last page of this Journal.
The Fifth Annual Convention of the National Spiritualists' Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21st. Business session each day at 10:00 a. m. to 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates. Remember, that unless you procure a Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later, at what stations these tickets can be secured.

All delegates' Credentials should be forwarded to headquarters by Oct. 1, 1897.

All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention. Delegates' Headquarters will be at the Ebbitt House, 14th and F streets, N. W. Washington, D. C.

All delegates are requested to report at Red Parlor, Ebbitt House, Oct. 21st, 1897.

FRANCIS B. WOODBURY, Sec. 600 Penna. Ave. S. E., Washington, D. C.

Selection of Delegates.

As the time is fast approaching when the annual session of the State Convention will assemble, I think it will not be out of place for me to give a few words of advice to the Societies that will be represented there by the delegates elected for that purpose.

In accordance with the true objects of the individual delegates, so will be the result of the convention. If, as I trust and hope, the case be the case, all delegates sent will have only the progress and advancement of true Spiritualism at heart, then indeed will the Convention be perfectly harmonious, and greater and more certain will be the result. But if delegates are selected who have personal interests to promote in any way, shape or form, then will harmonious elections be the result. Hence the greatest necessity of all Societies seeing to it that their representatives have personal interests to promote in any way, shape or form.

JAS. U. SPEEN
San Jose, Cal., Aug. 3, 1897.
Strange Automatic Message.

[The following message, received by automatic writing through my hand, is, to me, incomprehensible, unless from a denizen of ancient Atlantis or Lemuria, the sunken continents:]

"In mortal life I saw the noonday sun
In one brief moment sweep beyond my gaze,
And over the earth an ebon pall begun.
This gloom not broken even by Luna's rays. **

"An age elapsed—an age of starless night.
When o'er the realm my vision ranged—
I saw Time's burst of dawn—a glorious light—
The hand of time for me all things had changed."

ERNEST S. GREEN.

DIVINE JUSTICE.

Knowest thou that this life hath a crown of glory,
Which to attain we must become ripe and holy?
To rob us of that crown is counted greatest crime,
And whoso plays that role, must compensate in time.
If we deny our neighbor means to get that crown,
We invite Divine Justice upon us to frown.

"Beware! walk not blindly into the "endless pit,"
That may be interpreted endless strife, to-wit:
If we for any cause the law of life offend,
God holds us responsible, damages to mend.

Divine Justice plainly states that "Thou shalt not kill."
Though the spirit's willing we find we cannot kill.
Instead of kill, well meant, it an abortion proves
To switch from nature's course into artificial grooves.
Don't take an active part to nature's laws amend,
Else you're sure to earn for self a horrible end.
Victims of circumstance should God's pity share.
For provide for unsafe victims appropriate retreat,
Jacob's ladder to climb with steady, willing feet.

Don't feed them with "Devil;" then expect angel's play;
As well search gold wishes in darkness or in day.
Nourish every good spirit; slight and dwarf the bad—
If you have not the wisdom; knock, it's to be had.

Thus the world shall grow better: glory in the end,
If on aborted life another life depend.
Don't take an active part to nature's laws amend,
Victims of circumstance should God's pity share.

Tell me if you can where the evil is to end?

Dr. C. B. BURNISH, V. D., V. M.

The Invisible Choirs.

"Intelligence," the new 10-cent monthly (formerly the Metaphysical Magazine) is progressive and interesting. An article on the "Unseen World," by A. W. Cross, is very good. He concludes it in these words:

In every blade of grass, in every grain of sand, there are unseen potentialities that whisper of God; but only the trained spiritual ear can hear the murmuring of the message from that world which wraps us around.

Now and again we touch the psychic chords which communicate with the Infinite. Once in a while, when our ears are peculiarly sensitive, when our spiritual perceptions are especially keen, we can catch the refrain of those invisible choirs resounding through the sanctuaries of the unseen. Time and again we decipher, through the mist, the flutter of those white wings of ecstatic dreams that waft the dreamer's soul to God.

Wherever the Truth is made known, that place is sacred.—Sel.

How's This?

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

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

W. A. Traxx, Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

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

It is the Duty of all Spiritualists in Central California, 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.

By 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. Price, 2d. per copy; 10s., 16d. per annum. Office, 110 St. Martin's Lane, London, W.C., England.

Astrological Charts.

Prof. Geo. W. Walrond.

Teacher 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—Widower or widow.

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

PRICES OF HOROSCOPES:

1.—Map of the Heavens, showing position of signs and planets at birth, without fee, $1.00.
2.—Map of the Heavens as above and summarized reading for horoscope, humanity 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. $5.00.
4.—Map as number 3, with 12 months future leading events $5.00.
5.—Map as number 4, with 2 years future leading events $7.50.

This map is specially designed by Professor Geo. W. Walrond and shows at a glance the signs and planets at birth, the planets and their houses, and the sign each planet is strong or weak in, which affects the ruling planet of birth, and the transits of Uranus, Saturn and Jupiter for 1888, 1890, 1900 and 1901. To the astrological student the map alone is worth the price of the subscription to the JOURNAL.

AS A PREMIUM.

During the month of August, we offer the JOURNAL for one year, free of charge, to anyone sending to this office for either of the foregoing horoscopes. This applies to old or new subscribers.

This wonderful offer will bring 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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Orders called for and delivered free of charge all over the City. Please give us a call.

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When answering this advertisement, mention this Journal.

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 and gives it graphically, through the Medium, that the best thing for a neophyte to read, who desires to know something of the beyond: being one of the most communicative and instructive books ever written in Spiritual literature for many a day.

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

THOMAS G. NEWMAN, Editor & Publisher.

Station B, San Francisco, Cal.
Worship.

This poem was written Oct. 21, 1844, (nearly four years before the advent of Modern Spiritualism,) yet who shall say that the灵感作者 was not a true Spiritualist? It was printed in a "circular letter to all those who are curious to know my reasons for not going to church," but the author’s name is withheld.—Ed.

Not in the church by thousands trod,
Seek I, and find thee, oh my God!
Not where the swelling anthems rise,
And "lifted eyes salute the skies;"
Not where a scene may dare
The truth to speak, to breathe the prayer,
And crowded congregations stand,
To talk with God:—
For there come human pomp and pride—
Fashion and vice stand side by side—
Seraphs a fitting song might raise,
Souls dead to truth, ears deaf to prayer;
Dark hearts and blood-stained hands are there,
Not in the church by thousands trod,
Not there, my God— I come not there,
Not there my spirit feels thee near,
Not there, my God— I come not there,
And there the preachers (richly feed)
Voiceless before his shining throne,
Freely God's love, descending, flows;
But 'neath the broad overarching sky,
Silence is man's noblest praise!

MRS. JENNIE ROBINSON.

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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.

Sign your name to every communication intended for publication in this and future numbers. We have lately received several communications, not signed. Such are only fit for the waste-basket. If called in question, we should have no one to hold responsible for the opinions expressed. It is not necessary to publish the name, if not desired, but we must have it for reference.

YOUR FUTURE revealed by the STARS! What are your prospects and the proper course to take? Good and bad days, months, and years accurately calculated. Prof. Geo. W. Wallon, Astronomer. 1430 Champa St., Denver, Colo.—15 years reference.

MRS. ESTHER DYNE. MAGNETIC HEALER.
Treats and Cures Diseases at a Distance. Diseases Diagnosed Clairvoyantly—so questions asked. Address: 1525 W. Sixth St., Los Angeles, Cal.

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

MRS. DR. DOBSON-BARKER, Box 132. 29th San Jose, Cal.

MRS. DR. FULTON-TULEY, TREATS all Chronic Diseases—Cancer and Tumors cured without pain—Bronchitis, Asthma, Typhoid and Dysentery, Rheumatism, Paralysis, Eczema, Blood-poisoning, Old Sores, Scrofula, Pias and Deafness caused by Tobacco. Tobacco Habit cured with a Vegetable Remedy. Send for Free Wonder Liniment—good to all pains and aches—the only liniment that will absorb Tobacco and Blood-poisoning from our lungs and bowels. Diseases Diagnosed. Address:

Mrs. Dr. Fulton-Tuley, 31 Fill ST., San Francisco, Cal.

Prof. Fred P. Evans, he noted Slate-Writing Medium, has now started on his American and European tour. Answers calls to Lectures and gives Public Platform experiments in Psychography or Independent Slate-Writing, etc., as well as Private Seances. Address all mail to PROF. FRED. P. EVANS, care of A. B. RUGGLES, 603 Post St., San Francisco, California, U. S. A.

C. V. MILLER, MATERIALIZING and Trumpet Medium. 409 Leavenworth St., San Francisco, Cal. Materializing Seances Sundays and Thursdays at 3 p.m., 50c. Expresses and Wax Seances Tuesdays and Fridays 8 p.m. 25c. Developing Mediums a Specialty. 122 Oak St., San Francisco, Cal.

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 they are read, and preserved for reference in book form.

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

BRENDI E. BELLARD, formerly of Saratoga, has an office at 187 Broadway, New York City, where he can be consulted by correspondence. He is a veteran Spiritualist, and we can recommend him to our readers.

The Phiiosophical journal.
Twilight Shadows.

Twilight shadows' somber spell
Hides from view the hill and dell
And my thoughts like specters tell
Secrets that my heart will dwell.
By the restless troubled deep
How I crave for rest and sleep.

Through the evening's mists of gray
Lies the village by the bay,
Cold and still, a mystic sway,
Broods in silence from worlds away
And from heaven's distant shore.
Echoes soft the boatman's song.

As the sailor's face once more,
Turned to greet the friends on shore,
Feels love's greetings yet in store,
As the sailor's face once more,
Lies the village by the bay.

FORM OF BEQUEST.

Remember the Journal in your Will—
this is a duty you owe to the Cause, as well
make this as an addendum.

Enclosed is a form to help
covering a multitude of subjects, suit­
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With affectionate regards, very truly,

REBECCA LESTY.

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WHEN ANSWERING THE ADVERTISEMENT, MENTION THIS JOURNAL.
Mr. B. F. Small was born in the State of Maine, on Oct. 11, 1835. He came to California in 1865; went to Nevada in 1869; was there engaged in saw mill business and mining until 1881, then returned to San Francisco and has ever since been engaged in the Custom House there. Soon after arriving in San Francisco he became interested in the phenomena of Spiritualism, through Mrs. Breed, and afterwards in spiritual philosophy through the eloquent discourses of “Our Little Minister,” Mrs. Elizabeth Lowe Watson, and has been identified with Spiritual Societies ever since.

He has been an officer of the Society of Progressive Spiritualists for several years, and in September of last year was elected on the Board of Directors of the California State Spiritualists’ Association. He is now treasurer of both the Society of Progressive Spiritualists and the California State Association.

He is a man of sterling business qualities, and is an uncompromising advocate of honest mediumship and true Spiritualism in all that the term implies.

He has had some experience in the investigation of mediumship, which enables him to distinguish between the false and the true, thus making him an efficient and valuable officer on the State Board of Directors.

Mr. Small also advocates a higher education for our platform, believing that inspiration, when aided by education of all the faculties latent in the individual, will be of a higher order and far more effective in the advancement of the race, than if it were given through undeveloped organs and unpolished instruments of the voices beyond the shadows.
What is Love?

Is love an attribute of God, or man? or is it the being, the “essence” of God, and basic principle of man? Is love excited by the object loved? or is it the responsive act of the god-nature in us to the call of the god-nature in another? In other words is the love of humanity from human sources, or is it the result of spiritual power? Question after question springs to the lips. What is love? What is loving God? Who is God? What is the difference between loving God and loving Man? Can I love God as I love my wife or my children? How can I recognize God and love Him except through the personality of humanity?

These and many more questions come to the earnest seeker after truth—come to the sincere soul striving to live the spiritual life—come to him who is determined to clear away the obstructions between himself and the “light and liberty of the Sons of God.”

Whenever love becomes the subject of thought or discussion there is a general attitude of earnest inquiry that is evidently in obedience to an inward impulse. It appeals to every human soul, and though there are the widest differences of opinion as to its origin, what it is, etc., there is a subtle magic attraction about it that makes it the desire of all. This universal passion or longing must have its origin in some one central source, and while its manifestations vary somewhat, still it is a variation from the individual manifesting it and not from the source from whence it came.

Searching around among the sophistries and reasonings of men for something to satisfy the unrest so common to humanity, one is discouraged at the emptiness, and disappointed because of the foolishness of the so-called human wisdom. Generalities may suffice for him who has no adequate conception of the conditions and necessities indicated by this wide expression of unrest and dissatisfaction, or for him who has no desire beyond present gratification. To such a soul, Supreme Intelligence and Energy express all that he cares for, but to the earnest man there is something in him that responds to the appeal of his fellow man, and that calls loudly for that which he also needs.

Thus the average man, when asked, “What is love?” will respond, “Love is the estimation or regard in which I hold my wife, my children and my mother.” And it is the nearest he can come to a definition because his love goes out to a personality, or to those who lie warm and living upon his heart. Those that he loves best abide ever in the atmosphere of his thoughts, live in his acts and are the inspiration of his plans.

You can readily see, then, how Divine Energy, Supreme Intelligence, Wisdom, or Goodness, are abstractions—mere names of qualities—to such a mind, and that the effort to love or concentrate the affections of the soul upon them is inequitable and disappointing.

Man looks at the facts of his own life, his relation to his fellow man, but more especially to the relations of his dependent family to himself, and reasons up to his relations to God and God’s relations to himself, and says:—“There is a close relation between the individual man and the personal God. God is not abstract, general, diffused through all nature and the Universe, but is something warm, close, loving and lovable.” Now this is not a fancy, a snare, an illusion to draw men away from the truth, but is a truth itself. That is, this desire to love someone, or for love—the exaltation of the one loved above self—and the self-expenditure of life’s forces for the benefit of the loved, is but the spontaneous outburst of the “divine spark” in man toward the Infinite Spirit, or, it is the manifestation of the divine life in the human conception of it.

As human thought advances to the higher planes it partakes of the character of the higher condition, and dropping the human concept enters the realm of the spirit.

Thus this idea of God as some one to be dreaded, mysterious, austere, and governing by inexorable law, also as barren of all that appeals to the heart—this idea is forever consigned to the regions of darkness and fruitlessness.

The spiritual conception of God is that “He is Love.” Now it is a truism that “love begets love,” which is so evident that it does not need to be proven. God is Love, God is Light, God is Truth, God is Life, are but expressions of the close, living relations between mankind and the Supreme Godhead, or names by which we designate the way in which our responsive life goes out to his.

The Divine Spirit always operates in Love. It ever seeks to do mankind good, and to elevate humanity up to its own state and motive. This it does irrespective of the reception it is given by mankind. It is impossible for it to do otherwise, for it is its nature and it cannot act contrary to the law of its own being. It is the real, true and only way of life for humanity, for “God is love; and he that dwelleth in love dwelleth in God, and God in him.”

The energy of the love of God for mankind is of a wonderful character, for it clings to man, lifts him by its power out of despair, and counts not the cost of struggle, pain, sacrifice and patience, so that it lifts the soul up into the clearer atmosphere of the spiritual life, and its love becomes the real life sustenance of our hungry souls.

But not only is the love of God in the soul of man the only true life, but there can be no true love to man unless it receives its impulse from love to God.

“No man liveth unto himself,” has been proven true over and over again in human experience, because the human impulse of love to God, reaches out beyond God to all mankind, it cannot center upon itself.

As the force of spirit life is to do good to those sought after, so the force of love to God is to seek out men and help them—or, the manifestation of our love for God or Life is in what we do for humanity.

The soul that is unselfish, indulging in self-sacrifice and every labor of love, because in so doing it finds its own growth
and vitality—recognizes that it is the only true and direct way to a realization that we have—LIFE in God.

G. W. BRADFORD.

Magnetic Ether.

One writer, James Belville expresses himself thus: "The electro-magnetic ether is the firstborn of the Infinite Spirit. It is the first grade below pure spirit ether, the primal medium of all light, all life, all motion; the medium by which we live and have our being. It is the essence of life, the medium of all motion, of all power and the measure of its possibilities is limited only by our ignorance of its potentialities, etc."

While we concede that it is pure vibratory life or soul force, we do not agree with some of the statements of Mr. Belville. We hold that energy is a primeval factor in a trinity of primeval cosmic forces, but it is variously manifested, supplementing and being supplemented; known as law, as cosmical electricity in all its grades from the crude to the pure Deific quality thereof. Electricity, ether, energy are not the same, yet so perfectly interactive that no one of them can be counted the superior of the others, but all equals. So it is with matter, motion and vibration; they are such inseparable necessities one to the other, that they are rated as equals.

Thus it is with the numerous trinities that are all active and interactive throughout the Universe. The trinity that evolves and sustains an organism by relative exertions which make the induction of soul supplies possible, is superior to that organism, because the latter is its production, created by it for its use.

There is much useful study afforded to students by these relative and inter-relative activities. Transformation from crude to refined states, by active thought and labor, starts from the premise that thought is a force which moves in vibrations through the all-pervading ether, or more properly the universal soul.

It is the dynamic force distinguished from the brain; it is that force which builds up the indwelling I Am; that force which builds character. There are fine and superfine force pulsations which penetrate molecular interstices and there are also pulsations able to penetrate the bones of the skull. Thus energy is inducted into and abstracted and transmitted from the brain by this constant vibration and its reciprocal interchanges.

Now all transmission of energy depends on the density and quality thereof, of the object through which it passes. That thought is energy, is proved, if the dynamic and vibratory theories are accepted—and they cannot be denied. Then of course thought is transferable, but only certain kinds of thought can find ingress into the brains of men and women which are closed to other grades of thought. The old rule applies always, namely, like attracts like. Thoughts are transmitted and nourished by the brain which is nourished by the organism. Thought is sent in vibrations, supplemented, returned, until ideas have birth and the process goes on until great schemes are perfected and the world teems with intelligent improvements.

MRS. M. KLEIN.

Defaming a Benefactor.

The paragrapher who terms the great philanthropist, Stephen Girard, an "infidel" is evidently of that belated kind of a theologian whose conception of religion was illustrated by the bigoted malignants who hung Quakers, burned witches and by "holy" wars, hangings, torture by rack-screw, caused the destruction of twenty-five millions of people. What a contrast with that "heathen" religion Buddhism, which, although 700 years older than Christianity, and far outnumbering it in adherents, has never persecuted. But the pretended followers of Christ have perverted his teachings. He declared he came "to call the sinners, not the righteous to repentance,—the whole need no physician." The pure in heart and the charitable were the accepted ones—"In as much as ye did it to the least of these ye did it unto me" was the great essential.

Stephen Girard was a magnificent illustration of the good Samaritan and the teachings of the Nazarine. Girard bequeathed $8,000,000 to found a college for the education of orphans, and when the yellow fever depopulated Philadelphia he volunteered his services and took care of the plague-stricken people of that city. This is the grand and noble soul that some miscreant in the service of the devil, applies the term "infidel" to. Girard was an atheist of the school of Henry Ward Beecher, and of his scholarly successor, Dr. Lyman Abbott; of Dr. Watson, the eminent Scotch divine, Prof. Drummond, and all the high and noble souls who illustrate the highest conception of the Eternal Spirit, and strive to make mankind wiser, happier, better.

J. H. S.

Is there a Connecting Link?

The theory has been advanced and accepted, that man has arrived at the present state, both physical and mental, through evolution, and there is a connection between the existing species of the chimpanza (Troglopytes Niger) family with man. If man has come through such an evolution, why, if the chimpanza is of a lower order of animals, should we look to him more than the ox or elephant for a connecting link? For the difference of physical form is no greater than the difference observed in the mental attainments.

The order of intelligence does not vary in the lower order of animals in the same degree as they vary in physical development, for as the chimpanza comes the nearest to the physical form of man, yet their mental attainments are no greater than that of the dog or elephant.

The means of sustenance and locomotion is largely responsible for the physical form of all animals, but the similarity of tissue is well marked in many species to that of man. Yet the animals nearest approaching the tissue of man, form no analogy with the mental developments of the human race. Each specie is no doubt developed and is the result of all the environments, such as
climate, food and enemies that in any way effect his being.

Is the lower order of animals any more advanced as a natural result of evolution than when history first began? It would seem not, except where man has affected the animals that have been domesticated. Yet man, of all creation, has been and is being continually lifted up in a perceptible degree since the beginning of the historical period. Would it not be reasonable to suppose that the separate species began when the conditions were suitable, started on separate lines of growth and arrived at their present developments, and were not in any way connected with that specie in its highest development is the animal man of to-day?

The physical development of species changed as the earth in its evolution has changed. For the separate and distinct epochs of time in planetary growth have been marked by its special developments of physical species and no two distinct epochs of time have produced the same specie, except as there is no definite line where one epoch left off and another began, one race of animals overlaps the epoch that is assigned to them by the divisions of man's geological conception.

If one form of existing specie becomes in time some other of a higher, could we conceive the ox in time to become the horse, or do they in the course of time become extinct, leaving a break in the line of evolution? This could not be, for each specie could and does propagate and evolve except where there is a cataclysm in nature that ends a race and in this way breaks the line of evolution.

It is evident to my mind that each specie is as perfect in the possibility of its attainments as any other specie of its particular age. When the conditions that brought about their growth and development passed away, they too became extinct. Thus we see that no life can exist of a higher order than the evolution of planetary existence.

If the conditions of life and all that affect man have reached their perfection in this life of our planet, then the race is at its highest state, but that may not be so, and man will continue to develop and expand both physical and mental faculties.

If the lower order of animal existence has the same soul force as man, the conditions of life, so far as our earth is concerned, have been accorded them as well as man, but there is evidently a difference, for there must be a law, the result of which is the difference of species.

That law may run on through the aeons of time, and where that law is not abrogated, the same results will follow. No matter how grand the attainments of one form, there will be other forms of a lower order. Yet there is but one nature and a specific number of natural elements.

There are three grand divisions of nature, and great is the barrier between them. The form of matter that is called inorganic never rises to the plane of the organic by its own volition, but there is a reaching down by organic form and the material of the inorganic world becomes a part of organic life; and again how far the law of life extends on its way toward the spiritual can only be judged by that form of life that has been touched by the hand of spiritual existence. All forms of material, from the lowest to the highest, are but an evolution and are subject to the same natural law of existence. If man has come by evolution through the existing species of the apes, why would it not be reasonable to suppose that all life at the far-reaches of time attain to that form and development of mind and body to which man has attained?

Of the conception of infinite mind we can but leave the subject where we began, unknown and unsolved.

That the language of the Universe is onward and toward infinity we can not doubt.

I am loth to claim that man has attained a mental condition at the present time that no other physical form could attain to, but when they shall have reached man's present state the gulf will be as wide and hard to cross as ever. At all times there will be that difference of form and attainments that mark man as separate and distinct in all of his stages of development. Who can say but there is the ethereal forms that had their beginning in the physical world separate and distinct from all, subject to the law that gave them existence, that have been touched by the hand of spiritual existence, and have passed on and on, until they are a oneness with that principle that is law unto self, and the ruler of all matter.

The soul force, emanating from infinity, passing through the great sea of the material Universe until it has gained a mastery of all matter from the lowest to the highest, at all time passes along the separate and distinct lines of evolution, in obedience to that law of intelligence that gave it existence.

C. J. STAFFORD.
San Diego, Cal.

Mental vs. Physical Phenomena.

There has recently been much discussion regarding spiritual phenomena, in which some seem to limit all phenomena to the various physical phases. When the suspicion in which the general public (including many Spiritualists) hold these phenomena is considered, may not telepathy, clairvoyance and psychometry be considered the more important phases for communion with the Unseen, and for the solution of life's mysteries both here and hereafter?

"But," say some, "we must recognize all these gifts—they are from the Infinite."

Not so, as I shall prove. The physical manifestations that are not produced by frauds are—in my experience and observations at least—the work of either unwise or unprincipled spirits. I have been in private circles (in full light) where fraud was out of the question—or through my own mediumship when alone—and spirits have, by raps and other methods of communication, claimed to be near kindred or friends of persons present. They would also give messages to those whom they claimed as friends in the flesh advising them in business transactions. The advice would be followed to the letter, and disaster would ensue in many cases. I have conversed
with many representative Spiritualists on this subject and find that nearly all can testify to similar experiences, showing that it is the lower, earth-bound spirits that usually communicate in this manner.

If we are ever to advance beyond where we were 49 years ago, it will be through the mental phase, for by that phase only can we arrive at an explanation of all the others. Telepathic communion with those in the higher realms of the Unseen, aided by clairvoyance and psychometry, are the powers that in the future are to unravel the mysteries of spirit communion and the realm of souls. We may sit and watch the moving of tables or listen to the sound of spirit raps for the next 50 years, as we have during the past, yet be no wiser.

The physical phases were the means to an end but not the end itself. Phenomena is the base but not the structure.

How would a student like an hour's drill on the alphabet every day of his collegiate life?

There is a time and a place for the phenomena and a time and place for the philosophy.

Again, there is one great objection even to "tests" with philosophy. There are many business men who say: "Oh, yes, so-and-so is a fine speaker, and I would like to hear the discourse, but I understand there are to be "tests," and I don't want my business affairs to be given to a public audience by the medium—so will stay at home rather than take chances."

**THE FUTURE OF SPIRITUALISM.**

Spiritual societies will ultimately be divided into two branches—one for psychical research, where those may go who wish to investigate, and the other will be devoted to the philosophy of life here and hereafter, as revealed by our seers and inspired writers and speakers. Music will be an important factor in the latter branch. It is music that attracts the audiences at the churches. We must have salaried organists to drill our choirs, and must use our own music instead of orthodox music. Then will there be plenty of volunteers among the young people to sing. We should also have a young people's auxiliary society.

If one wishes to investigate the phenomena they should go to a medium in private, for if a public test is of any value it will divulge private affairs that the recipient may not wish to acknowledge. This is why so few well-defined tests are given from the public rostrum.

**FOOLISH JEALOUSY.**

I find a great deal of foolish jealousy among Spiritualists, and especially among those having but one of the simplest phases of mediumship at their command. I once was conducting a circle, and chose a lady of some mediumistic power as my opposite to assist me. Her guide started the work, but mine being the strongest, took the work from her, and kept it. She became very angry and broke up the circle by saying that the spirits did not want to communicate any longer. I did not say a word, but of course knew better. I never become angry at anything that happens at a circle, nor would I be jealous of any one that could do better than I.

There are a good many in the rank and file, having no mediumistic power who do not want to accept the teachings of the mediums. Now as the mediums can see things that others do not, and cannot see, is it not more reasonable from a philosophical standpoint to accept their teachings, than to accept theories of those that cannot see inner workings of spiritual life, and of no mediumistic power?

This is the main point that is causing so much dissension among Spiritualists, and Theosophists. My advice to all would be not to think they know all about Spiritualism, because, there is something new, constantly unfolding in the phenomena of spirit life, and also the soul of the living, that reaches out for knowledge, by actual investigation on these lines.

Now I will mention a phenomenon that accompanies me. No matter how dark the night, I can see objects, no matter how small. In the room in which I now sit there is a light which envelopes and surrounds me, that enables me to see the turnings on the legs of the table on which I write this. I can see chairs, etc., and never stumble over them, no matter how many are in my way. This light seems to me to be phosphoric, or as an electric arc-light at a distance would shed its rays on any object.

**DR. R. A. DAVIS.**

**SOME SUGGESTIONS.**

Here in San Jose, Cal., we have two societies; the combined attendance would make a very respectful showing, but being divided, and with the lack of interest in many of the old standbys, gives the impression of decay. This brings up the question, Why? If we take a retrospective view of the last three or four years—could we expect any thing else? A large number of honest, moral and philosophical Spiritualists, are giving no aid to the Cause. Why? Because a class of immoral frauds and fakirs have attached themselves to the body politic of Spiritualism—as psychical, phenomenal and dark seance mediums—too many of whom are neither mediums or Spiritualists, but confidence operators and shrewd charlatans who, having discovered a new field, work upon the sympathies and credulity of a large number of people who take everything on faith (many of whom get deceived and robbed) and then the Cause has to suffer for these tricksters and so-called mediums.

The proof of the above statement is the growing sentiment for a discontinuance of public phenomena of all kinds upon the platform for a given period, that the immoral vampires may be relegated to where they can do no further harm to an unguarded public.

To further emphasize the above I will quote from an article copied from the Banner of Light into the Philosophical Journal of July 29, 1897: "The next step upward for those who accept the demonstrated facts of Spiritualism is to do all in their power to identify it more with spirituality and the spiritual. It cannot live long, even as Spiritualism, on
its phenomena alone, [and much
of that is impure and deceptive].
Phenomena are worth little unless
they lead us to spirit and to
truth."

Can the fraud, impurity, dis-
honesty and immorality, as prac-
ticed by many so-called mediums
before the public, as spirit phe-
omena and Spiritualism lead to
"spirit and to truth?" No, a
thousand times, NO!

In the same JOURNAL Dr. G.
A. Fuller’s article, entitled
"Honor," should be memorized
by every true Spiritualist and
acted upon all occasions: "If a
man or woman stands before the
world as a medium, that man or
woman should be honorable and
upright [and I would add with
emphasis, morally virtuous], and
the time has come when we as
Spiritualists should demand
that our mediums and the exponents
of our spiritual philosophy
should be clean representative
men and women. I believe the
time has come when Spiritualists
can take that stand and demand
of its teachers and exponents at
least as much as the Christian
church demands of its exponents.
When we show to the world that
we are in earnest, that we are
reformers, that we mean reform
of the individual, then I claim
that Spiritualism will take its
place among the great religions
of the world. Not only that, but
it will in due time be the religion
of the world." Such sentiments
show that thinkers begin to
sense the evil influence of this
tribe of Ishmaelites who are
after money and neglect no means
to get that root of all misery in
this material sphere.

Now let us rid our camp of all
traitors, all who throw distrust
upon us—down all frauds—let a
few innocent suffer for a while,
if need be. If true, moral and
honest they will come out of the
fire purified and the better forti-
fied.

Begin in the State Convention
by a rigid and careful examina-
tion of credentials; allow nobody
in the least tainted to be a repre-
sentative. And above all things,
we appeal to the delegates to
sacrifice personal ambition, the
advancement of friends, or the
claims of unqualified or financial-
ly-interested aspirants for mem-
bership on the State Board.

Stand by the adherents to true
philosophical Spiritualism—men
and women of stamina, of experi-
ence, and business ability, "who
have no axe to grind, no friends
to reward or enemies to punish.
Then will our Cause grow, and
our labors be rewarded.

San Jose, Cal. AMIGO.

The Modern Christ—An Imperson-
ation.

Modern spiritual teachers and
writers are leading the advanced
thinkers of our land to under-
stand the term "Christ" as
meaning a principle possible of
unfoldment in humanity, or a
higher order of consciousness;
as well as a term to designate
one who has not only attained to
that unfoldment ahead of the
average mind, but is made use of
as a special instrument for its
manifestation in the will of the
spirit.

This view, while it does away
with the idea of Jesus as God in
the church, still shows that
power which we term God to be
the active force in personifying
such a character as his to the
world.

Mediumship gives the key, in
a general sense, to what consti-
tutes a Christ; but ordinary me-
diumship does not go far enough
to really solve the mystery of
such a character. It is a state
or condition of life and spiritual
unfoldment where the will and
emotional nature are sacrificed
upon the altar of truth, and the
individual made entirely one with
the power controlling him; it is
a state where the mortal man is
entirely crushed out in order to
develop spiritual seership and
make him specially one with
God; it is a state where the man
is a medium all the time rather
than at stated intervals, where
his will seems lost in a Nirvanic
union with another will, so that
he walks through life a negative
impersonation of that positive
mind and will which entirely
dominates his every thought,
word and act.

Such a one is a special or be-
gotten "Son of God" for the
dawn of the age in which he ap-
ppears, and, because he has left
no will of his own from which to
act of himself and so can act
only in God’s will, he becomes
of a truth God’s will and word to
mankind.

Mrs. Cora Richmond once said,
under her high inspiration, that:
"no matter what truth may have
been yours in advance, a living
impersonation shall yet walk in
your midst to show to what
heights man can attain," and in
the year 1850, an old man just at
the verge of death and with that
clear sight which often comes at
such a time thus spoke: "Here
must be one raised up who shall
be so instructed in the ways of
God, and so imbued with his
spirit, as for the sake of the love
of God, and man, and truth he
shall sacrifice all therefor—life
itself if need be. He shall be the
herald of the dawn of the recons-
truction of society—and the es-
establishment of celestial govern-
ment on earth.

"He shall become gifted with
the power of speech to thrill the
nation and yet be so meek and
humble that there shall be none
like unto him in all the land, and
shall paint man’s glorious destiny
in colors beautiful to behold. He
shall be like a woman in tendern-
ess, sympathy and love and yet
the strongest and proudest in
the land shall not have strength
like unto him.

"He shall become known as
the divine messenger through
whom cometh heaven’s mandates
unto the people. The age de-
mands such a one and in due
time such a one will come." He
shall feel that of himself he is
nothing and that God is all in
all."

So we can see the difference
between a normal man, having a
full complement of the higher
moral and spiritual faculties,
going ahead from the dominance
of those higher powers in him
and their susceptibility to inspira-
tion, and an abnormal one the
servant of a mind so wise, so
strong, so stern of purpose, so all
knowing, that one can but term it
the mind of God.

With this thought associate
the idea of the personal second
coming of Christ and the remark-
able signs of the times we are
living in, and you will realize the
rational and spiritual manner of
that much-looked-for event in
the religious world.

W. J. CUSHING.
Brooklyn, N. Y.
answer this question—"which shall it be?" The fate of the ages is in the balance! Shall we welcome the New Era offered to us by the ministers of the Spheres? Or, will we allow the angelic ambassadors to withdraw their presence and proffered help and depart, leaving the world in darkness and despair, until at another time, they may again make overtures, when our children's children shall have the decision of the momentous question which is now before us?

Plots are already being formed from without to annihilate us as a body, as will be seen in another editorial this week. This would be impossible if we were united and harmonious—if we were all good and true! But there is our weakness. We are vulnerable and cannot meet them with united hearts and spiritual lives.

They Join to Crush Spiritualism.

A special telegram from Anderson, Ind., to the St. Louis Globe Democrat, of Aug. 2, 1897, says:

Rev. H. H. Beeker, of Dayton, O.; Rev. E. E. Gaynor, of Columbus, O.; Prof. J. D. Haganman, of Adrian, Mich.; W. R. Covert, of St. Louis, and other prominent anti-Spiritualists, to-day issued a call for a national meeting of anti-Spiritualist associations in this city, Sept. 1, to organize a national association. Catholics, Methodists and Christians are particularly antagonistic to Spiritualism, and they will join in the movement. There are at present several State associations, but as yet nothing national for a concentrated fight.

These anti-Spiritualists are well known. Unless Bishop Becker knows more about other things than he does about Spiritualism or his Bible, then must his store of knowledge be small indeed. Elder Covert, D. D., it is said, has not always been out of the lunatic asylum, but is now out—raving, as usual. E. E. Taylor, D. D., has met Moses Hull on various occasions, and if he has any great amount of knowledge, he has thus far failed to display it, while "Prof." Haganman is well known as a fraud who professes to be a medium and edited an alleged Spiritualist paper to advertise himself and his spurious "manifestations," until Moses Hull and others exposed him at a Spiritualists' camp-meeting. Spiritualists, generally, took no stock in his mediumship from the first, and he is now seeking revenge upon honest mediums.

This union of Methodists and Catholics for the purpose of crushing out Spiritualism is

THE FULLFILLMENT OF A PROPHECY

made in 1850 to C. H. Green, now of Fall River, Wis. It is mentioned by him in a letter to his nephew, Ernest S. Green, of San Francisco, Cal., which was published in the Journal dated July 29, 1897. Following is the remarkable prophecy given at that seance, this religious combine against Spiritualists leaving but one of those prophecies (a very important one) yet to be fulfilled:

In Sept., 1860, in the village of Elysian, Minn., at the home of a Mr. Hughes, I met with some Spiritualists. We were "in the spirit" (as St. Paul describes it) and saw a living map of the Southern States—its mountain ranges, its rivers, and blood on the ground where every battle was afterwards fought. I saw that slavery would be abolished forever; that peace would be restored, the union of the States preserved, its power for good vastly increased and its liberty increased to a nation great unparalleled in the history of the world; that other people and nations, seeing this, would struggle for liberty—pilgrates and kings would tremble; that Rome would instigate war between France and the Germans which would result in a republic for France.

I saw Methodists join with Catholics to check liberal thought—to crush out Spiritualism, and others to keep up the old theology: that this struggle would continue until 1905, when universal freedom of thought and the new flood of spiritual light would become the light of the world.

I have beheld many things before they happened and never made a mistake in the least detail.

HISTORY REPEATING ITSELF.

According to Dr. Buchanan, Spiritualism, as revealed to-day, was taught in ancient Paganism (re-named Catholic, but still retaining nearly all the ceremonies and rites of ancient Paganism) is attempting to repeat history, and to again crush out Spiritualism, but truth, though crushed to earth, will ever rise again, and this time it has arisen in an enlightened age where racks, thumbscrews, dungeons and flames for liberal thinkers can never flourish, though at least two Catholic papers still advocate the return of the Inquisition.
But the Catholics are not alone—they are repeating their tactics of some 1800 years ago—making allies of all other religious bodies. But in the last battle, when the smoke had cleared away it was discovered that the Romish church had swallowed all of its allies, and so it would be again. But bigotry is doomed and now struggles in its death-throes—"Whom the gods would destroy they first make mad."

The dispatch says that Methodists and other religious bodies are already being brought into line. Hence we repeat the warning of Thos. Paine to Washington at Valley Forge: "Eternal vigilance is the price of liberty!"

Grand Piano Recital.

Last Friday evening Carlyle Petersilea gave the first of a series of piano recitals at the Y. M. C. A. Auditorium, San Francisco, to a large audience, every seat being taken—though some failed to occupy them, thereby missing the greatest treat ever enjoyed by San Francisco musicians, judging from the enthusiasm of all and the later expressions of those competent to judge.

The program was a varied one, giving the extreme styles of expression of Beethoven, Mendelssohn, Chopin, and Liszt, covering all the sounds in nature's harmonies—imitating the gurgling brooklet, the sighing breeze, the rustling of forest leaves, the breaking of waves, the roar and thunder of the storm, the calm following, the twittering of winged warblers, and so on throughout the gamut of nature.

A writer in the San Francisco Examiner, who knew Mr. Petersilea and his masters in the Leipzig Conservatory, in Germany, says that after those famous masters heard him play, they "wondered why he came over." Nevertheless he took the three years course and graduated with high honors, having now in his possession costly medals presented him by crowned heads of Europe before whom he has played.

Mr. Petersilea's music school at 803 Golden Gate avenue, affords as good an opportunity for a musical education as that offered at Leipzig or elsewhere.

To Poets.—we have more poetry on hand than we can use in six months; and we request that no more be sent to us this year, so as to allow us to use what has accumulated.

Good Times are returning after so long an absence. Our crops are large, and find ready sale at good prices, on account of shortage in foreign lands. Let us hope that the worst is past, and relief may now come all around. Please remember, dear reader, if you are one of the many who are in arrears, that we need help more than almost any one, and are relying on you for the means to carry on our work for man and angels.

The Journal reaches the Spiritualists in every State. It is the champion of the higher philosophy. Push its circulation. Enlist every brother and sister in its support.

A Word from any of our readers to their friends, commending the Journal, will aid us in getting new subscribers. Please call attention to the premiums we offer them, and lend us "a helping hand" in this way. It will cost you nothing.

Propaganda Clubs. — Twenty subscribers for six weeks for $1.50. Workers can collect a dime each from 20 persons, and keep 50 cents for their trouble. Anyone will give you a dime for the Journal for six weeks. Rush the propaganda work, and watch the converts.

Psychic Phenomena. Spirit Photography and Materialization; an illustrated lecture by Mrs. Julia Schlesinger, was the second of the series to be given at Scottish Hall, 105 Larkin street, this city. The hall was full, as on the first occasion, and it seems impossible that any one present could doubt the reality of these phases after hearing and seeing the mass of evidence presented from the world's greatest scientists, including Prof. Wm. Crookes, Prof. J. Trail Taylor and others. Mrs. J. J. Whitney, the celebrated medium, followed with full-name tests.

Sign your name to every communication intended for publication in the Journal. We have lately received several communications, not signed. Such are only fit for the waste-basket. If called in question, we should have no one to hold responsible for the opinions expressed. It is not necessary to publish the name, if not desired, but we must have it for reference.

Furnished Rooms to rent at 701 McAllister St., San Francisco.
Cured of a Fever.

To the Editor:

I want to publicly acknowledge my gratitude to spirit friends for their timely aid in curing me recently of a fever which almost prostrated, and was unable to help myself. My brain had ceased to be an instrument for me, and was acting sort of "on its own hook," as persons do when they are delirious. The fever rising, it was quite inconvenient to call a doctor, and my wife was somewhat bewildered. Suddenly I saw very clearly an Indian standing in the center of the room. I saw him point to me, and heard him distinctly say: "Give him a tea cup full of hot water." I was controlled to repeat his words, and then I became unconscious. My wife followed directions, and immediately the fever fell, my body broke out in a heavy perspiration, and I sank into a deep sleep. The next morning I was purged and rapidly recovered. I am impressed that it was Big Eagle, a former Sioux medicine man, who spoke, although it may have been South Wind, an Arapahoe, a hypnotist and healer, but they are modest, each would say their own names. I am so thankful for their watchful care, and as the old song goes—

"We will meet the red man there,
In the happy hunting grounds;
He will take us to his wigwam there," etc.

B. A. Stephens.
San Diego, Cal., Aug. 3, 1897.

Lyceum Visited.

To the Editor:

The Spiritual Union Society of Oakland, Cal., was visited by the Children's Progressive Lyceum of San Francisco, on Sunday, Aug. 8, for the purpose of becoming acquainted, and giving an exhibition of their method of procedure.

The meeting was called to order at 2:30 p.m., and after singing by the audience, and an invocation by Mrs. Drew, the president made a short address of welcome to the Lyceum; then invited Mrs. Wadsworth, the conductor of the San Francisco Lyceum, to the rostrum to take charge of her pupils. The exercises consisted of music and recitations, and a short lesson showing the methods of procedure of both leader and follower. Everything was done in a systematic manner and without any inharmony, clearly demonstrating that the leaders are fully competent to perform their labor of love! The children are bright and thoughtful, and full of life.

Such facts are evidence that the teachings and treatment of the children is calculated to increase the activity of the mind, and as a result, the activity of the physical in

National Convention.

The Fifth Annual Convention of the National Spiritualists' Association of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21, Business session each day at 10:00 a.m. to 2 p.m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and orators will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates.

Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later, at what stations these tickets can be purchased.

All Delegates' Credentials should be forwarded to headquarters by Oct. 1.

All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

Delegates' Headquarters will be at the Ebbitt House, 4th and F streets, N. W. Washington, D. C.

All Delegates are requested to report at Red Parlour, Ebbitt House, October 18, at 8 p.m.

Francis B. Woodbury, Sec.
600 Penna. Ave. S. E.
Washington, D. C.

Grand Musical, Psychological, and Literary Soirees, Sunday and Wednesday evenings, at 803 Golden Gate Avenue, introducing the Occult Banking of Carlyle Petersilea, with practical demonstrations by Mrs. Petersilea. The admission is only ten cents—"Oceanides," 50 cents; "The Discovered Conscience," or "Mary Anne Carew," $1; "Philip Carlisle," $1. Sent postpaid on receipt of retail price. The four books sent for $3. Money order payable to C. Petersilea, or H. San Francisco.

Piano or voice lessons, $3, paid each lesson, or $10 in advance for six lessons.

The Petersilea Music School,
803 Golden Gate Ave., San Francisco, Cal.


The illustrations are the result of clairvoyance, and gives over 30 views of the planets, which are fully described by the author.

Intelligence for August is especially attractive. A special feature of general interest to all who have the welfare of our country at heart is an astrological prediction on President McKinley's administration, made at the time of his inauguration, and a copy of which is now on record in the copyright office at Washington, D. C., March 5th, 1897, making it an absolute prediction to be judged by events as they take place during the next four years. "Intelligence" is published in New York, at 503 Fifth Avenue, at 10 cents a number.

Nuts have a very high food value, containing, as they do, all the elements necessary to sustain life. The Sanitas Food Company, of Battle Creek, Mich., have a method for rendering nuts easy of digestion by even the most delicate stomach. Maltol is a liquid, predigested food—a mixture of starch, perfectly digested, containing, as they do, all the elements necessary to sustain life. The Sanitas Food Company, of Battle Creek, Mich., have a method for rendering nuts easy of digestion by even the most delicate stomach.
The Second Annual Convention of the California State Spiritualists’ Association, will be held in Scottich Hall, 1657 Fillmore St., San Francisco, Sept. 3, 4 and 5, 1897. Business sessions at 10 a.m. and 2 p.m. Friday, and 10 a.m. Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 8, each evening, grand public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

All delegates’ credentials should be forwarded to headquarters not later than August 27, 1897. All societies not chartered to the State Board of Directors on or before this date will lose their charter.

Mrs. J. J. Whitney and Madame Whitefield will give spirit messages on Saturday evening, and Dr. Geo. W. Dye and M. S. Norton. Press Committee—T. G. NEWMAN, M. S. NORTON

Los Angeles Notes.

The usual quiet prevails among the Spiritualists of Los Angeles. Mrs. Maude Freitag, the well-known platform medium here for a month past, and the meetings of the Harmonial Society have been well attended. Dr. H. M. Barker, secretary at the depot, has been compelled, on account of ill health, to disappoint many who desired private sittings. For the same reason she failed to go to the Summerland, but by the good care of herself she has been able to appear on the Harmonial platform. Dr. H. M. Barker, 62 years of age, was an old-time Spiritualist, most loved by those who knew him best. Great sympathy is felt for the widow, who, though sustained by the most consoling of all religions, deeply feels her great loss. A period in life—a time when the companionship of one long loved is more than ever prized. W. N. SLOCOM.

Charity. — Irving, in his life of Mahomet, says: "Mahomet, in his definition of charity embraced the wide circle of all possible kindness. Every good act, he would say, is charity. Your smiling in your brother's face is charity; an exhortation of your fellow men to virtuous deeds is charity. Your looking in your fellow man's face is charity. Your offering to give her a testimonial of good will is charity, to the widow, the orphan, the stranger, to the poor—there is no purpose to be achieved by charity, but the angels will ask: 'What good deeds has he sent before him?'

On Sunday evening most of the sealed letters sent to the platform for Mr. Barney to read psychometrically were opened by the mediums, but the few taken in hand by the medium were easily read and the questions successfully answered, after which verbal questions, asked by persons in the audience, were answered by raps on the sounding board. Among the answers were the following: Cuba will be free within a year; the Hawaiian Islands will eventually be annexed to the United States; the coal miners’ strike will be a success for the coal owners, not the coal miners; Bryan will be nominated and elected in 1900; the Pedro breakwater will be constructed without much delay from Secretary Alger; the Zulu campaign, the Boer war, the co-operative enterprise, etc. will all be aids in the solution of the social problem—teaching people the proper cause to pursue in the coming crisis. Many personal questions were answered; among others, a lady who

believed her father to be dead, was told that he is living 15 miles from Albuquerque, N. M., and that a letter sent to that address will reach him. Ex-Rev. G. W. Savory, an entire stranger to Mr. Barney, was told that he was going to Texas to join a colony. "Can I sell my property here?" he asked Savory. "Yes." "To-morrow?" "Yes." Mr. Savory, who sat next to me, whispered, "If that proves true I'll send a letter." The next day I saw him, and he said it was true: he sold his property that day, and was thereby enabled to purchase tickets for his family at the reduced rate. He arrived here with Mrs. Dickie Wednesday noon, on a visit to relatives, and was stricken at the depot, but soon recovered, and went to the house of Mrs. D.’s sister, Mrs. E. E. Bowles, and took tea with the family, but soon recovered, and went there to the Summerland, but by the good care of herself she has been able to appear on the Harmonial platform.

Mr. Ben M. Barney gave a seance at Illinois Hall, Sunday evening, August 8th. In opening he said Spiritualism is flowing into Los Angeles, where there are now about 3,000 Spiritualists. Recently a man confined in the San Diego jail for safe keeping prior to being sent to the insane asylum, he being “a raving maniac,” was restored to the full possession of his senses by Mr. Barney in five minutes. It was a case of obsession, and the “casting-out of devils” took place in the presence of 20 witnesses. A patient in the insane asylum at Highlands has also been restored by Mr. Barney, as acknowledged by the resident physician, Dr. Campbell. Yet the question is asked, “What good does Spiritualism do?”

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Charity. — Irving, in his life of Mahomet, says: "Mahomet, in his definition of charity embraced the wide circle of all possible kindness. Every good act, he would say, is charity. Your smiling in your brother's face is charity; an exhortation of your fellow men to virtuous deeds is charity. Your looking in your fellow man's face is charity. Your offering to give her a testimonial of good will is charity, to the widow, the orphan, the stranger, to the poor—there is no purpose to be achieved by charity, but the angels will ask: 'What good deeds has he sent before him?'

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The River.

[The following poem was written by me after a day's hard work in August, 1889. I had been driving with my father's team in the field, and had pitched wheat on wagons all day in the field, and the air of the cool evening set me thinking."

'There is a river, angling and angling,
From the fountain of life eternal,
And the river still flows onward
Till time shall be no more
And I see that life is a shadow,
With death standing guard at the door.

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And is naught left of the mortal
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And I see that life is in passing away.

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Itsivory altar and pillar of gold,
And roses for every one.

It is surely a typical emblem
Of thee, whose beautiful stem,
Concealing a gift most exalted,
Rose up like an emerald gem,

Until, with its treasure perfected,
Its spirit wealth ready to bloom,
Dispelling earth’s darkness and gloom.

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Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Mrs. Dr. James A. Bliss, Clairvoyant, Coronado, Cal.


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Mrs. R. C. Clark, Psychical Healer, 613 Logan ave., San Diego, Cal.

Mrs. Esther Dye, Healer, 125 West Sixth street, at the corner of San Diego, Cal.

Mrs. Rozilla Elliott, Spiritual Medium and Inspirational Speaker, 5116th street, San Diego, Cal.

Mrs. M. F. Francis, Spiritual Medium (Independent Slant-Writing) 118 Haight street, San Francisco, Cal.

Dr. W. M. Forester, Medical Clairvoyant, 1059 Market street, San Francisco, Cal.

Mrs. Kate Hosskins, Readings, 701 McAllister street, San Francisco, Cal.

Mrs. M. N. Moore, Spiritual Medium, 495 Leavenworth street, San Francisco, Cal.

Mrs. D. N. Place, Spiritual Medium, 527 18th street, San Francisco, Cal.

Mrs. P. B. Burrows, Psychical Physician, Box 177, Indianapolis, Ind.

Dr. N. R. Ravlin Teacher of Psychical Science room 79 Hotel Fairmount, San Francisco.

Dr. C. H. Rinnes, Magnetic and Spiritual Heal., 1231 Market st., San Francisco.

Mrs. Jennie Robinson, Spiritual Medium, 207½ Polk street, San Francisco, Cal.

Mrs. Hendee-Rogers, Spiritual Medium, 122 Taylor street, San Francisco, Cal.

Mrs. Sarah Seal, Readings, Room 14, 118 S. First street, San Jose, Cal.

Mrs. G. W. Shriner, S. D., Readings, 811 Van Ness ave., San Francisco, Cal.

Mrs. H. S. Slosson, Test and Business Medium, 118 E. Elizabeth st., Chicago, Ill.

Mrs. Irene Smith, Spiritual Medium, Readings, 326 Larkin st., San Francisco, Cal.

Mrs. May-Steere, Spiritual Medium, 112½ Oak street, San Francisco, Cal.

Mrs. Dr. Faiton-Tnley, Spiritual Medium, 304 Larkin st., San Francisco, Cal.

Mrs. Dr. J. J. Whitney, Readings, 1206 Market street, San Francisco, Cal.

Prof. Geo. W. Walrond, Astrologer, 1423 Champa street, Denver, Colo.

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of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements to the above street, department of your case. Here is one of her many cures:

To Mrs. La L. June 21, 1896.

MY DEAR MRS. DOBSON—Of herewith encloses $1.15 for another month's remedies for my sister. She has been under your treatment for some time, and we are thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable difficulty with her stomach, and was in a bad condition. Now everything seems to be in order. She takes the medicine every morning, and I am sure she will continue to take the medicine and will actually care all her ailments. We thank you sincerely for your gift, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

3331 Laclede ave., St. Louis, Mo.

When answering this advertisement, mention the journal.
Mrs. Isabella Sinn was born in Bolivar, Tuscarawas County, Ohio. Her maiden name was Willard. At quite an early age she married Mr. J. K. Sinn, who subsequently gave his life for the salvation of his country, in the Civil War. Omitting many items of interest, which lack of space does not permit, and which might be considered as irrelevant at this time, let it suffice to say that by Mr. Sinn’s transition she was left a widow with four sons and a daughter to provide for, all of whom she reared to man and womanhood. Three sons are now filling enviable positions in the musical world.

The mediumistic endowments of Mrs. Sinn date from childhood. At an early age she heard music “in the air,” and voices speaking audibly to her, and saw well defined forms of people. She was told by her friends that she was “dreaming,” so that she received the name of “The Dreamer.” Later in life she has excelled in the healing art, and through her instrumentality some very marked cures, many even esteemed miraculous, have occurred. She still retains the clairvoyant and clairaudient gifts and writes inspirationally; yet she has never taken the position of a public medium, but has accomplished untold good in her private life, always making it a point “to do that which her hands find to do.” Surely her good works will follow her.

Mrs. Sinn spent last winter, in company with her daughter and Mr. Cyrus Avery, (a friend of the family) in San Diego, California, and may also spend the coming winter at the same delightful place. They are all estimable people and endear themselves to all who form their acquaintance.

Plan to License Public Mediums.

The plan of having an international system of licensing all professional public mediums has been outlined to a few leading papers in England and the United States, and is essentially as follows:

The spread of Spiritualism has created thousands of mediums in the world who are in various stages of development. Added to the genuine are a class of fakirs, frauds and humbugs who disgrace the Cause and yet coin money under false colors. We must weed them out or Spiritualism will have to carry their crimes and honest mediums lose patronage which is theirs by right.

The association in each city, state or district, should join with the National Spiritualists’ Association of every country in forming Boards of Judges, as examiners, who should grant to every competent medium a graded diploma, license or permit, stating officially the rank, ability, phase of mediumship, age and other desirable facts, to be publicly exhibited to patrons, subject to revocation upon any evidence of fraud, deception, unre-
liability, etc. These licenses should be for limited periods, capable of amendment or revision as new phases develop, and should not be costly but merely cover cost of expenses for the same.

The official sanction of the National Association would carry weight with the public in granting such papers. The same should be copyrighted and granted only on strict conditions to which the medium should be closely held.

The object of these standard licenses should be to protect both the public and the reliable mediums, those who so great an extent are the grandest advocates and exponents of the Cause of Spiritualism. We cannot do enough to aid our honest mediums, and in duty we are bound to hunt down the humbugs as the angels would a devil.

Under this system the public would not patronize "scab" mediums. There would be a formidable union among the mediums as there are among engineers, college graduates and other colleges and professions. The label, trademark, copyright and official endorsement of reliable judges can well be extended to mediumship, and not allow it to be the football of bunco steereers and spiritual fakes, who too often take the financial cream from an ignorant, unsuspicous public while good mediums starve.

The placing of our mediums upon a firm, stable basis, backed by international support and endorsed by competent board of examiners would be a step in the right direction. Then if the investigators of spiritual phenomena care to rate one religion by evidence secured from unreliable or undeveloped mediums, we can ask them if the medium had a standard diploma granted by a competent board? If not, we can reject their assaults at once.

The trouble with Modern Spiritualism is that the evidence has been corrupted or defiled by false mediums. We do not fear to test the genuine phenomena and truths by any method, but we do object to having the glorious revelations of our scientific religion dragged into the mud and mire of these well-known humbugs.

A national movement should be at once inaugurated by the proper authorities. In case the said officers cannot work the plan, it could be inaugurated by any State Association; and the natural rank and prestige which such endorsement must give, would doubtless be of great financial value to the parties interested, while giving the public patrons some assurance that the medium is worthy of their trust and confidence.

All mediums are aware of the incalculable value of harmony in their settings or seances. Without trust and feelings of harmonious confidence, the best works cannot be done. To thus properly increase the status and commercial rating or standard of the mediums is to secure for the public better work, and to pay into the good medium's pocket-book, money which has hitherto been spent on the frauds.

New and wonderful mediums are being developed in the East. Local fights at Onset over "pea green fences;" the Babe Will case battle for $8,000; the many camp meetings, with their thousands of tests, are engaging public attention as never before.

A star artist medium is rapidly developing in the heart of Boston's Back Bay District who is a wonder. She is the well-known painter, Mrs. Addie C. Littlefield, a member of society, churches, associations, etc. The spirit band of this medium is very large, consisting of famous singers, musicians, celebrities in the various arts, etc. Her phases are numerous, and among them is that of materialization. The chemists of the band are Egyptians, who were in the days of Cleopatra living on the earth under her reign and employ.

Geo. E. Lothrop, Jr.

Camp at Lake Pleasant, Mass.

How can I describe this beautiful spot to the readers of the Journal so that they can see it with my eyes and behold its grandeur? The lofty hills, the lake of pure clear water surrounded by groves of pine, oak and chestnut trees and the beautiful scenery which combined with the invigorating healthy atmosphere all go to make up an ideal summer resort. The soil is dry and sandy notwithstanding we are many hundred feet above the sea level.

The entertainments and attractions this year are varied, and many people from all parts of the country are gathered here to partake of the pleasures—intellectual, social, healthful and spiritual. The regular opening of the camp occurred Aug. 1st, although since July 26th there has been lectures and tests given from the platform in the temple. This building is on the west side of the grounds away from the noise of the railroad trains and across the ravine from the old or first established camping ground.

Each morning and afternoon the Fitchburg Military Band give concerts of an hour and play three times on Sundays. Russell's orchestra discourse sweet music either at the pavilion or temple for those who wish to dance. The vocal music secured this year is of the highest order, as the reputation of the Ladies' Schubert Quartette, of Boston, stands high all over the country.

On Sunday morning Aug. 1st, Hon. A. H. Dailey, President of this Association gave the opening lecture, followed by tests by Tillie U. Reynolds. In the afternoon Dr. C. W. Hidden gave an interesting lecture, and on Monday and Tuesday he held a convention of healers in which five of his pupils assisted. Several afflicted with pains were instantly cured and gave testimony to that effect. One man who had not been able to sleep more than ten minutes at a time for months past had a good night's rest after receiving one public treatment. Another man who was totally blind had his eyesight benefited so that he could see his hand when moved before the eyes. A lady who had been unable to hear ordinary conversation for years was restored so that she could hear a whisper. Much grand work was done by this healer and his assistants. On Monday evening Dr. Hidden held a hypnotic social which possessed some unique features and many experiments were successfully tried.

The conferences held in the temple deserve special mention as many topics of welfare to
Spiritualists are discussed. The subject this morning was "Organization," and Capt. Gould, of Washington, D. C., made the introductory remarks. He said, "We cannot sit idly by and let the spirits do all the work; we must provide means to perpetuate the movement so nobly commenced by the Fox sisters. Organization is the keynote and will be till it has accomplished for Spiritualism what it has done for other societies. There is necessity for more perfect harmony among us in order to attract people to our ranks. We must combine our interests and fortify our position; we must commence a radical reform in our own family and have love and harmony in order to carry on the work before us. We will be criticized if our lives do not carry out our belief and we must have clean records if we wish to draw others to us. We should have temples or chapels of our own, thus providing suitable places for our lectures and lyceums."

Mr. Frank Woodbury, Secretary of the N. S. A. thought that mediums live too much in the A. B. C. of Spiritualism and do not grasp all that is beautiful in it. That it pained him to see so many out of harmony with themselves and with the whole world; that harmony must exist in the individual before it could in organizations. The N. S. A., by exercising the spirit of good-will to all, had accomplished much good, but more could be done in the future if all would assist with the work.

Prof. Geo. Lovely thought organization would draw many from the churches who were now there yet believed in Spiritualism. He thought that more should be required of those wishing to join our societies than merely acknowledging the belief in spirit return and signing their names. That all should subscribe to some code of principles and suggested the following: "I will earnestly try to speak evil of no one, to think evil of no one, to refrain from listening to or repeating gossip, will try not to defraud any one, to act in such a manner that when I look back I need never feel ashamed of my actions morally or otherwise, will try not to countenance fraud of any description." Mrs. Reynolds, Dr. Dean Clark and several others presented ideas on the subject.

Prof. W. M. Lockwood opened his course of lectures here this afternoon. He was in San Francisco several years ago and lectured in Scottish Hall for the Progressive Society. J. Clegg Wright, who is well known on the Pacific Coast will be here Aug. 15, and deliver several lectures. J. Frank Baxter is listed for lectures and tests Aug. 26, 27 and 29. Tillie Reynolds and Edgar W. Emerson both well known test mediums will present phenomena from the platform. Mrs. S. A. Byrnes lectures Aug. 25. Col. R. G. Ingersoll will deliver two of his characteristic discourses on Aug. 15 and 22. Hon. J. H. Littlefield will lecture Aug. 22. Miss Fanshaw will present musical and literary entertainments. Mrs. Carrie Twing and Oscar Edgerly have come and gone. Many prominent mediums not on the program are with us bringing messages of love from the friends "over there." Lida B. Browne.

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The Tie that Binds.

All hail the power that binds our hearts In Love's sweet kindred ties, Like that which binds the angel world In lands above the skies; And may the cause which brings us here The children of ourarts Till all mankind in union dwell And man's evil all depart. In this united joyous throng, By band of love brought here, We promise thee a higher life With loved ones ever dear, In one harmonious happy band, No strife, no envious heart, Where we shall dwell forevermore And loving hearts ne'er part. So let our union ever last And sacred to us be, Till every nation knows the truth And all mankind is free, In one harmonious happy band, No strife, no envious heart, Where we shall live forevermore, And loving hearts ne'er part.

Seek for the Truth.

If tranquil happiness you wish to obtain, seek this in spirit and in truth. Spiritual happiness is the only thing that can make our hearts truly glad. This fact has given rise to different religions and schools of philosophy—who have all obtained some of the real satisfying nectar. And the failure to obtain perfect spiritual happiness has been in ratio to their lack of understanding and spiritual love.

Consider this fact and note the difference between spiritual love and earthly love. The first is unselfish, the other is selfish and in reality is not love at all, but hatred, for it seeks self-aggrandizement and demands this at the expense of others. Let us reason on this that we may understand. Is it not a fact that with desire comes anxiety and worry, but that spiritual love, that knows no desire, gives to our hearts a tranquil happiness? Is it not a fact that desires beget, through love of self and self-aggrandizement? Have we not, then, here obtained a key-note to the sweet music that will heal our broken hearts and soothe our aches and pains—a cure for our ills? Yes, yes, we have found heaven within. We can no longer find fault with our neighbor—we can only speak kind to him. Even those who say unkind things to us, and from our heart goes forth a tender love. And soon do we see this affect him who said the thoughtless word about us. He now comes to us with kind and loving thoughts and words. How changed!

What a power there is in spiritual love! O ye wise ones from earth and heaven, is there any other power more potent than spiritual love? O, that we had understood this power before; how much sorrow and pain could have been spared and how much evil could we have prevented!

With a deep sense of joy, unmixed with the sad reminiscence of the days of ignorance and hatred, does our soul call to the good and the wise, who have so patiently sought to teach mankind this fact of salvation, through understanding and spiritual love!

Can there yet be found in the spiritual ranks one who says an unkind word to or about his neighbor? No, their lips have been closed to unkind words, if they have partaken of spiritual love. That awful poison (a fruit of the dark ages) has been rendered harmless by its antidote, love.
Now we hear husbands speak lovingly to their wives as during the days of their courtship, because it is no longer a selfish love that has united them, but a spiritual love!

No scolding wives will then be found, and consequently no disobedient children are born to the world, with inherited tendencies to anger, but with an unfolded soul power; a true woman and manhood, and no longer will people tell lies and quarrel and fight.

Sisters and brothers, awake from the deep slumbers of the dark ages. It is a beautiful morning; behold the grand sunshine: golden rays of light and warmth come forth to give knowledge and new life to all. This is the reason for the remarkable change that has taken place among men. It has changed man from a brute to a god-like being. Why stand in the shadow of the past, shivering from cold, and chilling everyone who comes within your aura? Come out from dogma and warm yourself in the spiritual truth that proves itself by itself, and needs not your sophists to "interpret" its meaning; for the time has now come that all shall know, for the soul is a part of God, and when it has gained ascendancy over the carnal, it will have revealed to itself from the psychic source from whence it has been born. Angels have come to abide among men.

Angels have come to abide with man, but darkness in man's life repels them. But the light from heaven will give man spiritual sight, when he will welcome his guardian angels.

Peace and good will to all who are willing to receive the truth that shall make us free.

Dr. Birger Peters.

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**Origin of the Soul.**

There is a belief, with not a few advocates, that the soul exists as a separate and immortal entity prior to the human form. They are vague about its place of dwelling; some say, "In Heaven;" some think these pre-existent souls float about in space awaiting incarnation—others believe in repeated incarnations for reasons not clearly stated. If we admit this organized prior existence, we must allow it to have form—otherwise it would be *non est.* I can see no more reason for belief in such an organization than for the belief of the little beggar who thought he had neither father or mother; because they were divorced before he was born.

To my mind, the most rational philosophy on the origin of the soul, I glean from the writings of A. J. Davis. As I understand it, a fine spirit essence pervades all nature below man and comes into organized existence in the human being. This separate existence is derived from the father and mother and continues forever as the grand total of earth production. It embodies all the finer qualities of the elements of nature in the mineral, vegetable and animal kingdoms—being the epitome of them all—and sums up a reason for the creation of the earth in being the final fruit of that creation.

Finite conception can trace the origin no further back, for the infinite cannot comprehend the infinite.

J. Marion Gale.

Bangor, Wash.

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**To Bertha.**

Oh, would you could in woodland shade,
Gaze in a crystal spring so clear,
And there see mirrored, sweet-souled maid,
My own Narcissus, true and dear.

But not thy face, however sweet;
Oh! no! The inner soul replete
With gracious womanhood divine,
Fair as the nymph its grace enspheres,
Sweet as the flower whose name it bears;
Incarnate there in every line.

Narcissus of the golden heart,
And richest fragrance shed abroad,
A more than mythic art
Invests the magic of thy word.
Thou art the soul of woodland spring,
Reflecting Nature's offering.
The chaste, exquisite, perfect grace
Of soul in wondrous beauty wreathed,
The rounded loveliness of thought,
All mirrored in the heart's embrace.

Everett H. Hastings.

Warwick, Mass.

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**Letter from Dr. Peebles.**

MY DEAR BROTHER NEWMAN:—

Under the good providence of the Infinite Life and Light of the Universe and the good angels that administered unto us, I am again back to San Diego, and am literally sitting under my own vine and fig tree, for the house is nearly half covered with climbing vines and the fig trees are heavily laden, and I assure you that, after perils by sea and perils by land, I appreciate home, though I am just about as much at home in New Zealand, Australia and England as I am in America.

I had a magnificent time in London, stopping with our mutual friend, J. J. Morse, and his family, and lecturing in the same hall that I occupied while speaking during five months in London 30 years ago—only think, a generation!

The passage across the Atlantic was delightful, but in the Indian Ocean we had four days of a terrific monsoon, accompanied by heavy winds, rain, thunder and lightning. The steamer four days behind ours (the *Aden*) was wrecked, and between 100 and 200 passengers were drowned.

You do not know how much I miss your presence in San Diego, and also that of your good wife. Through some mystic law of solar attraction I felt and still feel very closely drawn to you, and I felt very sad when I learned of your removal to San Francisco. Doubtless the Spiritualists held out to you very great inducements, which I hope they have more than fulfilled, for the *Philosophical Journal* is worthy of the most generous support, being filled not only with the current news in regard to Spiritualism, but with good tidings of immortality, and articles tending to the uplifting of humanity. Spiritualism is in a very healthy state in Australia, New Zealand and England.

I had a delightful time with the editor of the *London Light,* and the Rev. J. Page Hoppes, who, though pastor of a large Unitarian church, is a most devoted Spiritualist, and has both the honest and moral bravery to say so, whether in his church or out of it. The Rev. Mr. Hawes, rector of the wealthiest English church in London, is also an avowed Spiritualist, and even took spirit pictures to exhibit in the vestry room of the church. He is more outspoken than the Rev. Heber Newton, of New York. It is no heresy these days for Unitarian and Episcopal clergymen to believe in and advocate Spiritualism.

The boy orator, Charley Anderson, sixteen years of age, is creating quite an enthusiasm in
San Diego. The people are delighted with both him and his controlling intelligences. He is a clean, genial young man, with a fine sensitive brain, easily touched by angel fingers. I have not yet had the pleasure of hearing him in public, but calling at my residence, he was entranced and spoke with the intelligence, the logic and the grace of an orator in the prime of life. This young man, like Morse, Colville, Wallis and several American young men speakers, is destined to make his mark in the world.

It is a great pleasure to me now, in the ripened and declining years of my life, to see young men coming upon the stage to take my place and the place of other old pioneers, and so the work will live and flourish though the workmen one by one lay their burdens down and pass beyond the crystal river of death.

I have been pained to learn since my return of the long and severe sickness of our mutual friend, James G. Clark. Both his poetry and his music always lift me heavenward. What a faithful soldier in the field of progress he has been. Our old workers must be sustained and encouraged during their few remaining years.

I am devoting a part of the day to the writing of my book of travels around the world, and the other portion to treating the sick, both psychically and medically. I must again say that I miss you and your good family from our city. You know I used to drop into your office nearly every day talking with you of the signs of the times and the best means for disseminating the glorious principles of Spiritualism. I live those times only in memory now. J. M. Peebles.

Phenomena the Foundation.

I am astonished when serious, thoughtful and intelligent individuals affirm “that they have outgrown and got beyond phenomena.” “That they have reached a higher, and more intellectual, and want only the mental and the spiritual phases.” That the phenomenal is good only for “the curious and wonder seekers.” “They want something more elevating.”

Is not this world in which we live a cabinet, God's great scene-room, full of spirit-phenomena that no man can comprehend, no man can understand? Have our wise and learned men been able yet to discover spirit? to know spirit or life other than as it has been revealed or shown to them by phenomena? Is there one single individual, who says they have outgrown spirit phenomena, that can today, after a lapse of forty-nine years, go upon the public platform and demonstrate and elucidate the how of the raps? The chemistry by which flowers, gauzy materials, the human hand and full form are produced, the independent slate-writing, and the playing correctly of music on various and difficult instruments without the touch of human hands? "Outgrown phenomena," and don't understand the most simple phase! "Want the higher and more intellectual," and haven't yet mastered the first recognized demonstration? Come down from the clouds of your mental speculations and theories to matter-of-fact, to something you have seen, and in some degree sensed.

Talk about something you know about, and can, under proper conditions, demonstrate. The pulpit, the platform and the religious press have fed the people on theories and mental speculations for ages. The great world is now tired and weary of it, and asks for facts, for demonstrations, and shall the Spiritualists offer them only a stone in place of the bread of life?

It seems to me the one great and principal thing needed among the mediums and believers is a spirit of unity, with an equal regard for all phases of honest mediumship. They are all for a purpose; they are all needed; they all speak to the attentive listener and thoughtful observer, telling him of the possibilities of spirit and of the opportunities of the larger life when removed from our bodily environments.

All of these gifts are from the Infinite and eternal, and are not to be despised, nor placed among "the little things upon the earth;" they are not man-made, and it ill becomes anyone to speak slightly of any of the manifestations. Let us grant equal favor to each, holding all in respect, and above all, live and act in friendship, giving to others what we ask for ourselves. Let a unity of purpose be ours, recognizing a diversity of gifts.

E. Wilder.

The Man in the Well.

A Parable, Translated from a Chinese Sutra, by D. Hayashi.

Thus I have heard. Once upon a time Buddha was residing in the garden of Anatapindada at Jetavana in Sravasti, with a great number of bhikshus. Among them there was the great Emperor Shoko, and Buddha addressed him:

"There is a parable which I will tell you, and you bethink deeply its meaning.

"In olden times a man was travelling through a wild prairie land where he met a ferocious elephant. In his fear he ran away but the elephant pursued him hotly. On the way there was a deep well at the root of a tree. He climbed down to escape the danger; but O horror! he saw two rats, one white, the other black, gnawing at the root alternately; and snakes on the four sides of the well threatened to bite the poor man with their poisonous fangs, while at the bottom of the well a large dragon was waiting to kill the suspended man with his sharp claws. And there was a hive in the root of the tree from which he sucked five drops of honey, and then the bees stung him. After this, the tree was burned by a fire which came from the prairie."

When the Emperor heard this dreadful story, he asked Buddha: "Why did that man undergo so much suffering, and how could he suck honey notwithstanding the evil consequences?" Then Buddha replied; "Great Emperor, this parable illustrates the fate of man. The wild prairie is our ignorance; the man represents the condition of all living beings; the elephant is the transiency of the world; the well is the birth and death of man; the tree root is life; the white and the black rats are day and night; their gnawing is the slow lapse of time; the snakes on the four..."
The parable teaches men to be afraid of the causes of misery of birth, old age, disease, and death.

When the Emperor Shoko heard Buddha's sermon, he was full of awe over the causes of misery. And then the Emperor Shoko worshipped Buddha and said to him; "Now I received your merciful instruction, and I will in the future practice the law.

"Good and great Emperor," replied Buddha, "you practice the law according to my words, and persevere in unshaken endurance on the path of salvation."

When Buddha had concluded the words of instruction concerning salvation, Emperor Shoko and the multitude of Buddha's disciples were full of exceeding joy.

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The parable teaches men to be afraid of the causes of misery of birth, old age, disease, and death.
down," believed that the earth was flat. The Bible not only teaches this, but also that the earth has "four corners": that the sun, moon and stars were made after, and to give light to our little earth; but science has demonstrated that ours is among the youngest and smallest of all the planets in the Universe.

The childhood of the world is passing away. As Edison and Tesla are bringing forth the invisible forces of nature, so Spiritualism is bringing to light our hitherto unseen friends in the life beyond. We are living in a progressive age where old myths are being continually swept away before the ever-advancing light of science.

Mr. Ramsey insists that no spirit has proven that it once dwelt in the flesh. This book was written before Mrs. Piper had demonstrated and proven that point to the American Society for Psychical Research, though it had been proven thousands of times before to individuals.

SAMPLE DEFENSE OF OUR PHENOMENA.

Still, with a little more persuasion Mr. Ramsey might become a good Spiritualist and "defender of the faith." Here is a page of his defense of the Spiritual phenomena:

Electricity, galvanism, odic-force, and the power of the human will, have all been brought forward to account for the wonders of Spiritualism. The French philosophers, who, of course, are presumed to know everything that appertains to the mysterious, have written learnedly upon the subject. So have learned and scientific men in America done the same; and their finely argued-out theories were all cast overboard into the wide sea of uncertainty, where many a favorite theory on the subject lies quietly asleep.

Electricity and galvanism could do, as agencies, when directed by some mind, many wonderful things. But these wise men soon found that electricity would not cause a lamp to be lifted off the mantle and dashed into the wide sea of uncertainty, where many a favorite theory on the subject lies quietly asleep.

If all this be the work of the devil, or fallen angels, as Mr. Ramsey believes, then will this gentleman reply to the following questions:

If "lying spirits" can speak through mediums to-day, why may they not have done so in Bible times and dictated some of its teaching?

If God is Infinite and created all things that are, as the Bible asserts, why did he create a devil to tempt and torment his children?

If the devil and his followers are fallen angels, as Milton teaches, why did God allow them to rebel, and why did he not destroy them or send them where they could do no harm?

In short, why did God allow evil to enter the Universe at all?

It is said in Genesis that God saw all that he had created and said that it was good. How about the serpent he had created to tempt Eve?

What would you think of a father who would give his children a beautiful estate, and then plant it to thistles, cover it with malarial swamps, make its mountains belch lava upon the homes of his children, cover the earth with venomous serpents, and then demand that those children bow down and worship that father for such "glorious blessings"? Yet that is a picture of the Bible-made God.

Emile Blavatsky as a Spiritualist.

The publication some time ago, of some of the original letters of H. P. Blavatsky to Mons. Alexander Aksakoff, in "A Modern Priestess of Isis," will be welcomed by all fair-minded and sincere lovers of truth, who care to know the real facts regarding the life and work of one of the most remarkable though strangely-eccentric personalities of the present century, writes Koherl, in The Theosophist, a monthly magazine of Oriental philosophy, art, literature and occultism, published by Col. H. S. Olcott, at Madras, India.

After going to America in 1873 she was without sufficient means and was put to great difficulties in obtaining a livelihood. Gradually she came to be known to the American Spiritualists as a warm adherent of theirs. At the farm of the Eddy Brothers in Vermont she formed the acquaintance of Colonel Olcott and afterwards became anxious to write about Spiritualism in some of the Russian papers. Through Andrew Jackson Davis she came to know of Mons. Alexander Aksakoff, the editor of the Leipzig Psychische Soldiern, who had long taken interest in psychical questions, and to whom on Oct. 28, 1874, she sent her first letter, as follows:

Excuse the liberty I take in addressing so unceremoniously one to whom I am entirely unknown. The facts are these: I have been living in America for a year and a half, and have no intention of leaving. All my life is centered here, that is, of course, my inner life, as I am too old to take much interest in the outer life. An attempt should be made to explain at home what is now going on in America, in England and in France. Spiritualism here is not laughed at. Only last week I came back from the Eddy Brothers. With the Eddys the spirits of the departed walk about almost in full day. Would it not be possible for me to circulate a few notices of articles on the facts of Spiritualism, not by unknown people, but such as Robert Dale Owen, Col. Olcott, and the best writers here.

Soon after this, Andrew J. Davis received a letter from Mons. Aksakoff, in which H. P. Blavatsky was unfavorably referred to, and she immediately penned him another letter in the course of which she said:

I have no further need to assure you that the Madame Blavatsky of 20 years ago, and of to-day when she is over 40, are two different persons. I am a Spiritualist, and know the full significance of the two titles. I am a Materialist till I was nearly 30, and believed in it, and did not believe in Spiritualism. As I did not believe in God I could not believe in a future life. Morality and good deeds I regarded as a social garment for the sake of propriety. I hated society, and the so-called world, as I hated hypocrisy in what form it showed itself. I have now been a Spiritualist for more than ten years, and now all my life is devoted to the doctrine. I am struggling for it, and trying to consecrate to it every moment of my life. Were I rich I would spend all my money, to the last farthing, for
the propaganda of this divine truth. But my means are poor, and I am obliged to live by my work, by translating and writing for the papers.

On April 12, 1875, she says:

In a detailed account of the story of Katie King, Ocott makes out of something mysteriously terrible, and almost public scandal, the personal aspects that I have either sold my soul to the devil, or am the direct heiress of Count Germain and Cagliostro. Do not believe it. I have merely learnt in Egypt and Africa that the East generally, a great deal of the French Spiritists and the ancients from old times, my ideas of life, my efforts and so on. He is my friend, and if I am indebted to any one for the radical change in my life, my efforts and so on, it is to him alone. He has transformed me, and I shall be indebted to him who goes to the upper story, for not having to dwell for centuries—"I have lived and grown old and I am acquainted from old times, long before he began to materialize in London, and take walks in the medium’s house, with a lamp in his hand."

In another letter she writes:

Since I have been in America I have entirely devoted myself to Spiritualism, not the phenomenal material side of it but to spiritual Spiritualism, and the propaganda of its sacred truths. All my efforts lead to one thing, to purify the new religion from all its filthy weeds, which grow up so fast that they threaten to stifle the growth and gloom, and I am acquainted from old times, long before he began to materialize in London, and take walks in the medium’s house, with a lamp in his hand.

Strange Psychic Phenomena.

For the past week the soap factory at 1155 Mission street, San Francisco, (where some 30 persons are employed) has been the scene of great excitement. Bars of soap were seen to arise from the drying racks, describe all kinds of manoeuvres in the air, fly some 40 feet through the room and smash through windows, etc. One bar was seen to circle three times around a horizontal stovepipe, others were seen to arise on end and spin around upon the floor. The police and detectives were called in by the proprietor to discover the cause, if possible. Everyone was sent out of the building and the doors locked, while officers and detectives were stationed around the mystery, racks, yet the soap continued to leap from the shelves, making targets of police helmets and derby hats.

A chemist who “knew it all” was just explaining that the glycerine in the soap caused it to slide off the shelves, when a cake of soap “slid” upon the floor and missed his nose by about three inches, thereby exploding his theory.

Annie O’Connor and Lillie Coons have several times seen the spirit and been greatly frightened. They describe it as a gentleman wearing overalls and a checked shirt—'one says a brown and the other a red mustache, but this may be due to a difference in clairvoyant powers, though they think they see a material person floating through the air. Among those who made statements over their signature in last Thursday’s call, that they had witnessed these manifestations, as above described, are the two girls mentioned; Rev. W. S. Urny, pastor of the First M. E. Church; Fred Erle, a detective sent by the chief of police to catch the “joker,” and C. L. Curtis, proprietor of the establishment, who offered to deposit $100 in the bank for anyone who would prove any deception of trick, aside from psychic force.

Mr. Curtis has had about 2000 bars of his costliest soap destroyed in this way, so that it had to be re-melted.

The Local Mediums have only responded to the call of the committee of arrangements, whose duty it is to make all preparations for the coming State Convention. Mrs. J. J. Whitby, the well-known test medium, whose reputation is world-wide, opens the first public meeting, on Friday evening. All the speakers and mediums donate their services to the Cause, and are using all their influence to make the State Convention a grand instrument for the upbuilding of the Cause.

Sex.—The latest contribution to the science of physiology as applied to the human family, is the discovery of the physiological law which determines the sexes. Frank Cummings, of Jackson, Mich., the discoverer of the law, is best known as a skilled commercial accountant. Of its effects upon humanity Mr. Cummings says, “woman may, and that Nature has always intended that she should, dictate the sex of her progeny.—Jackson Patriot.

Spiritualists who are not sustaining spiritual papers, are not living up to their duty, and are behind the times. They are unworthy of a place in these days of progressive thought, unless they are too poor to subscribe for them.

Sardou’s Spiritualism has been translated into the Italian language and the play has met with great success at Rome. Florence, Palermo and other cities, says La Benemerita of Alicante, Spain, published by Alfonso el Sabio (Alphonse the Wise).
The official call for the State Convention and the Programmes have been issued and sent all over the State. Let there be a general rally and a large attendance. The coming Convention will be the most important ever yet held in the State, and every lover of the Cause should be there.

Propaganda Clubs.—Twenty subscribers for six weeks for $1.50. Workers can collect a dime each from 20 persons, and keep 50 cents for their trouble. Anyone will give you a dime for the Journal for six weeks. Rush the propaganda work, and watch the converts.

The "America" Memorial Monument Association, of Boston, Mass., has sent a petition to the State legislatures of the United States for the erection by State Appropriations of a national monument to the nation's hymn, "America." It is eminently proper to commemorate, by a great work of sculpture, that hymn which was written by the Rev. Samuel F. Smith, D. D., and having been sung for the first time by the school children of Boston under the direction of Lowell Mason, (who first suggested the hymn and furnished the ancient music for its immortalization) since which time it has become our National Hymn, sung by millions of people, and translated into the chief languages of the world. We hope California will do its part in this laudable undertaking.

If...you, dear reader, like the matter in the Journal, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, (as mentioned on the last page) and the Journal will make a call on you every week for a year. Chump, isn't it?


It is well-written and is a thorough review of the social question, in all its phases.

Spiritualist News.

If...you desire the cream of the current Spiritualist news of the day, called from every quarter, the following message may be of interest to you. The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the correspondents.

Readers are requested to send us short items of news. Interesting incidents of spirit communication and new unexploited spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. R. S. Lillie is at her cottage at Cassadaga Camp.
Dr. Carlos Wright is now lecturing at Canton, Minn., and at Canton, Minn., care Dr. H. Haskins.
Mrs. Yeaw has endeared herself at Sunapee Camp, by her excellent and instructive lectures on Spiritualism.
The second camp at Trestle Glen, Oakland, was an entire failure. It could not even open—the grounds were pre-occupied.
The Kensington Society of Chicago held a grove meeting at West Pullman. Mrs. Lee Norie Claman was the speaker of the day.
Prof. W. C. Bowman has been speaking in California Camps. He is an interesting lecturer, and expects to give all his time to Spiritualistic work.
Delegates to the State Convention were elected last Monday at the People's Society, viz.: Mrs. May E. Drynan, Mrs. Julia Schlesinger, J. P. Bogardus and B. Garrison.
Be sure to send a contribution to the National Association for the defense of the Haber Will. Send to the Secretary, F. H. Woodbury, 600 Penn Ave., S. E., Washington, D. C.
Among those holding services in Denver at present are Mrs. Mary C. Lyman, Mrs. A. A. Gridley, Dr. G. Stephens, Mrs. B. Raymond, Rev. W. E. Manfield, Mrs. Morris, and Rev. Dr. Martin.
Mrs. Cora L. Y. Richmond has been engaged to minister to the needs of the Spiritualists of Washington, D. C., during the months of Fall and Winter: the First Society having concluded to abolish the Sunday admission fee and practice the "continuous engagement" for the year. This is a move in the right direction. It is a grand thing for Washington, but a poor one for Chicago, to have Mrs. Richmond's removal.
A program of unusual excellence is in preparation for a benefit to be given Mrs. Kate Hoskins on the evening of Saturday, Aug. 28, at Oriental Hall, 605 McAllister street, San Francisco, by a following act of a few of the artists whose names appear on the program: Prof. Petersilea, Prof. and Mrs. Young, Dr. Roberts, Thos. Exeter, the Depew sisters, Miss Eva Petch, Miss Tryphena Prichard, Miss Patterson and others. We bespeak for those having in charge this beneficent work the hearty cooperation and support of all the friends.
The First Spiritual and Liberal Society of Rio Dell, Humboldt Co., Cal., was organized July 5, 1888. L. Painter, one of the promoters, was elected its first president and held the office until he passed away four years later. The declaration of principles of the Golden Gate Spiritual Society of San Francisco was adopted and is still in force. At the last annual meeting, held July 11, 1897, there were present about 25 active members. Mrs. M. Cora Porter, of San Francisco, delivered several instructive lectures before the Society during the present month. The Society is chartered under the laws of the State and owns a hall which was donated by the first president. —A. D. Knox, Sec.

The Journal an Inspiration.

To the Editor:

I am sorry that every State does not possess such a well written and remarkably brilliant periodical as the Journal. I get from its columns more amusement for Spiritualism than from any other source in the United States.

Geo. E. Lathrop, Jr.

Roxbury, Mass.

Our Highest Ideal.

To the Editor:

It seems as if we sometimes live and act as if this was all there is of life, instead of as just a drop in the ocean compared with what is beyond and above us. The following thought suits me. It should be in your Journal. "Only what we have wrought hereafter will determine our characters during life, can we take away with us. Now, this has the right ring to suit my idea of the next life. I like to attribute all good to God and not mistake his God and devil. To bring myself into line with such a God will make me ready to enjoy all that he does and be one of his sons: so that he need not be ashamed of me, nor I of him."

Stephen Findlay.


Piano or voice lessons, $3, paid each lesson, or $10 in advance for six lessons. The Petersilea Music School, 803 Golden Gate Ave., San Francisco, Cal.

Furnished Rooms to rent at 701 McAllister St., San Francisco.
The Second Annual Convention of the California State Spiritualists' Association, will be held in Scottish Hall, 105 Larkin St., San Francisco, Sept. 3, 4 and 5, 1897. All business sessions will be held from 10 a.m. and 2 p.m. Friday, and 10 a.m. Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 8, each evening, grand public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises. All delegates' credentials should be forwarded to headquarters not later than August 27, 1897. All societies not chartered are invited to do so at once, that they may have a voting representative at the Convention. All delegates are requested to report at Scottish Hall on Sept. 3, at 9 a.m. Thos. G. Newman, Pres., John Koch, Sec., 1607 Fillmore St., San Francisco, Cal.

Ten cents admission will be charged for all evening meetings and Sunday afternoon.

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

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 2096 Market street, San Francisco.

Protection Certificates issued to mediums, for a year. Fee $1.00.

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

A Word from any of our readers to their friends, commending the JOURNAL, will aid us in getting new subscribers. Please call attention to the premiums we offer them, and lend us "a helping hand" in this way. It will cost you nothing.

If our readers (who are in our debt) could but realize how much good the small amounts they owe us, would do good to us and the Cause they claim to have at heart—there is not one but would send that amount to us at the earliest opportunity.

Sign your name to every communication intended for publication in the JOURNAL. We have lately received several communications not signed. Such are only fit for the waste-basket. If called in question, we should have no one to hold responsible for the opinions expressed. It is not necessary to publish the name, if not desired, but we must have it for reference.

SECOND ANNUAL CONVENTION OF
The California State Spiritualists' Association,
AT SCOTTISH HALL, SAN FRANCISCO.

PROGRAMME.

FRIDAY, SEPTEMBER 3.
10 a.m.—1. Call to order by the President.
2. Roll Call of Officers and Directors.
4. Reading the Minutes of last Convention.
5. Appointment of Standing Committees.

2 p.m.—1. Reports of Officers.
2. Reports of Delegates.
3. Communications.
5. New Business.

8 p.m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation by Mrs. Hendee-Rogers.
3. Music under the direction of Prof. Richard Young.
5. Address by Wm. Emmette Coleman on "Organization."
6. Spirit Communications by Mme. E. Young.

SATURDAY, SEPT. 4.
10 a.m.—1. New Business.
2. Election of Officers.
3. Election of Delegates to the National Convention.
4. Adjournment.

8 p.m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation by Mrs. Mayo-Steers.
3. Music under the direction of Prof. Richard Young.
5. Address by Dr. Carpender (15 minutes).
6. Presentation of Spiritual Phenomena by John Slater.

SUNDAY, SEPT. 5.
10 a.m.—Conference and Test Meeting for Mediums, Delegates, Speakers and Workers—Led by Prof. J. S. Loveland—A Free Platform.
2 p.m.—1. Invocation by Mrs. Kate Heussmann.
2. Music under the direction of Prof. Richard Young.
3. Short lecture by Mrs. Addie L. Bailou.
4. Tests by the following Mediums: Mrs. S. Cowell, Mrs. D. N. Pigeon, Mrs. Jennie Robinson and Mrs. G. W. Shriner.
5. Closing Remarks by Dr. N. F. Ravlin.
8 p.m.—1. Song by the Audience—"The Tie that Binds."
3. Invocation by Mrs. Louisa S. Drew.
5. Music under the direction of Prof. Richard Young.
4. Lecture by Mme. Florence Montague.
5. Presentation of various Spiritual Phenomena by Mme. Montague.

M. S. NORTON.
C. H. WADSWORTH.
COMMITTEE ON PROGRAMME AND TALENT.

COMMITTEE OF ARRANGEMENTS.
THOMAS G. NEWMAN, Chairman. C. H. WADSWORTH. JOHN KOCH. B. F. SMALL, M. S. NORTON, H. S. BROWN.

RECEPTION COMMITTEE.
Mrs. Louisa S. Drew, Chairman, Mrs. Lena Francis, Mrs. E. Ladd-Finnegan, Mrs. Sarah E. Cooke, Mrs. Clara E. Mayo-Steers, Mrs. Marvel Colby, Mrs. Effort-Allen, M. S. C. Crawford, Mrs. J. J. Whitney, Mrs. Kate Huskins, Mrs. Ella Marchant Steward, Mrs. Julia Schlesinger, W. T. Jones, Carl Eberhardt.

DECORATION COMMITTEE.
Mrs. May Finlayson Dryman, Chairman, Mrs. Lena Cook-Hawes, Mrs. Kate Huskins, Mrs. Hattie Wrenn, Mrs. Emily Sceely, Mrs. M. Bird, Mrs. M. A. Ellis, Miss Mola Huskins, Geo. E. Drew, Wm. Rider, O. A. Kraus.

Prof. Carlyle Petersilea, of Boston, the celebrated Piano Virtuoso, will preside at the Piano on Friday and Saturday evenings, and Sunday morning and afternoon. He also gives Grand Musical, Psychical and Literary Soirees on Sunday and Wednesday evenings at 303 Golden Gate Avenue, San Francisco.

Prof. Richard Young's latest composition, "The Firemen's Last Call." (a true illustration of the late fire) will be played each night by Prof. Young and Prof. Carlyle Petersilea.
The "Boy Orator."

Drift, a 16-page illustrated weekly newspaper of San Diego published a portrait of Chas. Anderson, the "boy orator," and has the following notice of him:

Chas. J. Anderson, 16 years of age, is attracting a great deal of attention in this city because of his remarkable ability as a public speaker and teacher. The boy in years, though a master in many other respects, attended school but three years and only such as a small town afforded. Notwithstanding this, he is as polished in manners and as correct in his conversation as nine-tenths of the young men who devoted years to acquire an education.

But more especially is he distinguished by reason of his astonishing ease and eloquence which few men certainly seem wholly impossible for one so young to give utterance to the words of wisdom which flow so freely from his lips.

National Convention.

The Fifth Annual Convention of the National Spiritualists' Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N.W., Washington, D. C., on Oct. 19, 20, 21, 1897. Business session each day at 10:00 a.m. to 2 p.m.

Important business of interest to every Spiritualist will be presented for action before the closing meetings. At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates.

Remember, that unless you procure a Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later, at what stations these tickets can be secured.

All delegates' credentials should be forwarded to headquarters by Oct. 1. All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

Delegates' Headquarters will be at the Ebbitt House, 14th and F streets, N. W., Washington, D. C. Members are requested to report at Red Parlor, Ebbitt House, October 18, at 8 p.m. Francis R. Woodbury, Sec.

How's This!

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

E. J. CHEENEY & CO., Props., Toled, O. We the undersigned, have known P. F. Cheeny for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations he may be called upon to fulfill by his firm.

West & Traux, Wholesale Druggists, Toledo, O.

Walden, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

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

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Mrs. E. B. Duffey's Book, entitled "HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person. (Price 25 cents.) An exchange says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium of a certain thing for a newspaper 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."

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A voice I fancied forever stillled.

All through the winter and spring and summer
Silence hung over that grave like a pall
Till borne on the breath of a last sad comber
I listen again to that old time call.

Twas only the love of a by-gone season,
A senseless folly that mocked at me,
A reckless passion that lacked all reason,
So I killed it and hid it where none could see.

I smothered it first to stop its crying,
Then I ran it through with a good sharp blade.
And deep, oh deep was the grave I made.
But now I know there is no killing
A thing like love—for it laughs at death;
There is no stifling
That which is part of your life and breath.
You may bury it deep and leave behind you
The land, the country that knew your name.

Twil push the sod from the grave and find there
On wastes of water or desert's plain,
You may rouse your pride—you may use
Your reason
And think for a time to slay love so,
And new,
And better—
But all in its own good time and season
You may rouse your pride—you may use
Paid—
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Out of the grave that you hid away.

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