A TRANCE ADDRESS BY J. J. MORSE.

(Concluded—from page 51).

But we will confine the question to this plane of life for the present. Has man any latent faculties in his nature? We think he has. And, curiously enough, the arguments we may adduce in support of our supposition may strike you as somewhat inappropriate. Man is dissatisfied—no new statement; of that we are quite well aware. He is desirous of gaining knowledge. The old fable of the Tower of Babel does not appal him in the slightest. He keeps on building his towers, story upon story, and is determined, as determined as of olden times, to get right "up there" and find out what is there. No matter how often he fails, no matter how often his tower, by being clumsily built, comes clattering about his ears, he is persistent and insistent; he will go on. He cannot see far enough, he cannot see steadily enough, he cannot see minutely enough. So he builds him a telescope, he constructs himself a camera, he manufactures a microscope, and so endeavors to see "out there," to hold his eyes steadily on what may be out there, and to look into that wondrous under-world of miniature, and find out what is doing down there in the crannies of life where his eye cannot penetrate. And some are even bold enough to confess a still deeper desire for sight, for sight that shall penetrate the very walls of matter, strike through the things of sense, and see what there is on the other side of that barrier that he thinks hems him in on every side. Does it not seem that this innate unrest, this quenchless thirst for knowledge, which makes him supplement his physical eye by instrumental agencies, does it not argue that he is half conscious that he feels within himself that there must be another sight, a keener sight, a more powerful understanding, comprehending, knowing of the vast things of life, than he can reach with the agency of his material eye? Take his history all through: Is it not a constant effort to annihilate space, to make all things subservient to his will and minister to his pleasure, his virtue and his well being?

In every direction do you not see the effort that is being made to compel the universe to come within the compass of your hand and render up its treasures? The mind that can conceive the telescope, the mind that can conceive the camera, the mind that can conceive the microscope, the hand that can fashion the tools of human vision must be greater than the things it makes; must be greater than the things it tends to its service—things that in the long ages of the past men did not comprehend and had not the means to make.

If these, then, are the evolution, as indeed they are, of the latent faculties of conception and perception in the minds of men, may we not assume that there is a still undeveloped faculty of perceptive intellect in man's nature that may become a stupendous faculty when developed in coming ages?

Let us stop here for a moment. Some may be inclined to ridicule the suggestion we have just offered to you as being simply absurd, or at best but amplified speculations. But let us put it to you in this form: When, by the evolution of man's mind, formulated in useful inventions, the straits of life have been lessened, and man is relieved from many of the anxieties that oppress him to-day, will he not have more leisure wherein to gain that knowledge that he so desires? to make those investigations he is determined to engage in? and, having leisure then, will not his thought be less hampered, in less conflict with his conditions, than it is to-day? and instead of an Edison appearing as one marvel in a generation of men, most men will become, relatively speaking and by comparison, marvels on their own account; and there will be such an evolution of intellectual faculties, of conception and perception, that it will leave the life of the race as far beyond its present sordid plane of operation as it is to-day lifted beyond that plane of animality that was the life of your hairy ancestors in that primeval forest a hundred thousand years ago. This is purely, you see, from an ethical point of view; and if this development of intellect takes place there must be a corresponding elevation or evolution of brain, of nerve, of organic structure; and the very mat-
ter of your being must undergo a further evolution, and the latent qualities within must be brought to the surface to provide the functional means for the expressions of these higher qualities of intellect that are latent in the nature of mankind to-day.

This looks, of course, to the entire change of the conditions of human life. We take it there is not one person within the sound of the speaker’s voice to-night who would for a single moment deny that the present conditions of life do not require change.

But there is another aspect, too, which leads us midway between our second and third considerations. The evolution that we have been referring to of the latent faculties of mind will necessarily functionize itself, or perhaps we should say specialize itself; and those phenomena which are rare and obscure to-day—the transference of thought, the communicability of sensation, the development of that perceptive faculty sometimes called intuition, sometimes called clairvoyance or clear-seeing, sometimes called merely second sight, will become ordinary experience. The world will consequently become very much smaller, distance will become ordinary experience. The world will be comprehended, and people will become very much more happily in consequence. There will not be so many false friendships. There will not be so many unwise marriages. There will be a great deal fewer divorces, and an infinite increase of happy home life.

Under such conditions, then, the development of these latent faculties in man’s nature will inevitably place man upon the psychical plane of life—will make his world a better world, socially, politically, morally, religiously—humanly, in a word. You are in a transition period still. Transitive periods are always times of strife and of conflict. It is only when the battle is won and peace assured and the relics of the strife cleared away that the world begins to enjoy the fruition of its struggles in the past. That is the border-line—a border-line that excites more or less of contemptuous pity in the mind of the average scientist and philosopher of to-day. You have only to mention such things as those people, and they look at you with a sort of benevolent skepticism in their faces, and wish they had the power to laugh such nonsense out of your head. But it is the presence of such nonsense that is going to save the world from being frozen to death by the arctic materialism of modern science. That the world needs to be saved from this polar wave of materialism is unquestioned to those who look carefully over the field of modern scientific thought.

On this border-land, then, we find the exhibition, possibly, of latent faculties which will disclose a wealth of reserve and ability in human nature that seems to-day prophetically foreshadowed in the sporadic experiences that are taking place all over the world. But what we wish here to most emphatically enforce upon you is this, apparently, generally speaking, there is as little probability of these results being made manifest in nature, looked at to-day, as there was for all that you are now enjoying through that ancient ancestor of yours away back there in the primeval forest. And the contrast is no greater in the one case than in the other. The triumph or achievement or fulfillment will be no more miraculous in the one case than it has been in the other.

Finally, what does the evolution of these latent faculties really point to as pertaining to that mysterious bourne, the beyond, from which Shakespeare somewhat unwisely or rashly said “no traveler returns?” What may the evolution of man’s latent faculties point to in that direction? If the mind is rising beyond the service of the body, by conceiving instruments to extend its functions and to supplement its powers, as we have already pointed out to you, may there not come a time in the history of that intelligence when it shall be able to rise superior to the bodily organization altogether? Does not thought transference supersede speech? Does not clairvoyance supersede sight? Do not these mysterious functions that are made manifest in psychological experiments extend the boundaries of sensation beyond the ordinary limits, as popularly understood? Do not these things point clearly and conclusively to the idea that, in the course of progress, the mind may be able to supersede its physical environments by bringing into operation faculties that are beyond the range of the faculties of that physical individual, and so open up the suggestion that there may be other planes of phenomenal activity for the human mind to exercise itself upon besides that plane which is related to the nervous and bodily organizations? If so, shall we limit the existence of that supreme intelligence to the continuity of the bodily organization? We are entering into no consideration to-night, if you please, as to the origin of that intelligence, or as to the nature of that intelligence. We are merely accepting its existence, without any question.

Again we ask, shall we limit the continuance of that existence to the continuity of the human organization? If so, farewell, most wondrous thing, when the pale angel knocks at the door, enters the house, stands by the side of the sick, and lays his icy hand upon that fevered brow, chilling with the frost of death the life blood that flows within those veins. Farewell, oh mighty, mighty mind! The one chilling thrust that closes the natural gates of the body dissipates thee absolutely. And man and his mind, locked in the icy embrace of death, shall never know each other more. But if so, why should he have the possibility of latent faculties? If so, why should the whole career of the race manifest progress, evolution, and why should that nameless longing, that nameless something that lifts and urges man forward, the intelligence, the desires for life and knowledge, the reason and intellect, be in their natures? It cannot be true. All nature gives the lie to it. All experiences contradict it. The sublime truth of evolution opposes it on every side. To-day is the foundation of to-morrow. One order of evolution in its fulfillment lays the foun-
The functions of the higher man. They are the manifestations of the consciousness of man in relation to higher grades of organic functioning. And death may be, not the destruction of the individual consciousness and intelligence, but the release of it from an organization that can no longer serve it, because it finds itself possessed of a higher plane of operation.

Here, then, the three aspects of the case that we have elected to consider to-night are placed before you. Each of them in turn is found to be prophesied, one of the other. The fulfillments of each precedent prophecy laid the foundation of each succedent evolution. We only ask you to carry the logic of the case to its ultimate conclusion, and feel, nay, realize, that in the culture and development of man's faculties, or, shall we put it in another form, the manifestation of the occult phenomena of intelligence, you catch glimpses of the manifestation of the latent functionalities of man's nature, and these latent functions are the argument, and will in time become the evidence of the existence of that higher man that theologians affirm but cannot prove, that material science denies, but cannot disabuse your minds of, and which all of you would give much more than you can conceive in words to know for certain, really did exist. The latent faculties of man are the stepping-stones to higher knowledge, the key that unlocked the mysteries of the yet to-be, and through the darkness and distress and doubt of the present men are groping their way in hopes to find some answer to their questioning.

Oh, ye latent faculties, arise and shine with starry glory in the darkness of human despair. Shed your beauty into the very hearts of men! Illumine their intellect! Inspire their lives! Be as angels leading them through the sorrow and sadness of life, through the darkness of death, out beyond the wild waste of night, into the dawn and glory of the eternal day. And when at last you find rest and peace in that real life, on that higher plane of consciousness, personality and being that lies just beyond the boundaries of time and sense and matter, you will there realize, in the fullness and glory of the faculties that will then be in operation, the fulfillment and manifestation of those prophecies of which your imperfect knowledge of man's latent faculties has already made you the possessors. [Applause.]

Banner of Light.

VOICE-PHOTOGRAPHY.

The voice-photographing apparatus was devised by Dr. Hallock, to assist them in acquisition of certain data of much importance in their studies. His object was to ascertain accurately what was the acoustic composition of tone generally acknowledged to be good, and likewise that of inferior tone, that by comparing them the dominant characteristics of each might be determined. The scope of this article permits but a brief description of the apparatus and the principles upon which it is based.

A string vibrating to produce tone vibrates as a whole, producing the fundamental or pitch tone, and may also vibrate at the same time in segments, dividing into halves, thirds, fourths, fifths, sixths, etc., producing partial tones or overtones, which are heard at the same time with the fundamental, though except to a very highly-trained ear they are not distinguishable as separate tones. These overtones give to the tone its richness and fullness, and it is by variations in their use that we articulate vowels. The tone of a string, then, instead of being simple, is a composite tone or kläng. The voice follows the same laws, being practically a stringed instrument and having the same series of overtones, while in a reed, to which it has often erroneously been likened, the first overtone is more than two and a half octaves above the fundamental and higher than the fifth overtone actually found in the voice.

By the use of the hollow brass spheres known as Koenig resonators, each of which is tuned to the pitch of one of the overtones in a given kläng, it is possible to pick out all of these single tones. The air vibrating within the resonator reinforces the particular tone that has the same pitch, and if held close to the ear will make that tone more prominent to the listener than any other in the kläng. The apparatus is a modification of that used by Helmholtz and Koenig for tone-analysis, but the plan of photographing the flames is original with Dr. Hallock.—From "Voice-Photography and Rational Voice-Production," by LAURA CARROLL DENNIS, in January Review of Reviews.

MRS. UNDERWOOD'S AUTOMATIC WRITING.

The tendency to discredit everything which has in it elements that have not manifested themselves in our experience is a very common one. We each of us seem to take for granted that the essentially limited views which we are able to take of the world are so profoundly based on unassailable truth that anything which contradicts them must contain something abnormal and absurd. The whole history of great discoveries and inventions is full of the scum and abuse which were heaped upon the hapless ones whose sole wrong-doing was that they were in advance of their time.

The lesson which mankind are so slowly learning is the one of patient toleration of the new and strange so that the due opportunity may be given for examination and sifting of the real from the unreal. A phenomenon of a more or less portentous sort is not, therefore, to be waved aside with complete indifference, but is to be subjected to that process which will enable us to size it in its true bearings, to find in it what is of permanent value, to make of it a genuine addition to what we have found and proved instrumental to the mastery of the scene we are obliged to play our part in.

The above may be very justly urged with a phenomenon like that of automatic writing. The
stranger the facts about it may be, the more need of clearly seeing just what they are, and endeavoring to find out just what they mean. When we come to an effort, sincere and scientific, to present these facts, and to estimate them, we should give that effort due attention, and refrain from letting our pre-judgment run away with us and make us more blind and mistaken than we were before.

In Mrs. Underwood's remarkable and suggestive volume, we have the purpose to state simply what occurred, to present the communications just as they came, and to leave the reader to draw such conclusions as may seem to him just and right from the abundant data furnished him. That Mrs. Underwood came to her experiences with no great affection for them, is plain at the outset of her narrative, and that she reached her final opinions in regard to them only after much travail of thought and with considerable reluctance is equally plain. Here was a mind trained to severe scientific reasoning, and accustomed to an atmosphere of logical accuracy of thought, skeptical of the conventional beliefs which an inner faith does not even allow itself to question, agnostic as she herself says; yet she has become the means of communications which completely contradict the ideas on which her intellectual life had long been based. To quote her own words:

"More than a year ago my interest in psychic phenomena was awakened by reading the reports of the Society for Psychological Research, but it has been my own personal experience that created a profound impression on my mind. I can give only a statement of some things which do not seem explicable on the hypothesis of mind-reading, thought-transference, hypnotism, or sub-consciousness. In all these experiments I have been in a perfectly normal state."

Mr. Underwood says in his calm and lucid introduction to the book:

"Several times Mrs. Underwood's views on subjects in regard to which she has very pronounced opinions, have been vigorously combatted and long discussions between herself and the intelligence using her hand have resulted. She has, to my positive knowledge, written, in this automatic way, statements which included matter-of-fact information, unknown to her and unknown to me, showing that the intelligence which supplied the thought and controlled the hand to write, had access to sources of knowledge beyond the conscious reach of the psychic. These are curious facts."

They are indeed curious facts, and therefore demand serious and continuous scrutiny. The facts themselves often are in dispute, and one of the things which Mrs. Underwood zealously essays to present, is, the facts as they come to her in their purity. She deserves high praise for the simplicity and clearness of her narrative, and for the judicial tone which is maintained throughout. She has done her part courageously and excellently, and it was no easy thing to do, bearing in mind her intellectual antecedent and habit of mind. On these vexed questions she has thrown much light, and her book will have wide dissemination and large attention.

Louis J. Block.

The Higher Life.

All great poets are inspired. Writers who stir the chords of the human soul, dip their pens in the fountains of inspiration. Orators, who sway their auditors as the breeze sways the boughs of the pine tree, are breathing in and pouring out upon their hearers the streams of living inspiration.

Mediums, under spirit control, not only come en rapport with their controlling band, but through them, with the minds with whom they breathe in concert from the higher sources of inspiration, and, under favorable conditions, they can rise to the upper heights of seership and scan the horizon of the distant future.

True inspiration comes when the medium and the exalted spirits meet midway along the mountains of progress extending from the earth sphere to the sphere of wisdom; there, for the time, in harmonious rapport, they blend soul with soul and thought with thought until the two worlds become one.

This road of progress may be a long and wearisome way to the sensitive medium before he reaches those grander elevations where the blended harmonies of the different spheres mingle to the sensitive medium before he reaches those grander elevations where the blended harmonies of the different spheres mingle to form the inflowing stream of living inspiration, yet it is attainable, in a degree at least, to mediums who put forth all their energies to ascend these beautiful heights, and who will not allow any obstacle to turn them from their purpose.

This thought should literally inspire all mediums to renewed efforts, to awakened energy, to increased diligence and added zeal, that they may overcome all obstacles which impede their progress, free themselves from errors which drag them down, and, seeking only for the pure, the true and the noble, rise into communion with those spheres of Spirit life which are ever illuminated by the sun of wisdom and watered by the living streams of divine inspiration. To attain this condition, self must be submerged in the general weal, the two sides of life with their relations and bearings one upon the other, must be carefully considered, the powers and possibilities of spirit closely calculated, and then, in the superior state of ecstatic delight and spiritual exaltation, the medium will be borne on the wings of light to bathe in the fountains of living inspiration, where the human becomes infilled with the divine, and the incarnated divinity becomes "one with the Father."—Exchange.

To live is to take part, however little that part may be, in the benefits for mankind, and in the world's great humane work; to feel that we do something, though little, perhaps, to help along good causes, which make our might of aid felt in the happiness of those round about us and those afar off, whom we never see or know. This satisfies the conscience and enlarges the character.—H. V. Blake.
The Churches

**Unity of Action.**

We cannot hope for a unity of sentiment—a unity on articles of belief or knowledge—because men think and grow, and some are more apt to progress than others. This thought was elaborated by a late sermon by the Rev. J. J. Shaw, who shows that he has progressed far beyond his creed. He said:

“No society of living, thinking men and women can keep in perfect agreement of thought, and so we can never have a unity based on that. The only real unity is unity of the spirit, the unity of the living, growing, aspiring, progressive life—the life that is seeking the best thing for all.

The law of love is the only bond of unity. If we look into the churches today we do not find this bond of unity there. They don’t love men, but certain notions and opinions they call truth. Their zeal for the truth and zeal against what they believe—leading to the separation of man from man.

But the truth of God is a unity, and all who know it must be in harmony. The great fundamental mistake of all the churches is that they have mis-taken the partial for the universal, their imperfect thought of truth as the whole divine revelation, their methods of salvation as the only channels of divine power, their selective societies as the only saints, and their small enclosures as the only places of shelter and safety.

It is ignorance and selfishness that separates man from man. It is when men see the whole truth is the love of and zeal for the good of men that they come to live in harmony.

There is a powerful movement in society drawing human hearts and minds to one great center. There are men who are growing tired of Sectarianism, they are longing and seeking a larger and happier fellowship. They are not contented with creed and ritual, in the very thrones and strivings of modern society—a desire for a greater unity.

Some Solid Facts.

Often is it asked and reiterated on the printed page, “What has Spiritualism done for us?” It has done wonders. It has driven away a vast amount of superstitions rubbish from our pathway. It has planted our feet solidly on eternal truth, instead of leaving us to blind faith. It has illuminated our pathway with light from above, and cheered our hearts with loving messages from our friends on the other shore.

A more pertinent inquiry would be “What have Spiritualists done for Spiritualism?” The Banner of Light thus comments very correctly on the latter question, and we commend its thought to all our readers. It says:

"Where are our hospitals, homes, or temples? Yes, where? We do not support the meetings as they should be. The spiritual papers are not in all homes, as they should be. Many Spiritualists send their children to orthodox churches and Sunday schools, and when they are grown they look upon their parents as a ‘little off’ when they try to tell them of spiritual truths.

Do we support our mediums? We use them when we need a word of advice or encouragement, but when we do not need their services, do we concern ourselves whether they have the comforts and necessities of life? We think whether they need a cheering word, whether their hearts are sore and lonely, with none to comfort them. The best is not too good for an honest, genuine medium. They can give us more comfort than ministers can give their flock, and we should certainly take as good care of them as the ministers receive.

If Spiritualism is worth anything, it is worth standing by, and this can only be done by supporting all its true representatives—the papers, meetings, mediums and healers. I cannot think it takes any bravery to stand by your own belief. Keep Spiritualism pure—then stand by it. Someone has said that there are no such mediums now as in the early days. I cannot say about the early mediums, but I know we have good, honest, and sincere mediums now.

Questions Answered.

A correspondent asks the following questions:

1. What is meant by the spiritual organization?
   
   It is the ego, the I, the conscious soul of man, either in or out of the flesh—the imperishable substance.

2. On page 391 of “Spiritualism Scientifically Demonstrated,” by Prof. Robert Hare, he says: “Take the spirit world from him, [man] and he ceases to exist as an immortal soul.” What does he mean?
   
   The book referred to has long been out of print and we have no copy to hand for reference, but evidently the author meant to say that were there no spirit world to precede it, there could be no mortal, or material world—the latter could not exist without the former. Or, he may have simply meant to say, were there no spirit world there could be no future state of existence for man.

3. In case there is a spiritual element in air, does it sustain, or cause to grow, mind or a form called spirit in distinction from the human form of flesh?

   The spiritual element permeates all things of earth, water or air—it is everywhere, but it does not “sustain or cause to grow” any individual soul that had not a pre-existence in the material form, where it is individualized and disciplined.

The Lyceum Banner for January is on our desk. Since its editor, Bro. J. J. Morse, has returned to his post it has been enlarged and vastly improved. This is a double number, containing 32 pages, about the same size and shape as the Journal. It is beautifully illustrated and the reading matter could hardly be improved.

We advise all our American Lyceums and their friends to subscribe for the Banner. As there is no immediate prospect for our having an American Lyceum monthly, let us patronize and support the English one, edited by our mutual friend, Prof. J. J. Morse, at 26 Osnaburgh street, Regents’ Park, London, N. W., England.
Catholicism and Spiritualism.

La Unión Espiritista, a monthly Spiritual review published at Barcelona, Spain, has the following item, which shows the attitude of the Pope towards Spiritualism:

The appearance of La Compania del Matino, of Naples [Italy] has agreeably surprised us. We are sorry that 24 numbers of this periodical have been published while we were ignorant of its existence. It is Catholic, twice blessed by the Pope, and founded expressly to combat Spiritualism. We rejoice, because its work will result, as all such efforts by the Catholics have resulted, in building up our cause. The editor affirms the phenomena of the Spiritualists (which will propagate Spiritualism) but attributes them to the devil—a double propaganda, for in this being no one believes.

In the number which we have received is published a letter from a priest in Madrid [Spain] who is horrified at the rapid progress of Spiritualism, and announces the probable appearance in the near future, in the Spanish capital, of a Catholic anti-Spiritualistic review. We hope the announcement will be verified.

Annie was the name of our little niece who passed to spirit life some 50 years ago, and has there developed into a beautiful spirit. She loved us dearly, and we mourned for her during several sad years, after she was suddenly taken from earth-life on a Sunday day 50 years ago. She has since then often sent us messages of love, and last Saturday, January 30, when Bro. James R. Little, 218 10th street, Oakland, called at this office, after some business conversation, his hand moved and he called for paper and wrote the following verse, also describing the spirit of our niece, perfectly, as standing near us, with her bright eyes and curly hair:

The roses may bloom, the roses may wither; Their fragrance departed wait not to the air; In perfume and beauty which none can compare. [Signed] Bro. Little was a perfect stranger to us—we had never met before, and then only conversed on business until the above incident.

Many of us have been called fools for acknowledging ourselves to be Spiritualists because of the odium it brings—but if we are not manly enough to stand up for the truth, are we not cowards in life’s battle? Are we not unworthy of the age we live in, and the blessings which its philosophy offers to its advocates?

The National Association needs funds in order to place active missionaries in the field and to publish its reports and some new Tracts. Those who have charge of the wealth of the world now should see to it that some of it goes to Washington to aid the cause represented by our National Association. Address Francis B. Woodbury, Sec., 600 Penna. Ave., S. E., Washington, D. C.

Many of our subscribers are in arrears, and as we now need every dollar due us, we are obliged to request each one to send us a remittance, to aid us in meeting pressing obligations.

Brothers M. Muehlenbruch and James R. Little, of Oakland, made a pleasant call at this office last Saturday. They are enthusiastic workers for the prosperity of the Journal.

Mr. John W. Day, who succeeded Mr. Colby, as editor of the Banner of Light, has retired, after being connected with it for the past 30 years.

The Spiritual Advocate is the name of a new weekly published at Cincinnati, O., by T. F. Grady, at $1 a year. It is nicely printed and contains an abundance of good reading matter.

Thomas Paine’s birthday anniversary occurred on Jan. 29. We have an address delivered by Brother John Brown, Sr., at San Francisco, on that occasion, which will be given in next week’s Journal. We could not give it space this week.

The Light of Truth, an excellent Spiritualist weekly published at Columbus, O., gives us the following very friendly notice:

Our contemporary, the Philosophical Journal, has removed from San Diego to San Francisco, Cal., post-office address Station B. We think this a good move for the old Journal and a good thing for San Francisco. We need a guard at the Golden Gate and Thomas G. Newman is the right man in the right place there.

Thanks, brothers Hull and McChes, for your kind words. We shall endeavor to labor in harmony with all “workers in the vineyard,” and to help guard the Golden Gate, so as to keep out undeveloped spirits, but keep it wide open to admit the good angels, who come with messages of peace and love for all.

Encyclopaedia of Biblical Spiritualism, or a Concordance to the principal passages of the Old and New Testament. Scriptures, which prove or imply Spiritualism, by Moses Hull. 392 pages. $1.00.

This is the largest, and by far the most entertaining book that ever came from the pen of Moses Hull. It contains references to over 500 places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in an entire new light. Besides this it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book.


This pamphlet is nicely printed and illustrated with plates. It is a very important primary work, and is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such simple, plain language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro-Dictionary.

The principal topics treated editorially in the February Review of Reviews are the Anglo-American arbitration treaty, the prospects of the Nicaragua Canal, the recent elections of United States Senators in the different States, and the relation of the great corporations to political campaign funds. There is also the customary résumé of the significant foreign events of the past month. The editorial pages, like the other parts of the magazine, are fully and suitably illustrated.

Stephen Crane, author of "The Red Badge of Courage," who was recently shipwrecked on a filibustering vessel while on his way to Cuba, has written a story in a new vein for the February Century. It is called "A Man and Some Others," and is a tale of the Western plains.

The Chicago Free Thought Magazine for January is largely devoted to obituary notices of the late Samuel P. Putnam and May L. Collins. Mr. Putnam’s most intimate friends, Messrs. George E. Macdonald, Thad-
Mr. and Mrs. Lillie intend to be in San Francisco for a short time. Address them, care of this office.

Chas. Anderson, "the boy orator," will lecture next Wednesday evening at 907 Market street, San Francisco.

Miss Ethel Hodge, a new materializing medium, has given some very convincing seances in San Diego, Cal.

Mr. Leander, an excellent slate-writing medium, has been in Sacramento about a month, left for Portland, Ore.

Miss Lydia Allen is now giving en­gagements of several months in Texas, and her talents will not fail of appreciation wherever she has a hearing.

The Lyceum at San Jose, under the direction of Mr. E. D. Bigelow, has given some very convincing seances in San Diego, Calif.

Mrs. Elsie Reynolds has gone to Atlanta, Ga., where she will establish a branch of the National Spiritualists' Association.

Mrs. Pearson and her family, H. L. Bernhard, 22 Hill street, San Francisco, will establish a branch of the National Spiritualists' Association in San Francisco about a month, left for Portland, Ore.

Mrs. Henrietta E. Robinson, at the residence of her daughter, Mrs. G. M. Corby, Newbury and Exeter streets, Boston, Mass., Tuesday, Feb. 2, 1897; morning at 10:45; afternoon, 2:30; evening at 7:30. The admission will be free to all sessions. Hon. H. D. Bar­rett, President of the National Spiritualists' Association, will preside.

The California State Spiritualists' Association has arranged to give a mass convention, under the auspices of the National Spiritualists' Association and the Michigan State Spiritual Association, will be held on Feb. 5, 6 and 7, 1897, at Lansing, Mich., in the Star Theatre.

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San Jose Items.

We were favored on Sunday, Jan. 24, with the presence at our meeting of that veteran speaker and writer, Lois Walsbrooker. She gave us a good talk in the morning meeting.

Sister Cooley can be with us but one more Sunday, as she goes south to join her husband at Santa Barbara. The "Union" gave a social, literary and musical program and a dance on the evening of Jan. 24. Sisters Cooley, Marcen and Seal, each graced the platform for a few minutes, doing their part to entertain.

In various ways the program was very enjoyable. Refreshments were served.

We shall miss Sister Cooley when she leaves us, as we do all the good mediums we have had for a time, and we know that she will be well received wherever she goes, for she is working for the best interests of the Cause.

Our Lyceum is increasing in numbers, as is also the senior class, which meets every Sunday afternoon with Brother Spence as leader.

BORN—In San Jose, Cal., Jan. 26, to Mr. and Mrs. W. D. J. Hambly, a daughter.

H. L. BIGELOW.
Mrs. Babe’s Bequest.

To the Editor:

A brief notice recently appeared in the columns of your valuable paper to the effect that Mrs. Mary A. Babe, of Washington, D. C., had left a portion of her estate to the National Spiritualist Association. It is to be given, in some form or another, that which will make the religion which made it possible for them to secure their fortunes, a power for good in the land.

Mrs. Babe made no pretenses to ostentatious display and ever sought to have her good deeds done so that one hand would not know what acts the other one performed. In going into spirit life she has built better than she knew, for she has not only benefitted her own soul in its upward progress, but has led the way for others who are striving to find the light.

Out of the abundance that many of our wealthiest men and women have accumulated during their years of activity should be given, in some form or another, that which will make the religion with which we are identified, known to the world that Spiritualism is their support at the time of transition, as well as during their palmy days of money making and money getting.

Each and every member of the Board of Trustees of the N. S. A. feels especially grateful to our arisen sister, and this letter is prompted by the desire to do to one who has built so wisely and so well as has she. In the meantime, let the readers remember that this bequest is not available for 12 or 15 months, hence the N. S. A. is more than ever in need of their active support and interest now. Some twenty people have joined the writer in his $10,000 offering to the N. S. A. We want to encourage 20 or even 20 others to do the same thing. Now is the time to come forward and do your duty, friends, and be worthy of the example that sister Mary A. Babe has set you.

Our wealthiest men and women have joined the writer in his welcoming to San Francisco, the place for the renewal of the N. S. A., 600 Penna. Ave., S. E., Washington, D. C.

Yours for Truth,

H. D. Barrett, Pres. N. S. A.

Welcome to San Francisco.

To the Editor:

An aged woman and rather a recent convert to Spiritualistic philosophy, now tenders to you a most hearty welcome to San Francisco, the place of future publication of the Philosophical Journal, which has been a reader ever since its location in San Diego.

The rapid advance of the Cause will be the result of your important move. Here is a new and better opportunity to do spiritual justice in the rooms, and carried flowers from the table, scattering them all over the bed, and told Mrs. Clark to take away the crutch and leave the cane, which later is all the support she has used since, and sometimes she walks across the room without using that. Of course we are all greatly rejoiced for her.

It has been a long time since she has given a musical seance, but the spirits permitted a brief one to a few devoted friends, six in all, and the guitar was carried about the room, playing beautifully, and in various styles of music, sometimes very lively and again weird and solemn. A large music box was opened and set to playing, whispered voices and hands touching each one, three vases of flowers brought, taken from a small table, the cover spread on Mr. Clark’s shoulder’s and the table overturned.

We begged the spirits not to tie the medium as we were as well pleased as if they had done much more than they used to do when she was well.

We have many written messages which were given to Mrs. Chamberlain clairaudiently.

L. M. Delano.

Psychometric Readings.

To the Editor:

I have just written to Mrs. Dr. Wyant to thank her for the trouble she has taken to give me a psychometric reading, every word of which was true.

How wonderful that we are just waking up to know these powerful forces that govern every one of us, and that all who are willing may attain the knowledge of the power.

MRS. THERESA F. COGSWELL.

Washington, D. C.

Railroad Half-Rate Passes.

To the Editor:

The Western Lines Passenger Association has kindly furnished the National Association with a copy of its rules under which interchangeable permits are granted to all members of the Order for the privilege of using this office is held responsible by many of our Spiritualist lecturers and missionaries for their inability to secure this half-rate courtesy, I wish to call the attention of such persons to the fact which clearly show that the N. S. A. is not responsible for the deprivation of any one of his or her clerical tickets.

All Spiritualist speakers settled as pastors of societies are entitled to rates, but the mere fact of ordination as a minister of the religion of Spiritualism carries with it no right whatever to clerical tickets, unless the person so ordained is in charge of a society as a settled speaker or em-

Mrs. Annie Lord Chamberlain.

To the Editor:

You always have my best wishes for health, prosperity and usefulness. We miss you much and send many thought-waves in your direction.

I want to tell you of the improvement of Annie Lord Chamberlain. She has been at Mrs. Clark’s three weeks, except a few days at Chula Vista, with Mrs. Morrill. A few days after she went to Mrs. Clark’s, taking treatment every night, she was kept in a trance 86 hours, the spirits giving directions that she was not to be disturbed on any account. In the presence of Mrs. Clark they materialized hands and gave Mrs. Chamberlain such a vigorous treatment as to be heard in other rooms, and carried flowers from the table, scattering them all over the bed, and told Mrs. Clark to take away the crutch and leave the cane, which later is all the support she has used since, and sometimes she walks across the room without using that. Of course we are all greatly rejoiced for her.

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employed as a missionary by some State or National Association under a salary from the same. This will rule out all missionaries appointed by any Local, State, or National Association, if they give their service gratuitously. All missionaries, however, who are compelled to travel constantly when holding commissions from State or National Associations, upon furnishing proper proof that such is a fact, may receive rates. When it is not satisfactory with the Railroad Authorities, whether they receive them or not.

Ministers, lecturers, speakers, or mediums, making application for clerical rates are required to state that their names are registered at the State or National Association office of the denomination to which they belong. They must also have the endorsement of the Railroad Agent and some clergymen of their respective denominations to whom the Railroad Authorities can refer.

If any speaker or missionary sells books, establishes agencies of any kind, solicits insurance or receives any fees whatever from another than religious work, he or she is not entitled to rates.

It is also a fixed rule that each application for permits must be accompanied by a fee of 50 cents and no application will be considered unless such fee is forthcoming.

For these rules the N. S. A. is in no wise responsible, hence cannot be held liable or responsible, hence cannot be held liable or responsible.

The registration of all clergymen having ordination papers from regularly incorporated societies to file copies of the same with the N. S. A., together with a form of advanced healing. Every mail brings similar communications. His psychic treatment is a pronounced feature of his practice.


Drs. Peebles & Burroughs:—I have received your diagnosis and feel that you have described my case better than I could have done myself.

MRS. MARY M. DOWLING.


Drs. Peebles & Burroughs:—I am suffering with pains in my arms and shoulders, shifting from one place to another. Perhaps the pain will be in my arm, and in an hour it will be in my hip or back. It is always more acute just before a change in the weather.

MRS. MARY M. DOWLING.

South Pittsburg, Tenn., Jan. 4, 1897.

Drs. Peebles & Burroughs:—Very much to my surprise, I have not had a neuralgic pain since receiving your diagnosis. Before that I had not been free from the pains over three months. The medicines are doing me a great deal of good.

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Drs. Peebles & Burroughs:—Only a leading symptom to say that I am still improving under your treatment. Am entirely free from the rheumatic pains.

MRS. MARY M. DOWLING.

Drs. Peebles & Burroughs do not strive to get great numbers of patients every day. They treat only such cases as they can cure and give those their closest and best attention. They use medi­cines, but the patient must be the best attainable, and are from the oldest and most reliable manufacturing chemists in this country. They believe in roots and herbs, but think that God's plan is the best plan of all. They prepare them with sufficient accuracy to obtain the best results. Their treatment is not based upon chance or guess-work in any way, but is strictly scientific and psychic. Write them for a correct diagnosis of your case, giving name, age, sex and one leading symptom. Address D. Peebles & Burroughs, Indianapolis, Ind.

The Metaphysical Magazine, (MONTHLY.)

Occult, Philosophic, Scientific.

The only first-class Magazine in the world devoted to departments of Mental Healing and Psychic Phenomena. The only first-class Magazine in the world devoted to departments of Mental Healing and Psychic Phenomena. The only first-class Magazine in the world devoted to departments of Mental Healing and Psychic Phenomena.

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A concise, common sense exposition of the Book of Revelations and parts of Daniel and Matthew. Giving some startling but truthful aspects to Spiritualism. Price-paper, 25c.—cloth, 85c.—postage paid.

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GIVEN AWAY

What Phoebe W. Couzins says, in her illustrated article of Queen Isabella, New York Herald, Sunday, Oct. 16, 1892:

"En route for Chicago in the interest of World's Fair matters, I chanced to stop at South Bend, Ind., and there learned for the first time, that 12 historical pictures of the discovery of the new world, were immortalized on the walls of the University of Notre Dame, which is adorned with large heroic figures, the coloring rich, varied and harmonious. The whole ensemble strikingly beautiful and realistic, the result of the most careful study which has been accorded the artist by the Pope, by request of the venerable Father Sorin, the founder of the University of Notre Dame. The work is the product of 11 years of patience and toil of the great Italian artist Luigi Gregori.

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For sale at this office.
Lyceum Lessons.
Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 8.

Instruction.

Ques.—What is the necessary step to be taken before we can hope to witness a peaceful and beautiful condition in society?

Ans.—Instruction of the masses.

Q. —What word instruction when rightly defined?

A. —It signifies the science and art of unfolding the entire nature of the to-be-instructed individual.

Q. —What is the purpose of science?

A. —To enable one to do easily difficult things.

Q. —What is the science of mankind?

A. —The beginning and end of sound human instruction.

Q. —What must a general instruction embrace?

A. —It is the science of the interests of every child.

Q. —What must we do to provide for the interests of others, while individual traits and qualities are respected?

A. —Every child must receive a due regard for the rights of each other's rights, and active cooperation toward the welfare of every human being needing to know and experience in order that he or she may live a normal, healthy, useful life.

Q. —What attainments are necessary to peace and harmony?

A. —The right development of persons and a due regard for the rights of others, while individual traits and qualities are respected.

Q. —What is a moral man or woman?

A. —One who observes the entire moral law as it concerns general human welfare.

Q. —What should be impressed upon every child?

A. —That he or she is a container of wealth, and that this inward possession can be evolved through the process of instruction.

Q. —What is the object of a general instruction?

A. —It teaches every child at a tender age to rejoice in some special mode of activity.

Q. —What is needed among reformers?

A. —A distinct plan of action whereby the whole nature of the child may be brought into play during the course of instruction.

Practical Guide to Spiritualism,

BY GEORGE W. WALROND.

Given instructions how to investigate Spiritualism, and presents strong testimonies in its support.

Price 10 cents, for sale by Thomas G. Newman, San Francisco, Cal.

J. C. F. Grumbine's Inspired Books

Mr. Grumbine, known as "White Rose," and prominent on the Spiritualistic rostrum has written — through his Inspirational Mediumship — the following Pamphlets:
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AND SOMNAMBULISM

CARL SEXTUS

The Renowned Hypnotist

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New German Periodical for Psychological and spiritual Life.
The only German advocate for the Interests of Spiritualism and Psychical Research in America. Issued on the 1st and 15th of each month, and furnished Information of all spiritual events and manifestations to the German Spiritualists.

On July 1 began the second half-year of "Der Fuehrer." All members of the fraternity are invited to take out their subscription to the publisher, EMIL NEUHAUS, 1126 Seventh St., Milwaukee, Wis.

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in every section, to canvass, $4.00 to $5.00 per month. For Sale at this Office.

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Absolutely indestructible Piers, Jetty, Breakwaters. Sea Walls, Bridge Railway Trestles, etc.

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Infallibly cures Diphtheria, Bronchitis, and all affections of the throat, diseases internal tumors, preventives and removers of all poisons, Scurvy, Jack Jaw, Chronic Bone, Sphyistile, Eills, bone-ache, leg-aches, corns, ulcers, etc. A source of pure and eradicates viruses, curvey piles, small head. Head and astringent. The only medicinal salve in the world: cannot be analysed. Full directions with every box. Retail price, 25 cents. Postage Free.

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BALL-ROOM or STAGE taught private or class. Send for CIRCULAR to

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An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which can open The One Grand Science of Life.

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DRS. PEEBLES & BURROWHS.

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Special attention to all Diseases peculiar to either sex. Advanced methods; best results; cure guaranteed of all cases taken. Correct Diagnosis free by enclosing name, age, sex, leading symptom and stamp for reply. Remember to address, 3atf.

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MOLLIE FANCHE R, the Brooklyn Enigma.


Unimpeachable testimony of many witnesses. For sale at this office.
**A Recluse's Meditation.**

Oh must I live my life away
From all the charms of time;
No dear caressing arms that may
Impress a love sublime.

No fragrant monopaths of thought,
Of golden moments, gnostic gem,
Waves upon the shores of taught,
Stars of the evening beam.

The human mind may grasp as far
With thought divine, a second sight,
Leaping from star to still remoter star,
Lifting the veil from shoreless night.

So, its fate, to live my life away
From all the charms of time;
Till I shall feel that love sublime.

G. DURR YOUNG.

**A Good Offer.**

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply.

**An Energetic Canvasser,** who is not afraid to work, can find employment by addressing X. Y. Z., care of the *Journal,* 2096 Market street, San Francisco, Cal.

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**New Revelation.—** An excellent discourse by Mrs. Cora L. V. Richmond, Chicago. Price 10 cents.

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**Price, 15 Cents.**

*A Narrative of Startling Phenomena Occurring to the case of Mary Lurancy Vennum,* by E. W. STEVENS.

**MARY REYNOLDS,**

**Case of Double Consciousness,** by REV. WM. S. PLUMMER, D.D.

[@] For Sale at this office.

**Dr. A. J. Atkins**

Send age and sex, a lock of hair and one symptom if possible, to Dyer, 13 Monument (LIBRARY and CURB) by spiritual and material means. Piles and Catarrh of nose and throat—Nerve diseases—a specialty—diagnosis $1.00—for call or write.

**Dr. R. J. Atkins,**

**2115 Webster-st., San Francisco, Cal.**

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**The Noted Medical Clairvoyant**

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"We are pleased to note the continued success of our esteemed friend, Dr. W. M. Forster, the well known, Medical Clairvoyant of San Francisco, Calif. His work has been endorsed by the usual works and thousands in this country can testify to the happiness found through renewed health received through this unique method of diagnosis and experienced physician—"Light of Truth," June 1st, 1886.

"Dr. W. M. Forster, California's noted Clairvoyant Physician, is receiving recommendations from near and far."—*Philosophical Journal.* Address

**Dr. W. M. Forster,**

**1059 Market Street, San Francisco, Cal.**

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**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 diseases that flesh is heir to, and will give you proof of her powers, by sending requirements for per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1886.

MY DEAR MRS. DOBSON-BARKER, with exude $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medi­cines do her and how thankful and grateful we are for having applied for them. When she began to take this last medicine, she had considerable difficulty in the bowels and stomach; after a week she was better and much improved. The medicine she was prescribed was broken, and she had not the medicine she would have had a serious illness, and her digestion was so bad that she was reduced to her floors. Since she took Dr. Dobson’s medicine she has had no medicine. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

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THOMAS G. NEWMAN, Publisher,
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San Francisco, California.
Perhaps this may be the last time upon an occasion like this that I may be heard to say that the wildest uproar of the tempest is but a pastime for those gone

Beyond these cloudy days,
Beyond death's gloomy portal,
To a land where freedom never dies
And love becomes immortal.

Friends, the clock has struck, and one more anniversary of the birth of him who said, "The most formidable weapon against error of every kind is reason," can now be seen recorded upon the scroll of fame among those that have preceded it; and too much cannot be said in honor of his name whose patriotic zeal helps to renew in fraternal wedlock the 29th of January, with that of the 4th of July. Neither is it too much to say that the spirit, breathed forth from that brilliant orator Thomas Paine, is here, whose efforts were given to an indissoluble union of the people, linked in bonds of National fraternity with public schools to make melody for the downfall of all its enemies.

That orator and ardent patriot stands among the most brilliant minds that has ever flashed patriotic radiance over the pages of the world's history. The vivifying name of that magical orator, the brilliant writer, the impress of which he left upon the souls of his countrymen is indelible, whose luminous spirit is still in communion with the souls of his fellowmen and his name will ever shine conspicuously with those of Washington and Lincoln on the pages of American history while that history itself lives. And it is with profound respect that I speak the name of Thomas Paine upon whose brow there will never set a faded civilization. He was the man that cured the world from the palsy of Kings; by turning the laws of tyrants into the laws of liberty and the rights of man. Why should we fear to sing his praise, or blush to speak his name.

No one except those skilled in the jugglery of the dark ages will deny that it is a stupid method of dealing with history, and especially the 4th of July, by ignoring the name of him who devised the plans of our liberty and free institutions, and every man and woman that has arrived at the years of discretion should know that our liberty was first planned in the great beyond. Though orators and newspaper men may shrink from the allegiance of him who released them from the dominion of Kings, his history will ever show that he was the very first to construct the four cornerstones of this Republic, broad and deep, and with his pen he blessed millions of the human race with his broad principles of humanity, justice and...
universal equity before the law. He was one of the grandest monuments of human integrity that could not be swayed by ambitious men.

Though his grave may be leveled to the dust, the 4th day of July will ever record the memory of Thomas Paine, that man who made Washington the first president, whose labor severed the colonies from kingly tyranny. I do not speak of Thomas Paine for the purpose of awakening the anger of his opponents whose precepts are versus practice; it is an illustrative picture. I wish to draw of one of the most brilliant men that ever lived whose writings express the altitude of a healthy mind. It was no ordinary bravery that prompted him to jeopardize his life as he did in giving to the world his thoughts on Religion.

It took more than ordinary bravery at a time when the pulpit administered the law at the expense of millions of lives, to do what Thomas Paine did, who did not believe in their vapid nonsense shrouded by the fogs of superstition. Every one who has arrived at a knowledge of the a b c of North America’s common-sense knows that all the teachings that Thomas Paine gave to the world have come true as far as science has advanced us, notwithstanding the prayers, the songs, the sermons, and Lord’s suppers poured out from the pulpits against him.

We must not ignore the fact that men and women of great learning and skill to whom the world is indebted has learned to grasp that magnetic force which reveals Thomas Paine’s hidden powers, and to-day many of the pulpits are in accord with his criticism of the Bible, whose doors are open to the field of progress laden with the olive-branch that finds a welcome on the plane with peace on earth, good will to all. Such is the seed of righteousness that should be sown in the souls of all mankind for their better security in years to come.

Paine knew everything had its opposite. He remembered the dungeon and saw that the music of the cathedral organ was not loud enough to drown the clank of chains; he could not forget that the taper had lit the fagot, and well he knew that all pomp and glitter of cathedrals and domes were purchased with liberty—that priceless jewel that all pomp and glitter of cathedrals and domes were purchased with liberty—that priceless jewel of the soul—at which he wept and scorned.

There have been in all ages brave men and women whose genius never cowers, who like Samson are feeling for the pillars of authority that has drenched the world in blood; that has placed mankind beneath the oppressors’ feet.

Mothers, tell your children, let your children tell their children, and their children tell another generation that Thomas Paine was the master mind that prepared the people of the colonies for the great conflict that made revolution possible, that they may be placed on record as applauding the valuable services of Thomas Paine, and that ingratitude is one of the worst of sins. George Washington, James Madison and other patriots of their day placed themselves on record as applauding the services of Thomas Paine, and yet we often hear men orate for hours on the 4th of July and studiously omit to mention the name of one of the grandest founders of our liberty. For the angels saw fit to send him for the purpose of cradling into existence a new civilization in this western world. They beheld upon the brow of Greece and Rome the faded laurels of ancient civilization, faded by vipers whose stinging torture forbade their cultured progress.

Friends, rub your eyes that you may be sure you are not dreaming while I relate to you the fact that the backbone of the devil is broken and you need entertain no fears as regards your safety should some good editor deviate from his well-beaten path and mention the name of Thomas Paine, for our North American religion assures us that no faded laurels will ever be found on the brow of him who said: “Any religion that shocks the mind of a child cannot be a true religion. The world is my country, to do good my religion. I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow creatures happy.”

Let no one think they are sitting down to a cold lunch when the name of Thomas Paine is spoken. Upon the highest round in the ladder of immortal fame we beheld him around whom a firey sunset lingers, and will continue to shine until the 4th day of July, the birthday of the grandest nation on earth shall be forgotten: when the sun, moon and stars go down in the east and rise in the west. At first he educated the few but to-day he is educating the many. Thomas Paine spoke the first words from which this American Republic, without limit to its spiritual and material development was born, and his name will ever be associated with the heroes of historical events.

He was the man chosen as a mortal vessel for vigorous work in those good old colony times when true Americans were first made: that took liberty from its cradle and stood it upon its feet. He sang the first war-song gifted with genius that aroused the American people to action, which demonstrated his superiority for the dawning of brighter days.

He explored the depth of liberty and was the belting that held together that little colonial band, when blood-stained tracks marked its line of march; not because they loved perils, but because they loved justice and liberty. And if you appreciate your heritage of liberty, bought by your heroic forefathers, you should properly estimate the anniversary of that great philanthropist, Thomas Paine, whose history reads like the inspiration of a world of books, and his name will mark the pages of history as the unlocking key to the great fountain of liberty.

He was the first to perceive the destiny of a new world. His native genius and a recommendation from Benjamin Franklin constituted his entire capital. He found the colonies clamoring for justice at the feet of King George the Third, for retribution of their privileges. They were not endeavoring to become free, but were trying to soften the heart of their master. They did not dream of independence. Paine gave to the world his “common-sense.” It was the first argument for separation—the first blow for a free government.
Year after year he labored for America until there was a government of the people, and for the people, consecrated to the happiness of mankind, and for this the church has violated even his grave as though they wished to devour their benefactor for raising his voice against abuse.

When Paine was born the pulpit was the throne and the churches were making every effort to crush out of the brain the idea that it had a right to think. Had the priests who foolishly wasted their time in forging out falsehoods against him been carried into captivity, as Ezekiel and Daniel were, it would have improved their intellects and saved them the trouble of raking their brain as they have done to no purpose, with priestly contumace, in defaming the name of one of the purest of men. But the serpent that bites about the heel because it cannot reach higher, is to-day meditating over the mistakes it made in its enmity—but print it a thousand times, carve it in wood and engrave it on stone, that Thomas Paine was the man that made these United States brilliant with immortal progression. He was a man endowed with a high civilization who hungered for a grander accumulation of awakening influence for the benefit of humanity. The forest leaves, the beautious flowers and the roseeate mosses of the Rocky Mountains, like whispering angels all sing of his immortal praise. Words fail to express the soothing music of his name, whose voice lured the souls of heroes to the building of a monument of liberty of unrivaled benefit, voicing the matchless inspirational voice yet be heard to say, “O man, it is wise to know thyself.” Peace be to his memory.

San Francisco, Cal., Jan. 29, 1897.

We Can Know Much of the Other Life.

In the very excellent New Year’s number of the PHILosophical JOURNAL Judge D. D. Belden has an article entitled, “Why do We Know so Little of the Other Life?” I would like to give another reason for this deficiency, so far as a majority of people are concerned, and that is the materialistic bias of their minds. Such minds, though including many excellent intellects, cannot see the truth and the glory of spiritual things until a mountain load of evidence has been piled up before them.

Mr. Belden, for instance, seems to see spiritual things as through a veil dimly, and because they seem this faint to him, he comes to the conclusion that they are seen but imperfectly by others. “It is impossible,” he says, “that we know so very much of things wholly beyond the range of our experience.” But we do not reason in this way about earthly things and should not about spiritual things. Rome and Constantinople may be beyond the range of our direct experience, but we know they exist for all that, and we know their main characteristics. Thousands upon thousands of persons have often seen the glories of the diviner realms and although we have no tints and colors and forms exquisite enough to give a full conception of them, yet we may have a very fair idea of their general character.

Mr. Belden says: “I have heard related delightful accounts of the future life, but as I had had no experience in that life and had no means of judging of their truthfulness, I could not believe them. I had to let them pass as the idle wind.” Our materialistic Spiritualists, as I sometimes call them, are thus led to discount or wholly disbelieve the statements of the loveliest and truest and sometimes the keenest minds, and they are apt to think others are like themselves, or else are too easily gulled. What a slur upon Spiritualism itself to thus consider its glorious revelations as a matter like the “idle wind.”

Mr. Belden seems to think that communion with the spirit life is contrary to nature, and quotes Emerson’s expression in which he says, “No one has ever yet achieved the slightest success in opposing nature.” Even the brilliant Mrs. Richmond, in giving an account of the system of Spiritualism admits that spirit communion is an absolute fact, but declares that no one can tell how it is accomplished. But let me say right here that there is no opposition to nature in the whole range of spiritual phenomena but simply a continuation of nature into the finer phases of life. The igno­rant expression supernatural is never used by Spiritualists, and the general facts of Spiritualism are
simply and easily understood after a few general principles have been acquired. I have not time or space at present to give more than a few general hints.

In the first place we should remember that all things are like all things, fundamentally considered, the universe being a unity, or in other words the invisible is like the visible, the unknown like the known, a part like the whole. Will any person dare to deny this principle? This being admitted, then, we may know that a spirit must have a material body with head, trunk, limbs, eyes, ears and every faculty just the same as on earth only so refined that we cannot see them with our earthly eyes, for every atom of this spiritual body has been composed of the more exquisite portions of the earthly form.

Being the same kind of a person as before only more refined and ethereal, the spirit can talk, see, hear, move, feel and think only with far greater swiftness than when confined in its grosser earthly tabernacle. It can be demonstrated that there is grade upon grade of atmospheres finer than that which we mortals breathe and talk with. The spirit uses finer and finer atmospheres in proportion as it becomes developed, for which reason the vibrations caused by their speech are too delicate to be cognized by our coarser earthly ears unless the psychic ether of our brains have been quickened into activity.

We know from countless facts that we have a more interior vision, a more spiritual ear and a greatly quickened power of feeling, all of which can be brought into action by the psychic ethers when not smothered by the coarser animal ethers which we use in the ordinary consciousness of every day life. With this refined vision we can see a more glorious phase of all the universe around us including spiritual beings, for the psychic lights and colors are immensely penetrating.

When the inner ear is animated, clairaudience takes place, and, when the psychic aura kindles the intellectual organs, we get into the soul of all things around us and thus become psychometrists. Under the light of such facts, mediumship and spirit communication do not seem difficult to understand. When Mrs Richmond at the National Association of Spiritualists in Washington, was proclaiming to the world what Spiritualism is, I was sorry to have her say that the process of spirit communication was beyond human power to explain. I would rather have had her say it was beyond her own power to explain, however much some others might do so.

Minds of a spiritual type read Swedenborg, Andrew Jackson Davis and others and are able to see much that is true and good in them, although they may perceive some imperfections. Intuitive minds do not need a long demonstration of the fact that a straight line is the shortest distance between two points and there are many axioms connected with human perception that are only darkened by attempts at demonstration. It is a sad thing that minds with a materialistic bias cannot fully understand spiritual things even when they try and a still sadder thing that they will condemn as credulous dupes, minds that are more luminous than their own, who do not need such an array of tests to enable them to see the truth of things. A well-known editor of New York, himself a psychic, was so skeptical as to doubt almost everything, until one day a big spirit knocked him down and rolled him over on the floor. The surest way of making some minds understand these things is to have knowledge beaten into them by some such process.

For 28 years I have dwelt near the open window of heaven and have also aimed at earthly science so as not to run wildly into the ideal. My vision has been opened so that I could see the glories of the diviner life. My immense longing for a knowledge of the immortal habitations, has led me to ask thousands upon thousands of questions, and to prevent my running into errors, my hands have been converted into a telegraph, so as to signify all the more correctly when I was right and when wrong. I have thus been enabled to understand the very form and location of the spirit realms and the periods of time required for progressing through them. These forms I have had engraved and placed in the new edition of the book called "Religion," which is about to be issued. In this way I hope to give people a more palpable conception of the wonderful life toward which we are all tending.

E. D. BABBITT, M.D.
College of Fine Forces, Los Angeles, Cal.

THE GOSPEL OF HEALTH.

The greatest cry of the world to-day is for health; not religion, not wealth, but health. Christianity has been called for nineteen centuries a gospel of life and health, for this world here and now. The Kingdom of God for which Jesus wrought was no dreamy, mystic heaven in the far-off skies, but a kingdom on this earth,—where health and joy, peace and plenty, should abound for every soul. According to his own words, Jesus came that the people might have life, and have it more abundantly. Healing the sick, and the periods of time required for progressing through them. These forms I have had engraved and placed in the new edition of the book called "Religion," which is about to be issued. In this way I hope to give people a more palpable conception of the wonderful life toward which we are all tending.
man whose voice, when roused by a righteous wrath, could suggest the lion’s roar, but when stirred by love could tremble with deep and powerful feeling, like the tone of a mighty organ. No pale and emaciated reformer could have gained a following among the robust and sturdy fishermen of Galilee. John the Baptist came clothed in a camel’s skin, and eating locusts and wild honey; a wild son of the desert, whose very tread spread terror around him. Jesus must have been a man of somewhat similar temperament, though doubtless with a deeper baptism of the spirit. We have discarded many of the traditional conceptions of the character of Jesus. It remains for us to abandon this which pictures him as a physical weakling, in order to exalt his spiritual nature. We have been told that in the millenial age the lion and the lamb shall lie down together. In the perfect man, the lion and the lamb are united. In the traditional pictures of Jesus we see the lamb, but not the lion. Let us correct our conception, and join strength with tenderness.

The relation of a correct conception of Jesus to our own life will be evident if we consider to what an extent our ideals of manhood are shaped by the reported life and teachings of Jesus. For centuries the Christian world has looked to him as the embodiment of perfect humanity. For centuries men have studied the pictures of him which artists have given us, thousands, eager to attain a higher plane of life, have fasted and mortified the flesh, and after years of painful effort, have attained invalidism instead of sainthood. We want not to crucify the body, but to sanctify its powers by consecrating them to divine and spiritual uses. We want not less life, but more; but we want it guided by divine love and wisdom.

The trouble with gross and animal temperaments is not that they have too much life, but that they devote this life to physical ends. Let higher ideals dawn on the mind; let the heart be warmed with a great love for humanity, and these vital forces will overflow the banks of selfishness and enrich the fields of humanity. In the stress and strain of modern life we need sound bodies and strong nerves. He who would engage in any great work for mankind must have, first of all, good health. Walt Whitman, who, with whatever gifts he possessed, was so characteristic of his nationality.

Let us recognize the relation between thoughts and acts; between states of mind and conditions of body. Let us know that fear, hatred, envy, malice, discontent are as much opposed to health as they are contrary to virtue. That peace, purity of thought, content, love, aspiration, adoration, are as beneficial to the body as to the soul. Beautiful thoughts, thoughts of the perfection and glory of life, are fountains of health. Let us drink deep at these fountains. Let us believe in God not only as the Maker of heaven and earth, but as the Maker of human bodies; let us believe in his presence in not merely the order of the stars and the growth of the planets, but in the vital processes of the human body as well. Let us not believe that the Divine Life has withdrawn itself from any portion of its creation, but that it dwells in the world to-day, and in Man, to heal his diseases, comfort his wounded and bereaved heart, and fill him with the splendor of the Perfect Life.

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for youths, but for thinking people all over the world.

The building will be 120 feet long, two and three stories high, with Corinthian columns and broad piazzas. It will have large verandas facing the ocean and San Diego, with large columns surrounding them, and will be Egyptian in character, like some of the old temples.

Mr. Rambo says that tropical trees, such as palms, bananas and pepper trees, will be planted to beautify the grounds. Already there are bearing lemon trees in different places around the tract.

Dr. L. Schlesinger gave some very wonderful tests at Washington Hall, in San Francisco, on Monday night, which astonished the skeptical and convinced the investigator. The editor of the Journal was presiding, and turning around to him, the doctor said: "You sir, have some slips of paper in your pocket on which you have written the names of friends and relatives who have gone to "the beyond." He then gave the names written on each one, and stated the relationship they sustained to the editor and his wife—every one of which was correct. There were only three persons on the American continent who knew either of them or their names. He then stated the maiden name of the editor's mother, which was unknown even to his wife, and was known to only one other person in the world, and she was 3000 miles away and had never seen the doctor in her life. Dr. Schlesinger is one of the most wonderful mediums in existence.

Mysteries of Antiquity.

Just outside the city of San Diego, on Point Loma, a narrow ridge dividing the bay from the ocean, is soon to be built a school for the revival of the lost mysteries of antiquity. The land (192 acres) has been purchased by Eastern men, who have incorporated, and Dr. J. D. Buck, of Cincinnati, O., is president.

Mr. E. B. Rambo, a Theosophist of San Francisco, is secretary of the finance committee, and says that the corner stone will be laid before the 20th inst. He gave a list of the prominent gentlemen identified with the school. A number of these men are very wealthy, and among them are some of the leading thinkers of the country.

The land borders the bay of San Diego, commanding a beautiful view of it, the ocean, Coronado and San Diego. In one place the ground rises 360 feet high, so that the prospect is commanding.

It was thought that at this remote portion of the American continent, where the environment is so favorable, this would be the best of all places for it. It is not to be a school for youths, but for thinking people all over the world.

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Mrs. E. L. Watson, one of the most prominent Spiritualistic workers in California, has been spending some time in this city among her friends. She is well-known here, having occupied the platform of the Progressive Society for many years; her audiences being composed of people in all conditions, from the millionaire to the lowliest. On the 22d ult, Mrs. Henrietta E. Robinson, tendered her a reception at 22 Hill street, and we were disappointed in not being able to attend, as we had a previous engagement for that evening. We learn that a number of the leading Spiritualists of the city were there, and Hon. Charles Dawborn made a very interesting address, narrating some of his late remarkable mediumistic experiences. — See page 89.

Schiller a Psychometrist. — La Irradiation translates the following from a German periodical: Carolina de Wolzogen records of the great poet Schiller, that once, while taking a walk in a very dangerous, rocky and well-nigh impassable path, in a pine forest, near the estate of Baurach, he received a very peculiar sensation. It suddenly occurred to him that a man was buried there. Soon afterward he learned from the superintendent of the property that many years previous to that time, a coachman had been assassinated and buried upon that very spot.

Missionary Work. — The World's Advance-Thought published by L. A. Mallory, Portland, Oregon, contains bright gems of " advanced thought" in every issue, and deserves a generous support. Its last issue thus mentions the special edition of the Journal:

The New Year's edition of the Philosophical Journal is a splendid number. Spiritualists may well be proud of this exponent of the philosophy, and they should make acknowledgement of their appreciation by sending on their subscriptions for 1897. Mr. Newman deserves great credit for the manner in which he keeps up this veteran journal, and he should be well supported. Spiritualists will find the Journal a good missionary to send to their orthodox friends who think Spiritualism is something to be shunned.

We have several hundreds of the New Year's edition on hand, and hope the friends will send them out on missionary errands. We will send 10 to a list of your friends postpaid for 30 cents, 20 for 50 cents, or 40 for $1.00.

Dreams. — "Photographing Dreams," is the subject of an article in L'Eclair, according to La Lamee, contributed by Mons. Radel. He thinks that this will revolutionize the entire system of religious and moral theories of life, etc. He attempts to explain even the facts related by Prof. Crookes, the English chemist, by "collective hallucinations." Could anything be more extravagant? Lucie Grange properly asks if the scales which weighed the materialized Katy King (of Florence Cook), or the conversation, or the clothing cut out, etc, were products of hallucination?

The article under the Lyceum heading, last week, entitled "Instruction," should have been credited to Alonzo Danforth. This week the Lessons are crowded out.
Reception and Welcome.

On Wednesday evening, Feb. 3, 1897, the California State Spiritualists' Association, and the local societies of San Francisco, gave a reception, at Oriental Hall, 418 McAllister street, to welcome the editor of the PHILOSOPHICAL JOURNAL and his family to San Francisco, and to say an approaching Mrs. Maude L. Freitag, who left next day to labor for the First Spiritual Society of San Diego, Cal., during the months of February and March.

The weather was very unpropitious—it having rained all the day previous, and most of the time for several days, but the hall was well filled, which demonstrated the local interest in the occasion, and the good will of the Spiritualists generally.

The applause which often interrupted the exercises showed the enthusiasm of the audience, which was enhanced by the unexpected presence of Mr. and Mrs. Lillie, who arrived that day from Santa Barbara. They were given a warm welcome.

Mr. M. S. Norton, the chairman, introduced the exercises by reciting an excellent poem, entitled "If you love him, tell him so." He then stated the object of the meeting, and referred to the great pleasure all the Spiritualists of San Francisco experienced in having the PHILOSOPHICAL JOURNAL located in its city, and of counting its editor, who was an enthusiastic worker in the Cause, as one of its citizens.

Mr. J. T. Lillie was then called upon for a song, which electrified the audience and demanded an en core—both songs being beautifully rendered in Mr. Lillie's happiest vein.

Prof. Wm. Emmette Coleman, well-known throughout the world as a philosopher, and a master of Oriental languages, gave the address of welcome to Mr. Newman, his family and the PHILOSOPHICAL JOURNAL. He said:

"I simply wish to say that I extend the right hand of welcome to Bro. Newman, and hope that he may establish his paper here on a firm and permanent basis. The PHILOSOPHICAL JOURNAL is the successor of descendents, so to speak, of the old Chicago Belgo- PHILOSOPHICAL JOURNAL; and since the days of that paper for a number of years a frequent contributor to that journal. To that paper and to the Carrier.Dove in this city, I contributed my best work in behalf of what I regard as true Spiritualism—rationalistic, common-sense, scientific Spiritualism.

Now, in place of the Chicago Journ-

AL and the San Francisco Dove, we have the San Francisco PHILOSOPHICAL JOURNAL; and that the new San Francisco JOURNAL may attain the measure of success that crowned the work of two predecessors, is my sincere hope and wish.

Here's to Mr. Newman and his PHILOSOPHICAL JOURNAL! Long may they flourish, and may their shadow never grow less.

The chairman then read the following communication from Prof. Wallace E. Nevill:

2909 Sacramento St.,

DEAR BRO. NEWMAN: I regret exceedingly my inability to be present this evening to join with other progressive thinkers of San Francisco, in welcoming you to our City, but I send you a little contribution to the "basket reception." It has never yet appeared in print, and I am entirely welcome to it if you deem it worth the basket. Wishing you every success, financially and spiritually, and pledging myself to help you all I can, in the cause of truth and righteousness, I remain,

Fraternally and respectfully,

Wallace E. Nevill.

A WORD TO THE TOILERS.

Toiling with hand, toiling with brain; Striving an honest living to gain, I'd rather be one of the toiling mass Than belong to the wicked parasite class.

For the time will come in the process of things When those who toil shall have honor like kings When none shall work with thought of self, For profit, for gain or for worldly pelf, But the effort of each shall be for the good

Of the "Universal Brotherhood."

And none be found to idly thieve, Like robber demons in the human hive; For its labor creates all wealth and worth, Therefore those who toil are the salt of the earth, And loud may they boast of their family tree And the line of their noble ancestry, For they're sons of God, these sons of the soil Whose hands are honest with honest toil.

Wallace E. Nevill.

The chairman then called Mr. Newman to the platform, amid prolonged applause, who said that evidently the responsive chord had been touched by the presence of the JOURNAL in San Francisco—for that large audience, on such an inlament evening, could not be accounted for upon any other hypothesis. The angel world had evidently found co-workers on the Pacific Slope, and their request for the removal of the JOURNAL from Chicago to California, had not only been accomplished by its proprietor, but had found a body of faithful watchers by the Golden Gate who had, in a thought-wave, been vigorously calling: "Come over and help us." The JOURNAL has now come to aid in the up-building of the Cause, and the promulgation of the truths of spirit return and communion with the whole body of the flesh. It was here to labor side by side with all lovers of the philosophy and phenomena of true Spiritualism, and was not afraid of the reproach and odium cast upon us by the ignorant and vindictive opposers of Spiritualism. He said: "Let them throw their darts of diabolical hatred and malevolence at us, if they must, for we are not ashamed to be called Spiritualists—or ashamed of its glorious philosophy—A什omed of Spiritualism? Sooner far Let evening blush to own a star! A什omed of our spirit friends? Just as soon Let midnight be ashamed of noon!"

After singing by the audience, led by Mr. Lillie, the chairman remarked that we were to say good-by to one of our faithful workers, Mrs. Maude L. Freitag, who was to leave us to-morrow for Southern California, and she was invited to the platform to entertain the audience with whatever she desired. As soon as the applause subsided, she arose and gave a pathetic recitation in excellent style, and followed it by an earnest appeal for a liberal patronage of the JOURNAL, by every Spiritualist in California, now that it had been brought to the Pacific Coast.

The chairman then introduced Mrs. R. S. Lillie, who gave an interesting address for she is an inspirational speaker of unusual ability. She also gave the JOURNAL a cordial welcome and commendation as a helper, on behalf of the speakers and workers everywhere.

After a few remarks by Mr. J. T. Lillie and others, refreshments were served, followed by a dance which was thoroughly enjoyed by all. Prof. Young's excellent orchestra furnished the music.

TO BROTHER NEWMAN.

Welcome, welcome! May the change bring to thee Tastes of good friends and prosperity Such as never before in thy life thou hast known. Reap now the harvest. Good seed thou hast sown: Perfect fruit, in thy orchard, now find. The seeds were not carelessly cast to the wind. But carefully, thoughtfully, placed where they would Grow and mature into all that was good.

Still uniring, thou sowest the seed Of all that is good, destroying the worse That's en the whole world may profit be. Unfeeling thou hast trenched the land Which brings a harvest by and by. The knowledge is lost, but the result. That spirit immortal doth ever aspire To reach all truth, higher and higher.


The Spiritualistic Blotter notes the case of a healing-spring being discovered by a dream.
**A Generous Offer** is made by Dr. Louis Schlesinger, the wonderful healing and test medium, 534 Page street, San Francisco, Cal. Being desirous that every Spiritualist and every honest investigator in this city, should regularly read the Philosophical Journal, he offers to give a "reading" free to any new subscriber paying for a year in advance who can show him one of our printed receipts, as a voucher. Dr. Schlesinger is a wonderful and convincing medium, and this unparalleled offer should bring us thousands of new subscribers in San Francisco, within the next 30 days, which is the present limit for that free "reading."

**Spiritualist News.**

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

Readers are requested to send us short items of news. Interesting incidents of spirit communication and well authenticated spirit phenomena are ever welcome. An index will be added as soon as possible.

Lyman C. Howe is engaged in Cleveland, O., during February.

J. Frank Baxter may be addressed at 3105 Olive street, St. Louis, Mo., till the last Sunday in February.

Mrs. Gillette has removed from San Diego to San Francisco. She is in a good medium and is located at 1224 Folsom street.

Dr. Schlesinger and Mrs. Irene Smith give a seance at Washington Hall, 85 Eddy street, on Monday evenings. Spectives invited.

Mrs. Lucinda B. Chandler delivered a lecture on "Woman and the New Commonwealth," at the People's Institute, Chicago, on Feb. 2.

Mrs. Maude L. Freitag has gone to San Diego and Mrs. A. Pierce, who made a bequest to the First Spiritual Society there, during the months of February and March, in Lafayette Hall.

Mr. J. Frank Baxter may be addressed at 3105 Olive street, St. Louis, Mo., till the last Sunday in February.

On Fridays, Mrs. Kate Hoskins, Mrs. D. N. Place, and Miss Meda Hoskins give lectures and tests at 697 Market street, San Francisco. All are welcome.

Mrs. A. Pierce, who made a bequest to the First Society of San Diego, to assist in building a temple, passed "the beyond" last month, after a lingering illness.

R. A. Stitt holds seances on Sunday at 2 p.m., at Washington Hall, 35 Eddy street, and evenings at 355 McAllister street. Mrs. Smith delivers lectures and Mr. Clemens gives tests.

The Children's Progressive Lyceum held their monthly social on Friday evening at 909 Market street, San Francisco. Notwithstanding the inclemency of the weather, the usual number were present and enjoyed the occasion. The next social will be given on the first Friday in March.

A benefit seance was given to the Ladies' Aid Society, by Mrs. Maude L. Freitag, on January 29th at Oriental Hall, on McAllister street. After the names of which were recognized there were refreshments and a dance—making it a very enjoyable evening.

The semi-annual meeting of the People's Spiritualists' Society, was held at 111 Larkin street, San Francisco, on Feb. 20, when the officers were elected to fill vacancies, the full list being: May Dryman, Pres.; Hattie D. Wrenn, Sec.; Lizzie Winter, Treas.; Mr. J. P. Bogardus, Kate Huessmann, Mrs. C. A. Gable, C. J. Greene. Mr. M. J. Norton, Directors: H. D. Barrett, Mrs. J. J. Whitney, and Joan Slater, Honorary Directors.

This society expects to accomplish much during the year, and invites wide and true sympathy to join it. Mrs. Emily Seeley will be the pastor for the month of February.

In Cleveland, O., the East-Side Lyceum has left the Old Memorial Hall, where the friends have spent so many happy days, and will occupy the New Pythian Hall, on Huron street, opposite the Young Men's Christian Association Building. It is not only easier access, but the old place of meeting, but its appointments and surroundings are much better, besides being entirely unaffected by the noise of the street cars, and other vehicles passing—truly a great desiderium.

**San Jose Items.**

Mrs. Seal, one of our most talented speakers and mediums, somewhat noted for her healing powers which she has been called upon to apply to a considerable extent lately, can be engaged by societies in quest of good talent. She served five months, but the scarcity of money effects every branch and system of life at present, and we get our share of the effect.

Mr. Newman, editor of the Philosophical Journal, will occupy the platform of the First Spiritual Union every Tuesday and Thursday, and give lectures and tests at 997 Market street. San Francisco. All are welcome.

The Union gave a social and dance on Jan. 26th, which was under the management of Mr. and Mrs. Owen and Mrs. Cooley. It was a decided success.

We have had an average attendance at both the lectures on Sunday and the seances on Tuesdays and Fridays, but the scarcity of money effects every branch and system of life at present, and we get our share of the effect.

Mr. Newman, editor of the Philosophical Journal, will occupy the platform of the First Spiritual Union every Tuesday and Thursday, and give lectures and tests at 997 Market street. San Francisco. All are welcome.

"The Chief End of Man" is the name of a book by George S. Merriam, the title of which was selected by the Union a few weeks. "It is the knowledge that as man is true to his best self he finds the universe his friend."

Queen Victoria's book will be published in America by the Century Co., there will be 100 copies on Japanese paper at $50 and 600 on fine paper at $75. Both editions are strictly limited and no more will be printed.

**Modes for February is received.** It is edited by May Manton, and contains 32 pages of the latest fashion notes, and beautifully illustrated throughout. Price 10 cents. 132 White street, New York.

"Hear then the Verdict," by Lorin Ludew, is the title of a booklet of 10 pages, being a poem on social issues. It is printed by the Everett Press Co., Boston, Mass. Price 10 cents.

**Among the many excellent articles in the Metaphysical Magazine for February is received.** It is edited by May Manton, and contains 32 pages of the latest fashion notes, and beautifully illustrated throughout. Price 10 cents. 132 White street, New York.

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Mrs. Maude L. Freitag has gone to San Diego and Mrs. A. Pierce, who made a bequest to the First Spiritual Society there, during the months of February and March, in Lafayette Hall.

On Fridays, Mrs. Kate Hoskins, Mrs. D. N. Place, and Miss Meda Hoskins give lectures and tests at 697 Market street, San Francisco. All are welcome.

Mrs. A. Pierce, who made a bequest to the First Society of San Diego, to assist in building a temple, passed "the beyond" last month, after a lingering illness.

R. A. Stitt holds seances on Sunday at 2 p.m., at Washington Hall, 35 Eddy street, and evenings at 355 McAllister street. Mrs. Smith delivers lectures and Mr. Clemens gives tests.

The Children's Progressive Lyceum held their monthly social on Friday evening at 909 Market street, San Francisco. Notwithstanding the inclemency of the weather, the usual number were present and enjoyed the occasion. The next social will be given on the first Friday in March.

A benefit seance was given to the Ladies' Aid Society, by Mrs. Maude L. Freitag, on January 29th at Oriental Hall, on McAllister street. After the names of which were recognized there were refreshments and a dance—making it a very enjoyable evening.

The semi-annual meeting of the People's Spiritualists' Society, was held at 111 Larkin street, San Francisco, on Feb. 20, when the officers were elected to fill vacancies, the full list being: May Dryman, Pres.; Hattie D. Wrenn, Sec.; Lizzie Winter, Treas.; Mr. J. P. Bogardus, Kate Huessmann, Mrs. C. A. Gable, C. J. Greene. Mr. M. J. Norton, Directors: H. D. Barrett, Mrs. J. J. Whitney, and Joan Slater, Honorary Directors.

This society expects to accomplish much during the year, and invites wide and true sympathy to join it. Mrs. Emily Seeley will be the pastor for the month of February.

In Cleveland, O., the East-Side Lyceum has left the Old Memorial Hall, where the friends have spent so many happy days, and will occupy the New Pythian Hall, on Huron street, opposite the Young Men's Christian Association Building. It is not only easier access, but the old place of meeting, but its appointments and surroundings are much better, besides being entirely unaffected by the noise of the street cars, and other vehicles passing—truly a great desiderium.

**San Jose Items.**

Mrs. Seal, one of our most talented speakers and mediums, somewhat noted for her healing powers which she has been called upon to apply to a considerable extent lately, can be engaged by societies in quest of good talent. She served five months, but the scarcity of money effects every branch and system of life at present, and we get our share of the effect.

Mr. Newman, editor of the Philosophical Journal, will occupy the platform of the First Spiritual Union every Tuesday and Thursday, and give lectures and tests at 997 Market street. San Francisco. All are welcome.

The Union gave a social and dance on Jan. 26th, which was under the management of Mr. and Mrs. Owen and Mrs. Cooley. It was a decided success.

We have had an average attendance at both the lectures on Sunday and the seances on Tuesdays and Fridays, but the scarcity of money effects every branch and system of life at present, and we get our share of the effect.

Mr. Newman, editor of the Philosophical Journal, will occupy the platform of the First Spiritual Union every Tuesday and Thursday, and give lectures and tests at 997 Market street. San Francisco. All are welcome.

"The Chief End of Man" is the name of a book by George S. Merriam, the title of which was selected by the Union a few weeks. "It is the knowledge that as man is true to his best self he finds the universe his friend."

Queen Victoria's book will be published in America by the Century Co., there will be 100 copies on Japanese paper at $50 and 600 on fine paper at $75. Both editions are strictly limited and no more will be printed.

**Modes for February is received.** It is edited by May Manton, and contains 32 pages of the latest fashion notes, and beautifully illustrated throughout. Price 10 cents. 132 White street, New York.

"Hear then the Verdict," by Lorin Ludew, is the title of a booklet of 10 pages, being a poem on social issues. It is printed by the Everett Press Co., Boston, Mass. Price 10 cents.

**Among the many excellent articles in the Metaphysical Magazine for February is received.** It is edited by May Manton, and contains 32 pages of the latest fashion notes, and beautifully illustrated throughout. Price 10 cents. 132 White street, New York.

"The Chief End of Man" is the name of a book by George S. Merriam, the title of which was selected by the Union a few weeks. "It is the knowledge that as man is true to his best self he finds the universe his friend."

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**Modes for February is received.** It is edited by May Manton, and contains 32 pages of the latest fashion notes, and beautifully illustrated throughout. Price 10 cents. 132 White street, New York.
Not Old, Though Gray.

Like Dr. Peebles’ article in No. 4 of the Journal, on “Age,” I never think of being old until some merchant says, “take this for your age lady,” or some young medium unthinkingly suggests a back seat, not comprehending that the spirit is young.

The following lines were hastily written, Dr. Peebles, by your co-worker on her 73rd anniversary, and let me whisper (so that all the world shall know) that we shall never die.

Old? Call me not old, though gray,
And wrinkles on my face,
Hands thin, and eyes all dim,
And shoulders out of place.

Old! How could I write
When near the hand
The truths which angels now indite
As they around me stand.

Old? Ah no, ‘tis but a dream,
A myth, a shadowy mist
That active were stirred.
Old! Ah no; ‘tis gathered in
From winter’s sheen and cold,
And kindly laid within the bin—
’Tis ripe; it is not old.

The roses bloom upon the stem;
How beautiful they seem.
Their fragrance bears a perfume then,
But not while they are green.

Old? She’s young in spirit now.
Then let us say to you,
We’ll wave the garlands for the brow Of her you came to view.

Ah, you could see as angels see,
How grand! you would exclaim,
Where’s the spirit shall be free
From mortal care and pain.

These anniversaries will come
Upon our glorious shore.
And the glad anthem will be sung:
Old! No, not nevermore.

Almeda, Cal. Mrs. F. A. Logan.

Reception to Mrs. E. L. Watson.

A grand Spiritualistic reunion, in the form of a reception to the noted lecturer and mediumistic writer, Mrs. E. L. Watson, took place on the evening of January 29, at the residence of G. M. Bernhard, née Mina Robinson. Many of the leading Spiritualists of San Francisco were present, and a delightful time was experienced by all.

During the evening a number of sweet songs were sung by Mrs. Tuttle, Mrs. Rogers, and other ladies, while Mrs. Dee rendered duets with several of her inimitable character recitations.

Mrs. Watson, in her usual felicitous manner, welcomed the assembled guest, and in the course of her remarks she feelingly referred to the absence, in the body, of several of the faithful workers who had been wont to partake of recitals of this kind—including R. S. Robinson, M. B. Dodge, and Geo. C. Irvin. Mrs. H. E. Robinson, the medium, mother of the hostess, followed with a few remarks, in which she alluded to the presence among them that evening of the spirits of the ascended workers of whom Mrs. Watson had spoken; and she declared that the medium had everything savouring of the character of mourning for their departure from earth, including the wearing of black, should be discarded.

Mrs. Watson, who had come from San Leonro to attend the reception, made a telling speech, embodying a narration of certain remarkable experiences with his unseen spirit. He had seen his own mediumistic faculties, during the last six months. Refreshments galore were then served, and after a joyous period of social exchange and friendly greetings, the one with the other, the happy party dispersed to their respective homes.

W. M. Emmett Coleman.

Farrand’s Attack on Spiritualism.

The Society of Progressive Spiritualists resumed public meetings last Sunday evening at Alameda, Cal., after a vacation of eight months. Mrs. R. S. Lillie, the noted inspirational medium of Boston, was speaker. A previous announcement that Mrs. Lillie would reply to the attack recently made upon Spiritualism by the Rev. Dr. Farrand of Howard Presbyteri Church attracted a large audience. Mr. William Rider, the president, introduced Mrs. Lillie.

She stated that the influences controlling her desired to reply to the attack. She said Spiritualism is as old as any religion. What is known as Modern Spiritualism had its origin in Hydesville, N. Y., through the mediumship of the Fox family, in the year 1848.

Men of scientific attainment have thoroughly investigated the phenomena of Spiritualism, and when not absolutely at the verge of the source, the manifestations have admitted that they could not account for them on any other than the spiritual hypothesis. Some stubbornly declare them to be diabolism. The speaker said that many reforms and advanced thoughts were directly traceable to Spiritualism. She said that if Spiritualism was dependent upon any book for its foundation, that book is the Bible. Spiritualism could get along without Christianity, but Christianity could not get along without Spiritualism, as the Bible is full of accounts of Spiritualism.

Referring to the statement that the Fox sisters at one time denied their mediumship, Mrs. Lillie said that the Fox family were all church members and the mother a praying woman. If Spiritualism was of the devil, why did not God answer that good woman’s prayers and suppress those early manifestations instead of permitting them to spread like prairie fires all over the civilized world? Referring again to the exposure of Spiritualism by the Fox sisters, she said that Christianity had its Judas and Peter, and Spiritualism had its Maggie and Kate.

The charge of “fraud,” made by Dr. Farrand the speaker did not deny. She said that all things of value were counterfeited, and Presbyterianism would have been had it been worth while. That fraud was practiced by some dishonest persons claiming to be mediums, Spiritualists did not deny. The charge of infidelity was answered by a quotation from Scripture, “God is a spirit, and they which worship him must worship him in spirit and in truth.”

At the close of the address Mrs. Lillie gave an inspirational poem upon subjects given by the audience. Mr. Lillie sang some very fine solos. The subject announced for next Sunday evening was, “The Bible and Spiritualism.”—The Daily Call.

Los Angeles Notes.

At the Harmonial Society on Sunday afternoon Prof. Bowman spoke. In the evening, notwithstanding the rain, a large audience gathered Earl, which was amply repaid by an exhibition of psychic power seldom equalled. A former inmate of Joliet State Prison, who thought himself safe, refused to acknowledge his name when called by Mr. Earle, and as a consequence had facts piled upon him in such quick succession that he was forced to rush from the hall without any ceremonies except that of threatening the medium.

At the First Spiritual Society M. M. Lyon gave an interesting talk upon the formation of planetary systems, illustrated by charts showing the vortex theory. Prof. Allen lectured in the evening, followed by tests by Mrs. Petersica.

At the Truth Seekers’ Society there was a conference meeting in the morning. The evening was devoted to tests by John Briggs, Mrs. Dee, Mrs. Griffin and A. F. Stowe.

The Mystic Society are holding meetings on Monday evenings. They hold developing circles on Tuesday evenings.

On Sunday Feb. 8th, Mr. Earle occupied the Los Angeles Theatre. Mrs. Fred P. Evans has been engaged by the Harmonial Society, at Music Hall. The Friday evening meetings, under the auspices of the Light of Truth Society, are still progressing at the Friday Morning Club rooms.

Frank.

Dr. W. P. Haworth,
Electro-Mosmetic and Mental Physician
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A guide for women men through Right Thinking. Should be in the hands of everybody. Read it. Address
THE PERFECT TRUTH,
Box 1455, Denver, Col.

When answering this advertisement, mention this journal.
William Haworth.

The subject of this sketch was trained in the Quaker faith, and at 30 years of age passed under a psychic influence commonly known as "conversion," receiving at the same time a special gift of inspirational speaking, and for 25 years, as pastor and evangelist, he preached on orthodox lines of Christian faith, advancing from plane to plane, until he read "The Question Settled," by Moses Hull. And being a graduate of a school of medicine, he practiced as well as preach, and, being a close student of the Bible, he saw at once that ancient Spiritualism, as taught in the Bible, was identical with the philosophy and phenomena of modern Spiritualism.

True to the leading of the spirit, which his early faith had taught him to believe in, his preaching began to savor of modern truth, and his Presbyterian congregations began to increase by the attendance of some that were not usually found in the sanctuary of the righteous (so-called). This created a suspicion among the saints (?) in the church which resulted in Dr. Haworth's withdrawal from the Presbyterian church, and the organization of a society on more liberal principles, called "The Golden Rule Church," into which both saints and sinners were taken, all being allowed to think as their consciences dictated, giving everyone the same privilege, doing as they would wish to be done by.

Dr. Haworth believes it right to practice as well as preach, and, being a man of strong magnetic powers and a graduate of a school of medicine, (holding a diploma authorizing him to practice as a physician), he has added to the spiritual power of speaking the art of healing disease, and is having great success in its exercise in connection with teaching both in intellectual and spiritual lines.

Obituary.—Entered into rest, at St. Luke's Hospital, San Francisco, Cal., on Jan. 16, of typhoid pneumonia, Dr. Edwin Robbins, (born in Birmingham, England, in 1858) a prominent physician and surgeon, and also a medium of great power; being able to diagnose disease without asking a question, having the power to heal the sick by the laying on of his hands, and many can testify to his wonderful gift, having gone on their way rejoicing after years of suffering.

The doctor was appreciated by the public and drew large audiences at Washington Hall, 35 Eddy street, where he lectured every Sunday evening for two years. He also healed the sick, on the platform, free of charge. The doctor was well known at Los Angeles, where he had an extensive practice some years ago. He was a charter member of the People's Spiritualists' Society of San Francisco.

He was laid to rest in the tomb of his father, in Laurel Hill Cemetery, on Tuesday, Jan. 19. The funeral services were conducted by the Rev. Mr. Stevens and the Rev. Hattie D. Wrenn. Mrs. Duncle and Wm. Kegan sang some of the doctor's hymns. May his home be peaceful and happy with his loved ones who have gone on before, where the weary are at rest forevermore.

HATTIE D. WRENN.

I think the Journal as you publish it now is decidedly the best, best, and most philosophical paper or magazine issued in the interest of true Spiritualism.—C. BURREL, East Pembroke, N. H.

Georgina McIntyre, mystical healer and teacher of Occult science, receives those who are interested in these subjects at her home at 1486 Oak street, San Francisco, where she speaks the art of healing disease, and is having great success in its exercise in connection with teaching both in intellectual and spiritual lines.

Dr. Haworth is holding meetings in Oakland with Dr. Max Muehlenbruch, every Sunday evening, at Gier Hall, 511 14th street. Dr. Muehlenbruch takes high rank among test mediums and psychometrical readers.

A PSYCHIC SCHOOL.

Dr. Haworth and Dr. Max Muehlenbruch have started a School for the Scientific Development of Psychic Forces. This is a step in the right direction and will supply a need very much felt on the Pacific Coast. These gentlemen are well calculated for this work, both being graduated physicians as well as spirit mediums.

Private classes will be taught in the evenings through the week, in Dr. Haworth's parlors in the Bruns­wick Hotel, cor. 9th and Washington streets, where they will receive all mail directed to them.

They will also give absent Treat­ments, Psychometric Readings and Instruction for the Scientific Development of Spiritual Gifts through the mail. E. G. HAWORTH.

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This mystic breath pervades the air,
'Tis in the air, this subtle force
We see it in the lightning's flash
And in the rain drop's lullaby
As if an artist yet unseen
Of limb and leaf.

We stand in awe,
And wonder if this mighty wave,
On pouring from some distant shore,
Perchance a landscape scene has past,
Ere mingled well with ferns and spray
Of mystic grace.

We see it in the foaming spray
Of limb and leaf.
We find this land of wonder.
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By an Initiate in Esoteric Masonry.

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SAN FRANCISCO, CALIFORNIA.
Do I Dream?

Do I dream or am I awake?

Do my senses thus forsake me?

I seem to see angel faces,

Hear voices of many races;

And find sweet with fragrance rare

My senses greet from lands so fair.

Mother comes from the other shore;

I need not even ope the door.

She quickly takes me by the side,

Although I know they say she died;

But the hand that was on my brow

Was my mother’s, I’ll solemnly vow.

Do I dream, or am I awake?

Some friend gives me a sudden shake

That I may know I am awake;

But you may not my meaning take:

A child stands by a mother’s side;

She says she oft does there abide.

That kindred tie only bind

Spirit friends will ne’er forsake.

It’s not a dream. I am awake,

And feel those loving spirit hands;

Where I may dream of angel lands

That gives me comfort, dries the tear.

Is there a place that I can find

To satisfy my meaning take;

Some friend gives me a sudden shake

Do I dream, or am I awake?

Infallibly cures Diphtheria, Bronchitis, and all affections of the throat, disperses internal tumors, prevents and cures Erysipelas, Lock Jaw, Chronic Sores, Syphilis, Ulcers, killekole, fobes, bee sting, corns, bunions, etc.; aborts potion and eradicates false eyes, scabies, Monon and Wedgewood’s, and all chronic diseases.

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Send age and sex, a lock of hair and one symptom—ILS diagnosed without questioning and cured by spiritual and material means. Plea and Cataract cured—no knife—Nervous diseases a specialty—diagnosis $1 by mail or write.

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Sworn to before me and subscribed in my presence, this 6th day of December, 1886.

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Tobacco was the Real Cause

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT.

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In Response to Many Inquiries from all Parts of the country About the Railway and Dock Construction Co.,

The Officials hereby give full information in Regard to the Company, its Business and Prospects.

The company offers 20,000 shares of stock for sale in lots to suit purchasers at $20 a share or $100 a share—full-paid and un-assessable—stockholders have no individual liability whatever. The company has no indebtedness of any kind, sells at a profit, and there are no bonds or mortgages, all the earnings go to the stockholders.

The adoption of this Company's system of construction by the United States Government, or any Foreign Government, or any one of the large cities in America or Europe will cause the stock to rise above par ($100) immediately. Old wooden piles must be continually replaced at great expense.

Applications are pouring in from engineers, contractors and railway officials. These men are quick to see the certainty of profit. They are perhaps better able to judge than other business men, as railway companies are now preparing to build 20,547 miles of new line. The great superiority of the Railway and Dock Construction Company's system of solid, substantial, indestructible trestle work is causing the demand in this special field.

Estimated earnings from this one source of profit will pay $7 per share annual dividends—this is equal to 35 per cent. cash dividends per year on stock bought now at present price of $20 per share.

Other and larger sources of profit will come from contracts now in view, viz.:

- In place of the old wooden docks, covers by temporary sheds which now disfigure the waterfronts of our cities, this company build solid, indestructible piers, on which permanent iron, stone or brick buildings are put up just the same as on land.
- Private owners of dock property as well as dock officials in the numerous cities are becoming aware of the great advantage of using the Railway and Dock Construction Company's system of building indestructible piers to make a solid foundation, upon which large buildings can be erected, from which they can get big revenues for rent alone. Geo. W. Dunn & Co., New York, have already expended $27,000,000 in improving Southern harbors and their approaches.
- In projects now under way over fifty million dollars will be spent in improving navigation in rivers, bays, etc., throughout the United States. This city of New York is spending $5,000,000 a year improving the city waterfront.
- In private conversation Hon. J. Sergeant Cram, ex President of the Board of Directors, said: "There is an immense fortune in this company's system of construction.
- The U. S. Senate Committee have recommended the expenditure of eighty million dollars for the construction of piers and jetties around the coast. About ten million dollars a year will be spent during the next eight years.
- The United States Government spent about $20,000,000 in the extension to the Mississippi to divert tidal action by old style work, which will be supplanted in future by the Railway and Dock Construction Co.'s system, and has already been expended on the two immense jetties in the bay at Galveston, which will lock the seawater and the tide into the water. Each jetty is about 4½ miles long and forms a continuous peninsula 100 feet wide at the bottom, tapering to 15 feet wide at the top above the water. The Railway and Dock Construction Company build indestructible jetties of the same size at the bottom as the top and save this enormous expenditure.
- The St Louis Critic strongly advocates the adoption of this company's system of jetties and piers to deepen the Mississippi at St Louis.
- To provide additional funds to execute something of this work the company offers 20,000 shares to the public in lots to suit at the low price of $20 per share in order to have these stocks quickly taken. There are no ornamental, salaried officials. The money derived from the sale of stock, when not used in profitable construction work, remains in the company's treasury.
- Many leading marine engineers and experts say: "This company's system of construction is coming into universal use in building all improvements in rivers and harbors." As the business is in sight too large for this company to handle alone the subsidiary companies, being organized in the principal States each pay a certain amount in cash and one third of their capital stock to the Railway and Dock Construction Co.'s treasury. In addition to large sums in cash the company will receive about $8,000,000 a year this way, on which dividends will be paid from the earnings of the subsidiary companies. These dividends all go to the holders of Railway and Dock Construction stock.
- With a large surplus and ample cash working capital the company will hold assets of $200 per share for each share now offered at $20, when all details are completed.
- Application will be made to list the shares on the stock exchange.
- The railway depression and uncertainty before the election the Railway and Dock Construction Company would not succeed in raising $20 per share, amounting to about three millions of dollars. They were offered first mortgage bonds in payment but the bonds could not be sold at that time in New York or London at satisfactory prices. English bankers are now negotiating to take a large block of Railway and Dock Construction stock and apply for an official quotation on the London Stock Exchange.


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PERSECUTION FOR HOLDING OPINIONS.

HON. A. N. WATERMAN.

There is a common opinion that persecution is due to religious zeal, and that if all belief in the supernatural, all faith in God and acceptance of revelation were eliminated, there would be no more tyranny based upon opinion.

Man, at least the meat-eating man, is naturally tyrannical. Whatever faith he holds strongly he desires to bring others into and to enforce its practice by law. Doubt is the mother of toleration; he is a rare being who having no doubt is willing to accord to others what he claims for himself.

The Protestants, whose revolt was based upon the assertion of the right of private judgment, were as intolerant as the Catholics, and so far as they had occasion and opportunity, equaled them in the denial of religious freedom. The right to worship according to the dictates of one's conscience or not to worship, so far as it has been secured has come not as a voluntary offering, but as the result of an inability to agree upon a doctrine and teaching to be enforced. There is yet a petty and annoying persecution in some matters. Naturally, those who thus suffer, think that if they were in control they would give to all that liberty which is the right of all. Detesting as I do the indignities heaped upon Seventh-Day Baptists and Spiritualists I see no sufficient reason for thinking that they or atheists would if in power accord to others what he claims for himself.

Change of faith does not alter human nature. Some there are among all denominations who are filled with the spirit of charity and willingness that repugnant and obnoxious doctrines should be taught, and that neither social ostracism or human law shall inflict penalties upon unbelievers in the orthodox or common faith. Skeptical France banishes the Jesuits. Catholic Spain tolerates only unobtrusive Protestantism. Republican America has penal laws for spiritual mediums, while many Spiritualists are actively engaged in securing laws to prevent any person using wine or beer as a beverage.

All need to learn that the highest evidence of the possession of the truth is a life of love and charity for one's fellow men, the manifestation of tender consideration for the opinions, rights and happiness of all, most especially for those with whom we are not in intellectual sympathy.

Chicago, Ill.

SPIRITUALISM—WHAT IS ITS AIM?

Many outside the Spiritualist's household have watched the uprising and progress of Modern Spiritualism with keen interest. We have been anxious to note every particle of proof given in support of your standing and of your doctrine. As a result, doubtless, many of us are inclined to accept as true a certain amount of the phenomena presented by your workers. But as compared with the whole amount of evidence presented that which we accept, as probably true and as convincing in a certain degree, is exceedingly small, many of us admit that the evidence given in some instances challenges belief, but on the other hand we are confronted by such an enormous mass of absurdity and nonsense mixed with what appears to be true that the question forces itself upon us, if it is worth while to investigate at so much expenditure of time, patience and money, and endure so much that is unsavory, for a possible slight again in our knowledge of fact and falsehood.

These things have been told to Spiritualists so often, no doubt, that they are tired of hearing them. But I have been appealed to so frequently to witness the weak and wholly insufficient evidence produced in the majority of cases that I feel justified in saying what I do in this direction.

But it is not to criticise so much that I write; it is rather to suggest and to candidly discuss without being dogmatic or fiercely aggressive. We do well to attack not persons but falsehood, and to discuss opinions without being abusive. It is well to remember also that while we speak of the things which weaken belief in and respect for Spiritualism, other "isms," known as Christian,
are subject to the same or similar criticisms, especially as presented by a Moody or a Sam Jones. But these "isms" make little pretence to being reasonable and these exhorters do not stand for intellectual work and do not appeal to the reason. The absurdities they preach are the things upon which their religion and hopes of salvation are based. But Spiritualists claim to be rational and to stand for mental freedom. So we expect and demand more of them than we do of fetich-worshippers. We expect and demand a reasonable faith founded upon facts sifted from error in the open sunlight where all is plain and fearless, and where no frauds dare enter to pervert and to destroy. We demand such a revelation of fact as will grow more clear as investigation becomes more sincere, sturdy and progressive.

So far in the history of humanity there exists no religious belief that complies with these conditions. Will Spiritualism ever become an exception to this statement? It remains to be determined by Spiritualists themselves.

That little headway, if any, is now being made to lift Spiritualism to such exalted heights is evident to many thinking people. The reason why it is so, is easily answered by a vast number of honest, intelligent people, by saying, "Oh, Spiritualism is nothing but fraud and illusion." But if we look without prejudice and without bias into Spiritualism we can discern sufficient reason within it for one which its adherents why it fails to take the place we look without prejudice and without bias into Spiritualism we can discern sufficient reason within it for one which its adherents why it fails to take the place it ought to in the religious thought of humanity.

No system of thought can take an exalted position in the religiously intellectual world which does not demand high, noble, reasonable thinking upon the part of its adherents. That Spiritualism claims to do this is true. But so does every "ism" on the face of the earth, and Spiritualism is at fault in this respect as are many religious systems.

Here is a condition, however, that we would naturally expect Spiritualism to comply with and enforce as absolutely necessary to its existence and progress. On the contrary we find the great majority of Spiritualists satisfied with a very low phase of thought, and of manifestations and proof of Spiritualism, all of which tends to degrade and to destroy whatever real power Spiritualism possesses. It therefore fails to appeal to and attract as it ought the most powerful and progressive minds of the world, except in the few well known cases.

But aside from this, Spiritualism shows no deep, all-pervading sympathy for humanity, such as every true religion ought to manifest. Its benevolent work is not of such a character as to call for the profound respect of the world. It has a spirit of generosity, no doubt, but it is not made manifest. The world would be compelled to give Spiritualism a more respectable examination if there was a greater spirit of philanthropy and of generosity to be found in it. It even fails to support its own most needed institutions and papers with what might be termed respectful support. It has a missionary spirit but it is almost wholly lacking in the spirit of generosity and noble self sacrifice on the part of its vast army of adherents, and yet without this latter the missionary spirit is useless. While the adherents of Spiritualism claim to have irrefutable proofs of the truthfulness of doctrines of the utmost concern to humanity, yet they come to the support of these doctrines in a way as to often make their position absurd. Individualism crops out everywhere to such an extent as to render organized effort weak just where it ought to be strong.

But beside all this there is a field which would seem to belong more especially to Spiritualism than to any other "ism," and that is the field of self culture or self development; yet what has Spiritualism done in this direction? The work has been taken up almost wholly by Mental Scientists and kindred workers. And it is gratifying to know that these parties are doing a good and successful work. But ought it not to be the special work and aim of Spiritualism to teach spiritual truth and to reveal the power of Spirit incarnate? Ought it not to have much to reveal of spirit power within our own lines? Ought it not to guide us into a consciousness of our own spiritual possibilities? It is the function of spirit to exercise vast power by its ability to think. Spiritualism ought to serve the higher interests of humanity in this direction and not leave such work to those who are working as it were almost wholly in the dark.

It is gratifying to find the Philosophical Journal working in this direction and presenting a noble philosophy of life to its readers, but among Spiritualist papers the Journal seems to stand alone—Who is to blame?

Walpole, Mass.

R. W. Savage.

**PSYCHICAL PHENOMENA.**

When surveying the field of intellectual culture, as it presents itself in the libraries and periodicals of the world, we are sometimes at a loss to know why it is that more attention is not given to psychical thought because it would be very difficult to suggest a subject that is of more interest to many readers.

Almost every family has either had some personal experience or have knowledge of phenomena that would be interesting to relate, and a conservatist discussion of the question by magazines and newspapers would be appreciated.

It is true that many publications are printed entirely in the interest of psychical laws and phenomena, but these publications do not reach the masses, and hence the great majority of people do not see them.

It is not claimed that a knowledge of psychical phenomena is essentially necessary to the peace and comfort of all, but it is claimed by those who have had some experience, that this knowledge cannot increase the burdens of life, and that with many it proves to be a source of great enjoyment.

There would be no difficulty in securing the statement from a large number of people, that the supermundane phenomena usually called psychical is in the line of demonstrating the continued existence of man, and to the extent that reliable
phenomena can be induced, or obtained; such a statement would not be questioned or debatable. If there was any way by which reliable phenomena could be secured by every investigator, there would undoubtedly be found many who would seek it, but it could hardly become a matter of general interest, because the great majority of people are inclined to be materialistic in their thought.

There is no occasion for a constant recurrence of phenomena, in order to establish with some the conviction that it portends the greatest, and most important truth that could come to the people of the world, but others regard it with little favor, and are not sufficiently interested to give the subject any serious consideration.

Many people go through life without any manifest interest in anything but the physical necessities which press them along. The spiritual side of life they either do not consider at all, or have not the disposition to express themselves about.

Life as a continuous prolongation of man's personality, after he has ceased to manifest through a physical body, is only thought of as a remote probability, to be considered when the change comes.

It may not be proper to class all such people as fatalists, because that might be considered offensive, and to give offense is not in accord with the writer's creed, but I do not know of any term to express the mental condition of a person who is satisfied to live year after year without philosophizing about the nature and destiny of man.

In a certain sense we are all agnostics when considering the sublime laws of nature and the life principle which permeates everything around us, but every person who attempts to philosophize about these things will reach a conclusion that seems to them reasonable, and hence would hardly admit that they did not know.

Agnosticism is a term which does not convey to the mind the true mental condition of any person, because every person believes or disbelieves, and if they believe, they think they know, and if they disbelieve they are sure the other party does not know.

It is true that we do not positively know a great many things which we believe, but belief is to us the equivalent of knowledge in matters where a positive demonstration is impossible.

This thought should perhaps be qualified by saying that knowledge is what we should all seek, but definite knowledge on some subjects cannot be obtained, therefore we are compelled to believe or reject every theory that comes to us which has our careful consideration. It will be said by some that a great many subjects do not interest us, and that we neither believe or disbelieve the claims made regarding them, but it is hardly proper to say that we know, or do not know, anything which we have not considered.

With the eye of faith we may see a great many things which are not within the focus of our natural vision, and with logical reasoning we may discern a great many truths which cannot otherwise be demonstrated. But what we see and discover in these ways is as tangible and real to us as if our perceptive faculties furnished us the proof, therefore an intuitive thinker knows a great deal which may not be possible of demonstration to another.

Reason is the highest and best attribute of man, and the reasoning faculty should be so cultivated as to discover hidden truth, by having the mind guided with the search-light of logic, based on a premise of known truth.

Evanston, Ill.

D. H. LAMBERSON.

DAWN.

I.—In the early morning we look upon a pallid sea of sky. The stars have faded from our sight. But the wan moon, a mere thread of pale light—still haunts the eastern waves. A dainty, creamy hue seems to creep from earth to tinge the rim of sky; it broadens and deepens till, along the horizon's verge, there floats a scarf of orange light. Drops of crimson, like rubies, dropped from crowns of old Olympian gods, deck the waves. Arrows of gold quiver o'er the azure depths, heralding the dawn.

And now, royal banners wave prismatic hues, a flash of brilliant wings, a burning disc, a flood of glory which throbs and trills the sleeping earth; and the god to whom our ancestors knelt in awe rises triumphant o'er the night. Beneath the golden flood, the wan moon sinks from sight.

The day has dawned.

II.—In the dark sky of theology, unbrightened by the starry eyes of hope, drifts the ragged remnants of what was once full-orbed Christianity. Its creeds, like burned stars, are now the riff-raff of the black tide, and, like the weird moon of morning soon must sink beneath the waves of time.

Already bands of ruby fire proclaim the dawn. But at what a cost, and through what long travail has come the victory of morn! Those rosy hues are the life's blood of martyred men. That voluptuous coil of flame which twines and wrestles with the dark is the fire which has burned the bodies of the brave, to whom was given the shining gift of genius. Those golden smiles of sunlight are the noble thoughts uttered in the pain of prison, and in the sombre cells of torture. That great and radiant orb now rising through the night is scientific truth. We who live in the glad freedom of an intellectual dawn, feel it to be a blessed privilege to twine about the memories of these brave heralders of light the lilies of our love, the redolent roses of grateful remembrance. This love and gratitude almost lifts us to their level for a moment, and we breathe the fine ethers of a higher life.

It was the golden arrow of thought scintillating from the brain of men like Thomas Paine which pierced the heart of superstition and helped to bring the dawn.

BЕRTHA J. FRENCH, in Investigator.

There is yet a time of rest in store for the world, when mastery is changed into fellowship, and not before.—Wm. Morris.
We have great truths! We have a
magnificent philosophy! We have
millions of facts to base our knowl-
edge upon! Our phenomena is as
positive and convincing, as grand and
noble, as persuasive and satisfying, as
any ever given to propagate a new
sect or religious association, or to
usher in any great dispensation or
Era. Why then can we not revolu-
tionize the world of thought so thor-
oughly as to ride upon the topmost wave of
popularity? Is it because we are not
organized? Yes, verily.

We are well aware that our grand
philosophy has revolutionized the
religious thought of the world. It
has permeated the churches. It has
driven out the old conceptions of
heaven and hell. It has killed the
dogmas of transubstantiation, elec-
tion and reprobation, and all its kin-
dred trash and folly. And it has
made old orthodoxy itself tremble for
fear of losing its hold upon the people!

In order to save itself from destruc-
tion, the Church has laid its dogmas
aside, and its most successful preach-
ers now store their libraries with the
standard works of Spiritualism, and
they covertly preach its grand truths,
without mentioning its name, and
thus it perpetuates its existence—for
the people are so well informed now,
through the teachings of Spiritualism
during the past half-century, that
they cannot longer be held together
to feed on the husks of old-fogy
theology.

Had Spiritualism been awake to its
interests, and alive to its opportuni-
ties, it would have organized thor-
oughly years ago—not crystalized—
and taken advantage of its tremen-
dous power of thought—power of spirit
—and to-day, it would have been the
controlling religious organization of
the world.

Now, (as Mrs. Cora L. V. Rich-
mond's guides wisely remark) the
Theosophists have stolen our philos-
ophy, and the psychical researchers
have appropriated our phenomena,
and unless some vigorous measures
are taken at once to restore our supre-
macy in the thought-world our occu-
pation like Othelo's will be gone!

The cure is organization! Let us
get at it without further delay. Make
it practical and thorough. Send out
bright workers, as missionaries, into
every State, County and City, to or-
ganize societies, to call the sheep
together into a sheep-fold! Hold up
the State and National Associations—
and thus redeem the world from delu-
sion and error.

Unite with the angelic forces in
bringing in the grand era of light,
liberty and prosperity—as a tidal
wave of glory to bless mankind and
lift humanity to greet the heavenly
choir and welcome them, as they
chant their benediction: "Peace on
earth! Good-will to men."

Theosophists Crusade.

Among the passengers on the 11th
inst. at San Francisco, on the Steamer
Alameda, were eight distinguished
Theosophists, who had made a tour
around the world. They were E. T.
Hargrove of New York, (president of
the Theosophical Society and succe-
sor to Mme. Blavatsky, Mr. Olcott and
other famous lights); Mrs. K. A.
Tingley, successor of the late William
Q. Judge and head of the esoteric
school; Mrs. A. L. Cleather; Mr. and
Mrs. C. F. Wright, the former being
president of the Aryan Society of New
York; H. T. Patterson, president of
the Brooklyn Theosophical Society;
F. M. Pierce, traveling representative
of the school for theosophical research;
Rev. W. Williams, a clergyman of
England, who having met the Theos-
ophists in England and become im-
pressed with the truths they taught,
concluded to go on the tour with
them.

Pres. Hargrove gave to the press
the following account of the person-
el of each:

Mr. Wright was secretary to the
late Mme. Blavatsky, and also to the
late W. Q. Judge. Mrs. Cleather was
one of Mme. Blavatsky's favorite
pupils.

We left New York, June 13, on a
crusade, and have visited many coun-
tries, including England, Ireland,
Wales, France, Germany, Austria and
others, and went to India, Australia,
New Zealand, Samoa, and on here.
Our object was to carry a message
of brotherhood from nation to nation.
We had large audiences and made
many thousands of converts. We also
formed many new societies.

We organized no less than eight
national divisions and twenty-one
branch societies. At Athens, in
Greece, where we were but two days,
we organized a society of 110 members.
In India we have a great many with 50
or 60 in each—in Delhi, Lucknow and
other cities. In some places the
interest shown was simply wondrous.

In Delhi, India, the people went
fairly wild. They put up two floral
wreaths on the neck of Mrs. Tingley
and she had to stand there and speak
in that way. There and elsewhere the
Mohammedans and Hindus, races
that for ages had hated each other,
and who have always refused to have
anything to do with each other, united
as brothers. There was nothing like it.
These Theosophists paid their own expenses and did not even take up a collection.

Were the Spiritualists willing to work thus, they would not only be witnessing the prosperity of Theosophists and others, but enjoying the same success, yea, greater, for they have the psychical power to demonstrate their philosophy. Spiritualists must wake up or be left behind in the race.

A Generous Offer is made by Dr. Louis Schlesinger, the wonderful healing and test medium, 534 Page street, San Francisco, Cal. Being desirous that every Spiritualist and every honest investigator in this city, should regularly read the Philosophical Journal, he offers to give a "reading" free to any new subscriber paying for a year in advance who can show him one of our printed receipts, as a voucher. Dr. Schlesinger is a wonderful and convincing medium, and this unparalleled offer should bring us thousands of new subscribers in San Francisco, within the next 30 days, which is the present limit for that free "reading."

Cycles.—At a recent meeting of the Denver Theosophical Society, the president spoke on "The Law of Cycles," in part as follows: "We are on the close of two great cycles, one 2,500 and the other 5,000 years long. Every cycle brings with it a change of forces and influences. The 2,500-year cycle brings us to the period of Egyptian civilization and splendor before its corruption. These influences are even now at our doors and will entirely change the current of thought of the last twenty-five years."

The spirit of inquiry and investigation is abroad in the land says Dawning Light. The old question, "If a man die shall he live again?" is echoed and repeated, daily and hourly. It is with us in the busy walks of life; in the stillness of the night, a still small voice repeats the question over and over again. In vain we turn to the pulpit; we are put off with the answer, "We don't know, but we hope so."

In desperation the stricken soul turns to the new light—Spiritualism, and the answer comes sweetly, "There is no death!" The spirit will vacate its house of clay and go on living through the never-ending cycles. Freed from the weight which has held it, the emancipated spirit enters upon its mission, free to go whithersoever it willeth, without hindrance.

Spiritualism can and does answer the question without equivocation or doubt, and stands ready to prove the proposition by ocular demonstration, "There is no death." What is familiarly called death is only a happy release from the material body which holds the real, living entity to the earth plane.

Ignorant Preachers.—On Monday, the 8th inst., the Presbyterian Ministerial Association met in San Francisco, and the Call of the next morning, in reporting their proceedings, quoted Rev. William Tubb as saying that he regretted to find such a deplorable lack of historical knowledge among the pastors present: "Many of them," he said, "confound historical characters. They seem to have no clear idea of history, and get mixed up in the historical personages. If the theological colleges do not turn out better informed ministers in the future than they have in the past I think it would be advisable to refer the graduates back to the public schools."

The celebrated poet and singer, James G. Clark, is very ill and rumor says that he is not expected to recover. We can hardly spare him yet, to go to spirit life.

A Spirit Locates a Mine.—The famous Utica Mine, in Calaveras Co., California, which now pays its stockholders over $100,000 monthly dividends, was discovered by Mr. Robert Eames, who was led by his spirit guides all the way from Utica, N. Y., to make the discovery. The details of the discovery are told by Mr. Eames' friend and partner (who was also from Utica) in the San Francisco Call of Sunday, the 14th inst.

Occult Science is the title of a new Quarterly issued by the Light of Truth Pub. Co., Columbus, O., at 10 cents a copy. It contains some excellent articles, and will be a good missionary document.

We have several hundreds of the New Year's edition on hand, and hope our friends will send them out on missionary errands. We will send 10 to a list of your friends postpaid for 80 cents, 20 for 50 cents, or 40 for $1.00.

Dr. Edwin Robbins.

Dr. Robbins, who passed to the other side a few weeks ago, was one of rare attainments and wonderful gifts. He was born some 44 years ago in Tipton, near Birmingham, England; his father being a Methodist clergyman, whose highest ambition was to see his son in the pulpit. Accordingly after the necessary preparatory studies, he was duly ordained, and entered the ministry.

In his new profession he also proved singularly successful, and his wonderfully magnetic powers over his audiences, which through the churches whenever he was announced to preach. His ambition was not satisfied with this: he desired to save human life and mitigate human suffering as a physician and healer. With this in view, he left his native land and came to America. Entering a college in Cincinnati, he applied himself diligently, and with all the fervor of his nature, to the study of medicine, and in due course was endowed with the degree of M. D.

Upon his subsequent arrival in San Francisco, he became very much interested in the religion of Spiritualism, lecturing and holding seances, and this unparalled offer should bring us thousands of new subscribers in San Francisco, where he practiced medicine and lectured without trying to give it relief. He was a very remarkable and gifted man—one who, if his mortal life had been prolonged, would have proved his usefulness. His innate kindness of heart was so great that he could not bear to see a disappointed seeker without trying to give it relief. His many friends and patients sincerely mourn his loss, and say to each other, "we could have better spared a greater man."

The Swallow, the redirests and the orioles, moved by an impulse almost irresistible, are flying to the Pacific Coast and Mexico, lands of sunshine and eternal summer. And so mediums, lecturers and many Spiritualists, impressed by their invisible guides, have reached this coast for the winter, and perhaps permanently—Exch.
Magnetism as the Art of Healing, by Paul J. Rohm, magneteur, Wiesbaden, Germany. Embellished board covers. Price, 2 mk. 50 pf.

This is an excellent practical treatise on magnetism, which has become a science in Germany. The book contains six "photographic light-pictures," (light-bilder) showing the different phases of magnetism circulating in the body of a healer.


This is an exposition of the book of Revelations and parts of Daniel, giving some startling aspects of Spiritualism. The author gives a chronological table showing the beginning and ending of each of the events, and shows that they all point to the advent of Modern Spiritualism. The seven vials seen by John in the vision he interprets as follows: The first vial falls on the devotees of the church and the second on those of the world; the third is on the creed warriors and nations; the fourth effects the spiritual forces of nature and makes a religious revolution: the fifth has its chief effect on the Papal church; the sixth was emptied on the vital forces of the Ottoman Empire; the seventh, emptied into the air, agitates all the spiritual forces of both spirit and mundane spheres. Other prophecies are also interestingly treated.


This book contains a remarkably interesting biographical sketch of the founder of the Theosophical Society, from cradle to tomb, and beyond. It was given upon a typewriter, independent of all human contact. Prof. Elliott Cones, of the Smithsonian Institute, Washington, D. C., who is a Spiritualist, expressed the following opinion of this book: "I am certainly much interested in your Blavatsky Memoirs, which I have read with care. Who is the medium? She has caught the real Blavatsky, even to the old woman’s tricks of expression and bad spelling, and I imagine it is the best "autobiography" yet. The way she makes her review of the situation is in the regular, unmistakable Blavatsky spirit and the way she signs us all with the psychic and the spiritual, and to move heaven and earth to accomplish it: neither has she advanced much upon the spirit side.


This pamphlet is No. 33 of the "Anti-Infidel Library," and like its predecessors asserts much but proves nothing.

In his preface to the work, Mr. Hastings, referring to the researches, into Egyptian history and antiquities, says: "We find here poems, romances, traditions, mythologies, legends," and then after enumerating other discoveries, continues: "Infidelity had branded them as fictitious and scouted the Scripture account as utterly fabulous. Alas! from the dust of ages march forth these denizens of the dead and buried past."

What denizens, pray? These "traditions, mythologies and legends," as Mr. Hastings admits them to be?

Again, Mr. Hastings, without presenting any facts (unless he calls bald assertions such) says: "What answer will Infidelity make to these facts? Nothing. Infidelity does not answer. It raises its objections, utters its assertions, kindles its fire, and runs away in the smoke of it." The above language beautifully describes the speeches of orthodox ministers when challenged for debate on the reliability of Scripture by an Infidel or Spiritualist lecturer. Any one of them, on being accused of a debate upon this subject, has only to publish his challenge in the Philosophical Journal and he will be accommodated by a speaker near his own borders, providing it is within the United States.

What orthodox minister or professor dares to meet Col. Ingersoll, B. F. Underwood, or any of the legion of others, on the authenticity of the Bible?

At the outset Rev. Rawlinson says: "The Bible, unlike all other religions, is founded upon fact." He should have said, like all other religions, for all are founded upon spiritual manifestations duly attested, but how much of truth the spirits taught, and how much tradition has interpolated and revised to suit those in ecclesiastical and political power, is hard to determine.

The legends of various nations, which Rev. Rawlinson quotes as corroborating the story of the Garden of Eden, the deluge, the ark, the tower of Babel, etc., only prove that the purpose of the Bible may have trans­ formed from these sources to construct their stories. He gives no proof that these legends are not older than any of the scriptures; on the contrary, making logical deductions, Mr. Rawlinson rather proves that they are. Between these two sets of stories founded upon mythology instead of fact.

The Midland Monthly for February is a "gem." Its opening article, beautifully illustrated is "Nellie Grant-Sartoris and her children," this is followed by "John Brown and his friends:" "A Sojourner’s Impressions of Berlin," and other articles of matter which is illustrated.

The Feb. number of the Open Court offers a remarkable list of contents. Dr. Moncure C. Conway, of London, traces the rise of Theophilanthropy, a religion, in which, after the revolution, bade fair to supplant Catholicism, and relates one or two excellent anecdotes of Tallyrand and Napoleon. 224 Dearborn street, Chicago.


Given by automatic writing through the hand of James H. Little, at San Francisco, Feb. 11, ‘96.

Westward the Star of Empire takes its way: Eastward the vast and larger fields of labor. To-day the great religions have their sway: But the truth will come to every mortal by-and-by. WIL. CULLEN ADAM.

Alpha Philosophical Society.

This is the name of a society recently organized in Grand Rapids, Mich., for the purpose of teaching the ‘Law of Being,’ both in the material, the psychic and the spiritual, and to demonstrate the continuity of life after the change called death. The society is officered and well equipped for the duties of the hour. We have held two meetings and they were a pronounced success in point of number. Then the medium does the speaking. At the close of the speaking, which lasts for about forty minutes, we have fine clairvoyant and psychometric readings from the members present. Our society is not a rival of this city, and they are as good as we have ever had here. She gives full names of those she describes, what their occupation is, what their country is, and to whom they come. If for any one in the audience. Mrs. Henderson is a young woman as a platform test medium, but she does herself and Charles Howell

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Prof. Carl Sextus, hypnotist teacher, may be addressed at 184 Lexington avenue, New York City.

We regret to announce the illness of Mr. S. D. Dye, of Los Angeles, president of the Harmonial Society. Rev. Elizabeth Dee, of Cincinnati, has gone to Los Angeles, Cal., where she will spend the next three months.

At Los Angeles many were entertained by Mrs. Fred P. Evans, on Sunday evening, the 7th inst., with tests which were rapid, clear-cut and convincing.

At the People's Spiritual Society, 111 Larkin street, Mrs. Lois Waisbrooke, the celebrated author and lecturer, gave an interesting lecture the following Tuesday evening in the parlor of the late Dr. Robbins, at 111 Eddy street.

The editor of the JOURNAL spent last Sunday with the Spiritual Union Society at San Jose, and gave an instructive lecture in the evening to an appreciative audience.

A grand test circle was held last Tuesday evening in the parlor of the late Dr. Rock, at 335 Eddy street. Prominent mediums were present, and good music was provided.

Messrs. Stitt and Clemens hold seances on Sunday at 2 p.m., at Washington Hall, 35 Eddy street, and evenings at 835 McAllister street. W. H. B. at 7 Eddy gives lectures and Mr. Clemens gives tests.

The Progressive Spiritualists' Society held a meeting at Scottish Hall last Sunday, and Mrs. R. S. Lillie, of Boston, gave an interesting lecture on "Spiritualism Now." Next Sunday the subject will be "Spiritualism, the Perishable and Imperishable."

At the Truth Seekers Society, Los Angeles, the Lyceum is an interesting feature in the morning. The conference meeting on Feb. 7, was addressed by Dr. Ravlin and others. In the evening, after a short address, Mr. W. E. Dowling, of Oakland, Calif., gave a lecture. The meeting was followed by a number of excellent tests and messages by Wm. Green.

The Mediums' Society, Mrs. Weir, president, will hold the first anniversary of its organization on Friday, the 12th inst., at 830 P.M. at the fair ground, 700 Eddy street. Mr. I. B. Brckoore occupied the rostrum in his usual entertaining manner.

The Rochester, N. Y., First Spiritual Church proposes to hold an Anniversary Meeting March 28, 29, 30. A large hall will be secured and paid for by the local Spiritualists, and given free to those desiring to organize a State Association of Spiritualists during the day sessions, March 29, and with the kind consent of Mssrs. Stitt and Clemens certain two local delegates officially appointed by each organized society in the State. All others will obtain special hotel and boarding house rates. A. K. Sisson, president, 55 Comfort street.

Prof. Fred P. Evans gave a lecture and slate-writing experiment before the Harmonial society of Los Angeles, Cal., on Sunday, to a crowded house. The growling and oath taking was of course, the usual feature in a large audience were satisfied, whilst the remainder were mystified at the slate-writing manifestation. Prof. Evans appeared before the same society the following Sunday, giving good trance and clairvoyant tests to an audience of about 700.

On the 7th inst., at 7:30 p.m., the Rochester, N. Y., First Spiritual Church held a meeting at Scottish Hall. Among the speakers will be Prof. Loveland, State-President Newman, Chas. Anderson; Mrs. Hendee-Rogers, and Mrs. D. X. Place. Good music.

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She also appeared before the society last Sunday, and is expected to be present for San Diego about the 29th inst.

On a Missionary Pilgrimage.

BROTHER NEWMAN: It was on the ship Australia Dec. 5, 1896, that you so kindly and fraternally came to bid me good bye, bringing a beautiful button-hole flower from Mrs. Schlesinger, writer and author. I took with me only pleasant memories of yourself and excellent family, of your JOURNAL and the good people of San Diego and California generally.

Presidentially sailing I entered into a solemn compact with Neptune to make his broad blue bosom as calm as possible during the raging tempestuous winter season, he did decently and fairly well; and yet some men and three-fourths of the ladies were deathly sea-sick for a few days, whether I was sick or not is of little consequence to you.....

Greatly did I need rest, and there is real restfulness in a sea voyage. This is the commonwealth of Spiritualism, all strangers, each to the other, hostile about the steamer. The government is an absolute monarchy, the captain being the king. It is a place where one can watch these eighty or more passengers. The first two or three days they are sea-sick; then they become a little social, and it is pleasant to see how they pair off into little groups; then they begin to talk about and criticise each other; then the sports and amusements take the saloon to read novels and play chess; students gather about the steamer's library and pore over the pages of written lore —and so, we have Swedenborg's heavens and hells practically exemplified according to the law of moral gravitations.

But the rest of a voyage! No letters to read and none to answer—no invalids to manage, no calls to pay—no neighbors to prescribe for—no callers to occupy my time—no composers calling for copy—no Spiritualist newspapers asking for articles—nobody to go or to call on—no demands to be made—no calls to be returned—no duties to discharge. Blessed rest! A possible foretaste of the Buddhists Nirvana.

Dec. 11th. Well, here I am in Honolulu, S. L., stopping at the Ar¬

The Rochester, N. Y., First Spiritual Church proposes to hold an Africa United States.

A word of advice right here to Pres¬

The editor of the JOURNAL spent last Sunday with the Spiritual Union Society at San Jose, and gave an inscrip¬

A grand test circle was held last Tuesday evening in the parlor of the late Dr. Rock, at 335 Eddy street. Prominent mediums were present, and good music was provided.

Messrs. Stitt and Clemens hold seances on Sunday at 2 p.m., at Washington Hall, 35 Eddy street, and evenings at 835 McAllister street. W. H. B. at 7 Eddy gives lectures and Mr. Clemens gives tests.

The Progressive Spiritualists' Society held a meeting at Scottish Hall last Sunday, and Mrs. R. S. Lillie, of Boston, gave an interesting lecture on "Spiritualism Now." Next Sunday the subject will be "Spiritualism, the Perishable and Imperishable."

At the Truth Seekers Society, Los Angeles, the Lyceum is an interesting feature in the morning. The conference meeting on Feb. 7, was addressed by Dr. Ravlin and others. In the evening, after a short address, Mr. W. E. Dowling, of Oakland, Calif., gave a lecture. The meeting was followed by a number of excellent tests and messages by Wm. Green.

The Mediums' Society, Mrs. Weir, president, will hold the first anniversary of its organization on Friday, the 12th inst., at 830 P.M. at the fair ground, 700 Eddy street. Mr. I. B. Brckoore occupied the rostrum in his usual entertaining manner.

The Rochester, N. Y., First Spiritual Church proposes to hold an Anniversary Meeting March 28, 29, 30. A large hall will be secured and paid for by the local Spiritualists, and given free to those desiring to organize a State Association of Spiritualists during the day sessions, March 29, and with the kind consent of Mssrs. Stitt and Clemens certain two local delegates officially appointed by each organized society in the State. All others will obtain special hotel and boarding house rates. A. K. Sisson, president, 55 Comfort street.

Prof. Fred P. Evans gave a lecture and slate-writing experiment before the Harmonial society of Los Angeles, Cal., on Sunday, to a crowded house. The growling and oath taking was of course, the usual feature in a large audience were satisfied, whilst the remainder were mystified at the slate-writing manifestation. Prof. Evans appeared before the same society the following Sunday, giving good trance and clairvoyant tests to an audience of about 700.

She also appeared before the society last Sunday, and is expected to be present for San Diego about the 29th inst.

On a Missionary Pilgrimage.

BROTHER NEWMAN: It was on the ship Australia Dec. 5, 1896, that you so kindly and fraternally came to bid me good bye, bringing a beautiful button-hole flower from Mrs. Schlesinger, writer and author. I took with me only pleasant memories of yourself and excellent family, of your JOURNAL and the good people of San Diego and California generally.

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The Lyceum Question.

To the Editor:
Wisdom is gained through an intelligent study of the best that Lyceum can offer its members. To the average person, the word "Lyceum" brings to mind the image of a group of people gathered together for the purpose of discussion and learning. The Lyceum is an institution that has been around for over a century, and it continues to be an important part of the educational landscape in many communities.

The Lyceum Guide, a book by Mrs. Emma Rood Tuttle, is an excellent resource for anyone interested in learning more about the history and purpose of the Lyceum. It is a comprehensive guide that covers the history of the Lyceum movement, its founders and leaders, and its role in the advancement of spiritual and philosophical thought.

In the Union, with the exception of the most difficult problem in Euclid songster, can contain all the truth. Its form, together with the excellent songs and Choral Responses, are excellent, especially the Memory Gems. If any...Invest!- it would be the Choral Responses are gathered through our own efforts. A or brought clearly into the view of the writer.

First and foremost, the lyceum is held by the writer to be the one question of paramount importance in Spiritualism to-day. Solve the lyceum problem and the results will be a blessing to all who have ever had a child. The writer has purposely misrepresented the movement and endeavored to place its founders and leaders in a false position before the world. It is, therefore, necessary that he should explain his position, through the columns of your valuable paper, to the Spiritualists of the land.

The Lyceum Guide now under discussion is full of thoughtful suggestion, if not one word uttered which would ever come up in such a way as to lead one to believe that the writer has purposely misrepresented the movement and endeavored to place its founders and leaders in a false position before the world. It is, therefore, necessary that he should explain his position, through the columns of your valuable paper, to the Spiritualists of the land.

The language is as clear as a true measure of the spirit of the writer. The writer has attempted to make the lyceum a side issue, whereas controversy will still be of a more scientific and philosophical, let alone the cardinal principles of Spiritualism. The writer has never considered them so, hence the inference that I have advocated such a theory is without foundation.

That the decline of the lyceum is largely due to the lack of spiritual instruction the writer still asserts. The Lyceum Guide now under discussion is full of thoughtful suggestion, the writer has purposely misrepresented the movement and endeavored to place its founders and leaders in a false position before the world. It is, therefore, necessary that he should explain his position, through the columns of your valuable paper, to the Spiritualists of the land.

To the Editor:
The Journal continues to improve. Its form, together with the excellent material on which it is printed, make it convenient for handling and binding, which from the excellence of its page layout should be done with every volume. My labors in New England closed at Payne Hall, Boston, on Dec. 20, and kept me in the vicinity of Philadelphia (the scene of my late Vanity-Fair experiences). Through February and March I will occupy the platform of the Band of Harmony, the new Spiritualist Society of Grand Rapids, Mich., as the
discussion on the part of the writer, nor does he wish to stir up any feeling whatever, save that of the advancement. The Journal is full of thoughtful suggestion, the writer has purposely misrepresented the movement and endeavored to place its founders and leaders in a false position before the world.

Hunger for Knowledge.

To the Editor:
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discussion on the part of the writer, nor does he wish to stir up any feeling whatever, save that of the advancement. The Journal is full of thoughtful suggestion, the writer has purposely misrepresented the movement and endeavored to place its founders and leaders in a false position before the world.
As I gazed upon the Supreme One, the Perfect Spirit, the Substance of man, it dissolves into out-flowing rays of light which signifies, life, love, wisdom, power, strength, justice and mercy. These attributes were clearly marked in the light streaming forth and they are framed into language by those Wise Spirits forming the Highest Congress and sent forth into all worlds. At the out-going of this light the seeming Personality dissolved into rays, and as the rays of light returned they again formed the Perfect Being. This process was continuous, and I marvelled, because this was granted me then and there, left with me the powerful conviction that it is not a spirit who from that centre ruleth all things supreme, but the Spirit in whom all things live, move and have their being—not a real person, but the Divine Essence of all that is in the Universe, centred in that form, and it matters not if it be termed All-Good or God. It is the power from which all power flows. It is the light which into all worlds goes.

I have also been taught this: That each separate person of the Trinity has its own government under a wise spirit congress which receives its wisdom from the one Spirit or Central Source. From that source issues the spectrum of all systems and their governments.

The primeval beginning have been shown to me and also explained. On these subjects there is much to say and to write and by comparing that which is given me through different mediums, a better general understanding of these things will result.

Van Wert, O.

Mrs. Annie Lord Chamberlain.

To the Editor:
In publishing any letter on page 72, the place from whence it came was omitted, which I regret on account of our local mediums who were mentioned—as it may be for their benefit to be made widely known. The address of Mrs. Lord Chamberlain is the National Avenue society and was called here twice in one week to attend funerals. Mrs. Clark is doing good work in healing.

Mrs. Chamberlain is gaining strength and walks several blocks, with only a cane, and holds a musical circle for a small number, several times each week, and will remain this month.

San Diego grows more beautiful daily from the abundant rains. I hope all the good thoughts and wishes for you will be realized. The best of good wishes for you all.

The Philosophical Journal.

The Creative All-Power.

To the Editor:
Allow me to congratulate you on your brave labors through trials, to victory: also on the tenor and purity of the Journal. My best wishes for the prosperity and continuance of the same are yours.

The New Year number which is especially fine, I appreciated throughout, but my attention was particularly drawn to the lecture by Ernest S. Green. In some respects, it is very like to that which I have through my spirit teachers and so like their method of speaking through me, except that the terms employed differ considerably. In the instruction given me, the Wise Spirits spoken of by Mr. Green are called the Creative Masters or Creative Compact. Instead of Aleyon, they call the centre and summit of Intelligence, simply Zion. I have been taken thither in spirit to behold it—a country beautiful beyond description, and was admonished by my guide, to observe well the circular group of mountains with the great plateaus and lovely scenery between them. It is a vast country and represents the seven dominions of the seven chief Creative Masters. I have been instructed also in regard to the Spirit of All-Power and Wisdom who rules supreme over all things.

The need one occasion I was taken in spirit to behold this Omniscient, Omnipotent and Omnipresent One, and my guide said to me, as I cried out, "If he is God, he is my Father, and I am his happy child!"

My guide said I could make a request to my Father, and he will grant me one by this All-Power. Without a moment's hesitation, I said, "I desire to learn the wisdom of the wise and understand their ways." Said my guide, "Your wish is granted, and what you did not ask for riches or fame, which would have been granted; they are passing, but true wisdom abideth forever."


Missionary Work.

To the Editor:
The necessity for missionary work grows stronger and the executive committee of the N. S. A. decided to advertise the services of Mr. E. W. Sprague, of Jamestown, New York, have been secured for a brief period for this important work. During the month of March he will labor exclusively in the State of New York, in the interest of the State Association to be organized there early in April. He will visit all the societies now in existence in that State and will organize as many new ones as possible.

J. Arthur Agnolti writes this concerning the New York State about Mrs. Chamberlain is gaining strength and walks several blocks, with only a cane, and holds a musical circle for a small number, several times each week, and will remain this month.

San Diego grows more beautiful daily from the abundant rains. I hope all the good thoughts and wishes for you will be realized. The best of good wishes for you all.

L. M. Delano.

San Diego, Cal.

Miss DeLano omitted to write San Diego on her letter and it went through without notice. Mrs. Chamberlain also writes this concerning the wonderful treatment given to her by the guides of Mrs. R. C. Clark.

Friend Newman:—My improvement in health is due to Mrs. R. C. Clark. The Spirit brought me together. The two medical bands are in perfect harmony. I have no doubt if we could remain together that great good would result.

Annie Lord Chamberlain.

648 Logan Ave., San Diego, Cal.
Los Angeles Notes.

Society meetings held for the election of officers are usually of little interest to the public, but the Harmonial Association of Los Angeles had such a meeting Sunday afternoon, Feb. 6, which was an exception to the rule. It was opened with an address by Mr. Freitag, whose pleasant face all were glad to see again. Then W. C. Bowman gave a brief address on "Organization," and Mr. Dr. Perry gave a brief address on the discoveries of the late Dr. S. D. Dye, and believes the Spiritualists of Los Angeles might be a power for good if they would cordially unite and work together in harmony, yet, if it is the part of the world we keep Spiritualists divided so that their progressive ideas may not become crystallized into a creed, and spiritual growth thereby hindered, he gladly acquiesced in the wisdom of temporary division; but after Spiritualism has made its way into the churches, and has spiritualized our institutions of learning and religion, it must follow a harmonious union of the better elements of society, and the world will enter upon a new era of progress.

Dr. N. F. Ravlin, having been delegated to present to the society a charter from the State Spiritualists' Association, took occasion to refer in compliment to the promptness of the President, Mr. S. D. Dye, under whose administration from its inception the society has grown up, and it now numbers 400 members.

After appropriate remarks on the Mission of Spiritualism, Dr. Ravlin gave a brief history of the Harmonial Association, of the faithful service of its president and officers, of the prominence of the organization, and its proud nomenclature Spiritualism on its platform, of the instability which usually attends the building up of a society on phenomena, the attendance being irregular and the interest aroused upon the attractiveness of the various mediums engaged. The managers of the Harmonial Association have felt compelled to make the best of a bad job in order to pay expenses, but although tests draw crowds of curious inquirers, and doubtless do much to attract attention, they do not cement into harmonious organization earnest men and women who are seeking to live the higher life that true Spiritualism teaches. To do this we need the philosophy as well as the phenomena of Spiritualism. Not alone this society, but nearly all spiritual organizations need to be brought on to higher ground, and to accomplish this we should organize by the action of the purpose of one man or of a few persons in any society, but all the members should endeavor to assist in the work, and thus it will be with the national organizations, we may, as Brother Newman says, become a power for good.

The report of Mr. Humphrey, elected as chairmain, (the president, Mr. Dye, being confined at home by illness) Dr. Ravlin added: "I therefore present to you sir, as chairman, this charter from the California State Spiritual Association. It means work for this society. It means sacrifice. It means the establishment of a financial basis of operations. It means a provision for emergencies beyond the dume taken in by the Harmonial Association. It means to a moment that they have discharged the full measure of their responsibility when they pay their fees on time, and come in here a few skeptics receive tests. There is no work, no sacrifice in that. You do not need any corporation to do that. They can charge the responsibilities to be met—a putting of the shoulder to the wheel. It implies a hearty cooperation with the State and National Associations in the contribution of funds to carry forward the work. In short, this charter means that for once you should take a lesson from the churches whose members are educated to give according to their ability for the various departments of church work. Take it then as your banner, and never allow it to be disdained in your hands. Seek ever to reach higher levels, and lifting yourselves into the clear azure of spiritual unfoldment, go forward in the great work that lies before you."

A business meeting was then held, Mr. A. E. Forbush, chairman, and W. N. Slocum, secretary, and the election of permanent officers of the Harmonial Spiritual Association was declared elected. Mr. S. D. Dye was placed in nomination for President.

Mr. Ravlin stated that he had been instructed by Mr. Dye to decline the nomination.

Mr. W. C. Bowman hoped the declination of Mr. Dye would not be taken as a finality.

Mr. Ravlin replied that he was told in unmistakable terms by Mr. Dye that he did not desire a re-election.

Mr. Bowman thought it unwise to make any change in case of an officer who had proved himself so efficient and worthy a workman for the Society. He therefore moved that the nominations close. Carried unanimously, and the secretary was instructed to cast the ballots for Mr. S. D. Dye, who was then declared elected. With like unanimity the list of officers was completed as follows: First vice-president, Mrs. Sanford Johnson; second vice-president, Mr. Lyon; recording secretary, E. A. Humphrey; financial secretary, G. W. Swope; treasurer, L. B. Mariette; trustees, Mrs. Ella Humphrey, Mrs. Harriet Perry and Mrs. J. E. Gorham.

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Frank S. Cheney.

Notary Public.

Frank J. Cheney.

Sworn to before me and subscribed in my presence, this 6th day of December, 1886.

A. W. Gleason, Notary Public.

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Frank J. Cheney.

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STATE OF OHIO COUNTY OF TRUMBULL

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STATE OF OHIO CITY OF CLEVELAND.

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That are met in the silent shadows
In the light of the glorified knowledge—

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I am well pleased with the reading I received from Mrs. Dr. Wyant. There is no statement made but what is true,—Jos. M. BAER, Ligonier, Noble Co., Ind.

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REBECCA LEY.
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When asking the Advertising, mention this Journal.

The Philosophical Journal.
THE ANTIQUITY OF MAN.

Introductory remarks by Ernest S. Green to his address on "The Origin of Worlds and Evolution of Man," published in the New Year's Philosophical Journal.

A mere synthetical or empirical statement of our hypothesis would have but little weight with those not versed in archaeological or palaeontological lore; therefore we prefer the analytical method, and will resort to the evidence of material science—so far as possible—to sustain our arguments.

Ever since the remotest times of which we have any record of man upon this mundane sphere we find him seeking to solve the mystery; whence he came and whither bound. In order to obtain light and knowledge upon this subject, we find men of science braving the hot breath of the simoom on the burning sands of the Sahara; in their iron-clad Arctic vessels plunging amidst the grinding icebergs of the frozen north; ascending the dizzy heights of the Himalayas; defying the perilous avalanches of the Matterhorn; or descending to the cavernous depths of the sounding sea; thus blazing the way for science to follow backward along the pathway of the Spirit.

But have all these scientific efforts of the ages been in vain? Let the wonderful inventions and discoveries of the age reply. Geology has completely refuted the mythical story of creation as found in the book of Genesis. It has proved that man has dwelt upon this planet for ages—perhaps hundreds of thousands of years. It has also proved evolution to be a fact beyond the peradventure of a doubt, instead of a man and later a woman being created by the Eternal fiat.

Astronomy has also lent its aid in eradicating this stupendous myth. It has proven that instead of the sun and moon being created solely to furnish light for this little planet, those luminaries antedate the creation of this earth by countless aeons, and that numerous other planets in the solar system are far greater and of far more importance than the little whirling mud-ball upon which we live, move and have our being.

But psychic science, (tardily being followed by materialistic science) is sweeping backward along the pathway of life on the wings of light, and in the same ratio it is moving out into the future. But remember there is a limit to the speed of light. It takes years, yea, ages for the light from some planets to reach our earth, according to the highest accepted scientific authorities.

To show how strict science is penetrating the arcanum of the misty past we quote the following from the New York Herald, relative to the recent archaeological revelations at Nippur:
One result from the explorations conducted by the University of Pennsylvania, at Nippur, has been to show that civilized man inhabited that city and the whole country of Babylonia at an age hitherto unsuspected. We found there written documents from about 4,500 B. C., and the writing on these documents was in a semi-syllabic script, with conventional characters only recognizable in a few cases as originally pictures. Evidently, there was a long development behind this script, extending, presumably, over centuries; say, roughly, that writing was invented in Babylonia about 5,000 B. C.

"As early as that a true arch with a keystone was found by Hanes. At least a thousand years earlier, as shown by our excavations, Nippur was a city. Its inhabitants made pottery, used copper and gold, baked bricks, built houses and temples, conducted a considerable commerce, had laws and a stable government, and were in general civilized.

It is evident there must have been a long period of training and developing preceding the attainment of this stage of civilization. These general conclusions are corroborated by the work of a French expedition, which has also been exploring in the valley of the Euphrates about 30 or 60 miles south of Nippur, and, as far as civilization in general is concerned, by recent explorations in Egypt. Recent explorations in the Troad, in Greece, in Asia Minor, Syria, and in Southern Arabia, all point in the same direction. Man was civilized far earlier than has hitherto been supposed.

The explorations at Nippur enable us to fix a date for this civilization in the Euphrates valley not less than 6,000 B. C."

The discoveries here alluded to were made by the expedition led by Prof. Hilpretch, a churchman, at a depth of 66 feet through debris, the expedition led by Prof. Hilpretch, a churchman, at a depth of 66 feet through debris, the expedition led by Prof. Hilpretch, a churchman, at a depth of 66 feet through debris, the expedition led by Prof. Hilpretch, a churchman, at a depth of 66 feet through debris. Upon the site of many successive cities, rising one above another, each built on the crumbling ruins of a former city, and each leaving written records on stone and pottery, were found enduring monuments demonstrating man's great antiquity and civilization.

We could go on quoting the results of such expeditions ad infinitum to prove the antiquity of man upon this planet, at a period of from forty thousand to two hundred and fifty thousand years ago, with a geologic stretch of hundreds of millions of years since the creation of the planet prior to his advent, but we will conclude this branch of our subject with one more brief illustration, which, together with the preceding, we think quite sufficient to refute the Mosaic story of creation, or what is generally accepted among Christians as the Mosaic account. The fact is, however, that the whole Biblical account of creation is but a slight revision of ancient Persian mythology, the most important variation being that Ahriman the liar acted as tempter instead of the serpent. It remained for a cunning priest or rather an alleged prophet of the Mosaic belief, to work this over into a theological snake story.

The remark, "As old as the pyramids," is almost as familiar as the saying "As old as the hills," yet geologists have discovered that beneath their base rests an almost fathomless antiquity. In his voluminous report Hekekyan Bey shows that in his numerous excavations he has succeeded in bringing up fragments of pottery and red brick in the valley of the Nile at a depth of from 60 to 72 feet, and that owing to the nature of the sand it was impossible to sink his shafts or bore deeper, or these fragments of ancient civilization might have been found at many times that depth. M. Rosière, in his work on Egypt, by personal observation discovered that in the valley of the Nile a deposit of two inches and eighty-eight one-thousandths was formed during a century, thus showing that these fragments found at a depth of 72 feet must have been manufactured over 40,000 years ago.

We fail to see any necessity for a quarrel between science and Spiritualism. We believe the latter to be the purest religion and at the same time the highest science on earth. If science is at times slow to follow the shining pathway of the Spirit, it has good and sufficient reasons for so doing, which reasons we may explain hereafter. Many of the leading scientists of the world are already avowed Spiritualists—why should we complain because all are not? Science investigates everything and when it is found that certain causes can be relied upon to produce certain effects, it accepts that cause and effect as a demonstrated fact.

Before leaving the fields of strict science for the realm of Spirit, we will give one or two illustrations, among thousands that might be given, to prove the power of psychometry to penetrate the veils of the past.

The late Prof. Wm. Denton, a noted geologist, obtained an aerolitic rock, and without stating its nature, sent or took it personally to 30 psychometrists, most, if not all of whom, being ignorant of geology and consequently unacquainted with the fact that they had an aerolite until apprised of it by their psychometric power; yet all gave corroborative descriptions to the effect that it was from an extinct planet. In like manner carboniferous rocks were obtained by Prof. Denton, with the result that he obtained descriptions of the coal plants and other flora and fauna of the Carboniferous age of the earth. Rocks from volcanoes were obtained with the result that accurate descriptions of the same were given by the mediums. To preclude the possibility of mind-reading, Mr. Denton often had the articles sent him for experiment in sealed packages which were opened by the medium and the reading given before he knew the nature of the specimen or whence it came. The descriptions in every instance accorded with the discoveries of science, but were more complete, the scenes being realistic and descriptive of the life of the age to which they belonged.

These experiments, with seers of others, are given in full detail in Prof. Denton's "Soul of Things."

Similar experiments have been made through clairvoyants and trance mediums, with similar results. Hence it follows that the ability of psychics and seers (on whose borderland science is just beginning to tread, but whose wide extended plains and towering mountains it may never be able to survey) is beyond question.
One circumstance was omitted accidentally from my article on page 34, and certain other details were left out for lack of space. Since I am giving details of my experience in development, purely for the benefit of others, who, like me, have been longing for years for success in this line, it is proper for me to mention, as nearly as possible, all that I hold as essential on my part to be done at each sitting.

Some two days before my wife's transition, a neighbor lady, at her request, cut off the platted part of her hair, which from early youth, throughout her life, had been an object of admiration and comment of all acquaintances, because of its abundance and great length. This hair was afterwards re-platted and placed in a small box. At each sitting I place the box on the table, raise the cover and place my left hand partly in the box so that my fingers touch the hair. In my right hand I hold a pencil with paper. This last is by instruction received some eleven years ago, when we commenced a short career of formal sitting. Some part of my hands touch each other, usually the thumbs. In my earlier solitary sittings, I usually put in the full time of one hour, commencing in the twilight, and as nearly as possible, about the same hour each evening.

The rappings, as before mentioned, were a tangible phase from the very beginning. They are liable to occur many times a day as well as evening, and sometimes in the lonely night hours. But as I have never been able to establish communication through them, I have naturally been all the more ardent in seeking other phases. After these began to manifest, I soon discovered that whatever occurred on a given evening, came not after long waiting, but during the first few minutes, or even seconds, after all became quiet. By degrees I turned this fact to account. If I had extra work on hand which required part of my evenings, I put in only part of the whole hour for development, obtaining full benefit of whatever phenomena came, and afterward resumed my work. Otherwise I put in the full hour calmly addressing myself to the angel world, in song, silent prayer, aspiration and expectancy.

One phase omitted for lack of space in my last, occurred at several different times during latter months. A fringe of light came, which to my mind unmistakably suggested a glory or halo of light shining behind and above me. The fringe or edge only was visible to me. All below this fringe was enveloped in a glory or halo of light shining behind and above me. This last fact added to the wonder attending the phenomena. After remaining, perhaps ten or twenty seconds, it gradually went away, and I was left to wonder when the time should come that such a glory light should appear before my face.

On a certain Tuesday in July last, after unusual sadness during the day, I sat down to the table to rest, a few minutes before sunset. I was scarcely seated when five raps, in very quick succession, brought with them the impression that my friends were determined that I should sense their presence in this way. Up to this time no other phase had ever come to me alone, and none other came that evening, but the sadness of that day suddenly gave place to a momentary rapture, and this moment's exaltation seemed the foundation for their future work. After this, Tuesday nights came to be my special nights, with extremely small beginnings, gradually increasing up to date.

On Tuesday night, December 22nd, two days after sending in my first paper, the little cluster of diamonds, or diamond lights, which now came every night, close to my wife's portrait, shone with unusual brilliancy for a few seconds, then gradually moved from its place, coming slowly toward me and rising until it was almost directly over my head, when suddenly the diamonds merged into one bright light, in the centre of which a small spot was as bright as the sun at noonday! It was the size and shape of the human eye. This was of very brief duration. I was not able to catch the expression of countenance, but I can never forget the sense of mingled awe, rapture, and gratitude of that brief moment.

Thos. H. B. Cotton.

REMARKABLE CASE OF PROPHECY.

In April, 1885, a postal card from Smith Mills, Chautauqua County, N. Y., came to the postmaster at Saratoga Springs, N. Y., of which the following is a literal copy:

Smith Mills, Chautauqua Co., N. Y., April 24, 1885.

Sir:—Will you please drop me a postal and inform me if there is a gentleman by the name of Judge Bullard residing in Saratoga or that vicinity. Is he an able lawyer?

(Signed) H. B. Cotton.

The postmaster handed the missive to the writer, who had never before heard of the person, as she resided about 400 miles distant from Saratoga.

On receipt of this postal I wrote to the lady asking what she desired. She wrote me that her parents were both dead, that her father married a second wife, that before his death he had conveyed his farm to his son, that the latter refused to recognize their right, and was threatening to turn them out of doors; that they had consulted lawyers in their county who advised them they had no remedy because no writings were signed by their brother; that they had written a letter to their spirit mother stating that if they should employ Judge Bullard of Saratoga they would recover for them their share of the property.

After obtaining further particulars by correspondence, the writer prepared the proper legal papers and sent them to be served by which an action was begun against the brother in the Supreme Court, in favor of Hattie, one of the sisters.

The trial came on at Mayville, Chautauqua Co., N. Y., September, 1887, before the Hon. Geo. Barker, Judge of the Supreme Court. The case
was defended by Mr. Sherman, then Surrogate of that county, assisted by Judge Lambert, then County Judge. After a careful examination of the case in February, 1888, Judge Barker decided in favor of the sister. All three sisters then received their share of the property in the settlement.

Julia Sackett, one of the sisters, is yet living. I have the original correspondence in my possession. All three of the judges above mentioned are yet living in that county and can verify the history and result of the case. They have often referred to the advice that had been given from the spirit world.

Judge Lambert is now a judge of the Supreme Court, having succeeded Judge Barker after the term of the latter had expired. The judgment is on record in the clerk's office of Chautauqua county entered in favor of Hattie, one of the three daughters, February 13, 1888, which will show the facts above stated, except the advice which came from the spirit mother.

It is frequently asked, "How can the angels assist their friends in the mortal sphere?" The above case is an answer to such inquiry.

187 Broadway, New York. E. F. BULLARD.

"The Angels Called."—Good to Live and Die by.

We live in a new spiritual atmosphere, finer than the air we breathe, and of which chemistry gives us the constituents. Or rather, not strictly new, but more clear and vital than that of past ages. The miasma of superstition, and the chill fogs of prejudice and unreason are less deadly and confusing. The soul is more open to light. The spirit welcomes its celestial kindred more hospitably, and their access to us is therefore easier. Never have they deserted this world, but never have they been with us so much as now.

Not long since a young woman in a family where I was acquainted had laid on her bed of suffering for weeks, much as now. She heard again the sister who passed away years ago, and she heard again the voice of the succumbant, as from the grave. She had no fear, only a sweet serenity, for her spiritual culture was healthy and uplifting. By her own thought she had risen above dawning dogmas to the eternal verities. She longed to stay and render dutiful service to a beloved mother. She had laid on her bed of suffering for weeks, much as now.

As though such ease in the last earthly hour, was not possible to such as had no faith in a miraculous religion, not devout Christians, naturally rich in spiritual intuition, true in life, and uplifted by the high qualities and attainments of the Nazarene, have had peace and even rejoicing, on their death-beds—Bishop Gilbert Haven for instance.

Let us look at this matter among Spiritualists, whose religion our orthodox friends fear is "not good to die by." I have given some idea of the peace of spirit in her last hour of the young woman to whom the voices came.

Not long ago I went to Kendallville, Indiana, to the funeral of L. E. Goodwin, an eminent lawyer, a kindly and useful man, rich in spiritual wealth. An orthodox minister, a neighbor and friend was present as a nurse, and went out so. The doctor and nurses, used to such scenes, could not hide their emotion.

"Yes, that's papa," she whispered, "I know him. Good-bye, papa. Kiss me once more. Hark! I hear the angels now. They called me!" Ethel was lighted and silent. She was carried by the angels to her mother, who knelt weeping by the bedside. Even the doctors and nurses, used to such scenes, could not hide their emotion.

"How can I give her up," sobbed Mrs. Nonamaker, as the pulse beat more weakly and weaker.

The angels called just then, and little Ethel went away.

Thus we are verifying the faith and experiences of Phebe Carey, who wrote in Borderland these lines:

I know you are always by my side,
And I know you love me, Winifred, dear,
For I never called on you since you died, but you tenderly answered, 'I am here. You are over my dear one's grave; I am close to you. Wait till my eyes have had their fill. Wait till my heart is satisfied! Oh! world, you may tell me I dream, I rave. So long as my darling comes to prove That the feet of the spirit can cross the grave. And the loving live, and the living love.

Sincere believers in the evangelical views of Christ sometimes tell a, "Spiritualist, but never to live by, but not to die by," and then quote from an old hymn:

Jesus can make a dying bed
As soft as downy pillows are.

As though such ease in the last earthly hour, was not possible to such as had no faith in a miraculous religion, not devout Christians, naturally rich in spiritual intuition, true in life, and uplifted by the high qualities and attainments of the Nazarene, have had peace and even rejoicing, on their death-beds—Bishop Gilbert Haven for instance.

But Madame Leonowens witnessed the transition of the Buddhist high priest of Siam, a most touching and peaceful transition of a gifted man, a pagan to the last. Other instances could be cited, showing a kinship within us with the Supreme Spirit wider than all sects and made more beautiful by fidelity and usefulness. Let us look at this matter among Spiritualists, whose religion our orthodox friends fear is "not good to die by."

I have given some idea of the peace of spirit in her last hour of the young woman to whom the voices came.

Victor Hugo, a believer in spirit presence and a member of no church, said to his family just at his last hour: "I see light."

More cases might be cited but it is needless. I should say that a larger proportion of Spiritualists than of orthodox Christians found "that peace which passeth all understanding," and that inner "light which never was on land or sea," with them in their last hours, to make the transition of the spirit from the earthly body which had served it here in the spiritual body which passes out from the dying form and becomes the garment and servant of that undying spirit in the higher life.

A religion that is good to live by; must be good to die by. Detroit, Mich., Jan. 22, 1897. G. B. STRIBBINS.

A beautiful place is not always a heaven, nor an ugly place always a hell—although they are types of each state—to the individual inhabiting them. If he is in an angry mood his beautiful place is not a heaven, and if his thoughts are kind, loving and good, no matter how ugly in outward appearance the place, it is heaven.—Lucy A. MALLORY.
The Philosophical Journal.

The photographic experiments of Dr. Baraduc, in France, if verified, show how the world may be transformed from a den of misery into an abode of happiness, and places within reach the means to make that transformation. Let the clouds of superstition be rolled away, and the gospel vivify the world.

One of the most remarkable men in Russia at the present time is the priest known throughout the empire as Father John.

Peter John, now arch-priest (equal in rank to a bishop) of Cronstadt, is the son of a poor village priest of Soursk, in the government of Archangel, and was born in 1826. He attended the parish school, and then in the year 1851 went to the theological seminary in St. Petersburg. It shows how the world may be transformed from a den of misery into an abode of happiness, and places within reach the means to make that transformation.

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emotions (a notion familiar to our readers), and he asserts that he has passed through such by photographing these emanations. The photographic place is placed under the hand or on the forehead, and the mental or emotional condition is made visible upon it. A photographic place, placed on the forehead of a woman praying, showed something like a flame. Certain plates revealed swirls as of a snow storm; others showed only mist; on others there were forms. We have heard, from other directions, that the emotions of anger or affection produce strangely dissimilar and curiously symbolical pictures.

Baneful Influence of Error.

The following communication was written independent of any human agency at a seance at Mrs. Cunningham’s in San Francisco, Cal., a few weeks since, and copied by Mr. John Hockin, No. 1 Polk street, who was present at the seance.

I have told you that the influence of wrong religious belief upon the spirit cannot be overestimated. Its greatest injury comes because it is taught as true truth during the period of youth.

Spirits who have so received it find themselves unfitted to question their religion when we tell them here that their religion is all a fable. They are so shocked that they prefer to cling to the error rather than to examine it. So many spirits are wandering in vain, seeking for that which never existed, and their lives are a worse disappointment than they deemed it possible, while on earth.

Especially is this the case with that class of intense devotees who on earth were abnormally religious and whose natures were absorbed in devotion to fanatical religious ideas. Such spirits are the mono-maniacs who often fill people on earth with extravagant fancies concerning God, Jesus, the Virgin, the saints of the calendar, and cause their victims to manifest strange forms of religious fanaticism. Nearly all revivalists are influenced by this class of spirits, and the superstition and ignorance of their congregations afford congenial soil for the work of their miserable assistants.

Religion does not save you from error nor sin. It does not enable you to escape from the result of your deeds. As long as religion held supremacy over the civil power, no man was absolutely exempt from its ministrions, and it was only when in self defense humanity rose above its superstitions that the civil law was made supreme, and human sacrifices upon the bloody religious altars ceased. The chief barriers between good people of every nation to-day are the barriers that the priests have erected. When the falsity of all religions is demonstrated, then will the nations recognize the common future of the race. Let the altars be abandoned; let the temples of the gods become sanctuaries of learning, and our planet may yet produce a spiritual harvest commensurate with the immortal destiny of man.

I have been in tracing to their true sources the details of the present religious systems which have succeeded those of past ages. I find that the chief source of the primitive ideas (caused by the acts of craft and ignorance), of the original terms, and that the mental action upon the mortals induced by the proximity of all grades of spirits, accounts for much of the religious chaos now reigning upon earth.

It is true the world should understand the truth about its religions, and that none can truthfully claim a divine origin, while all demonstrate the evolutionary processes of growth in this as in other phases of mental action.

Progress in Italy.—Annali dello Spirito, the pioneer of our Cause in Italy, has entered upon the 34th year of its publication. Il Vessillo, another Italian advocate of Spiritualism, has an account of a promising new society, organized at Livorna, Italy; refers to the rapid increase of membership in older societies, and shows other indications of increased interest in that country.

Spiritualism in South America.

—The Argentine Republic has a psychospiritual society known as the "Argentine Magneto-logical Society." According to La Revista de Estudios Psicológicos there are now at least eight Spiritualists societies in the city of Argentine, and 30 or 40 in the rest of the Republic.

The title of the latest Spiritualists society in Buenos Ayres is "Águila." As previously announced, South America is supplied with a galaxy of 14 Spiritualistic periodicals.

The spirit said, "let there be light," and there was light, even in Popedom.

La Revista de Estudios Psicológicos, of Barcelona, Spain, entered upon the 29th year of its existence on Jan. 15. It speaks of the volumes it has issued as "spiritual encyclopedias." Aside from its work of spreading the light of Spiritualism, the Revista has done and is doing much charitable work, feeding the hungry, clothing the naked and finding shelter for the homeless. The management expresses deep sorrow upon viewing so much suffering, but say, "the spiritual principle is progressive and broadens out into intuitions.

Every Spiritualist who has not a copy of the book entitled "The Truths of Spiritualism," by E. V. Wilson, 400 pages, should send $1.00 to Mrs. E. V. Wilson, 91 So. Locust street, Valparaiso, Ind., for it. E. V. Wilson was one of the pioneers of Spiritualism, and was noted as a speaker and test medium. He did a grand work for the cause, and this book narrates many of his striking experiences during his labors. Purchasers will find it intensely interesting, and will render kindly service to his widow who was left in straitened circumstances.

Status of Spiritualism.

The farewell address of Mrs. R. S. Lillie, of Boston, was given before the Harmonial Association at Music Hall, Los Angeles, Cal., on Sunday, Dec. 13, before a large and appreciative audience, says the Medium, which adds:

Spiritualism, she said, may now be classed among the religions, and although only 40 years old—which is a religion, is very young—it has won the consideration and respect of the civilized world. In America it has an established National Association, with active auxiliary societies in every city and important town. The National organization is incorporated under the laws of the District of Columbia as a religious body, therefore, in this country at least, Spiritualism may be called a religion, and must be recognized and respected as such under the laws which afford protection and special privileges to religious organizations.

The speaker briefly traced the progress of Spiritualism from the Hydesville manifestations to the present time, claiming that no other religion, in any age of the world, ever made such rapid progress. Spiritualism, she said, differs from all other forms of religion in having among its votaries a class unknown to any modern church—mediums. Mediumship is not yet well understood, but it is safe to say there is no greater difference between mediums and other mortals than between musicians and those who are not musicians. Mediums may be called the ministers of the new movement, but unlike the ministers of other denominations they do not accept a book as sole authority; they seek the sources of inspiration, and interpret the impressions received by them from spirit intelligence. These mediums are proving that the entire scope of religious teaching has been changed within 50 years.

Less than half a century ago hell was the great terror of mankind and death the monster most dreaded. To-day the mind has almost passed away, evil being recognized as a temporary condition, to be overcome finally by good. The vindictive God feared by our fathers—
the God of wrath and implacable cruelty—has given place in the minds of men to belief and trust in divine love. Compare the views of life and death prevailing to-day with those held by the christian world 50 years ago. What a contrast! And what has brought this change about? Spiritualism.

The spiritual church should be the highest and the best of all—the one most worthy of our respect and love. The speaker earnestly recommends the renewed revival of home circles, such as were common in the early years of the movement. They are the most convincing, the most satisfactory of all, and in their use they result in more than anything else to spread the truth and to put Spiritualism on a firm basis.

Items from San Diego.

In the Banner of Light for Feb. 6, among the items of news from San Diego, by Mrs. Annie Lord Chamberlain, the following will interest our readers:

Without leaving my seat I can look up and down the avenue, and see a profusion of flowers, roses, pinks, heliotropes, calla lilies, etc. Even each side of the walks are lovely flower gardens, and they are doing wonders for me. I am happy to tell my friends that for ten days I have been walking without the aid of the crutch—not quite strong enough to discard the cane, but feel sure I will when I leave San Diego.

National Secretary's Report.

For the past three months the business of this office has been such as to demand the almost constant attention of three persons.

Balance: Treasury, January 1st, $1,232.75; Membership 1,193 societies.

Purchased recently, library of Prof. Worthen, formerly State Geologist of Illinois: also list of books now out of print from Colby & Rich.

Annual Report, 1000 printed, edited by President Barrett. State Agents appointed and certificates issued. Correspondence opened with all camp meetings in this country applying for literature for the N. S. A. during the camp season.


Banner of Light, 27th or 4th, addressed by Pres. Barrett, Mrs. C. L. V. Richmond, Hon. L. V. Moulton, Dr. Geo. A. Fuller, Sec. Woodbury, Rev. Rachel Weir, Mr. A. Wiggles, and Mrs. Powers.

Feb. 2.—Mass Meeting, Boston, Mass., at Spiritual Temple, addressed by Pres. Barrett and a host of others.

Feb. 5.—At Brooklyn, N. Y., at Historical Hall, which was very successful. A committee from the Brooklyn societies, with Hon. H. A. Bailey as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audience large, representative and enthusiastic.

$800.00 in cash and pledges were raised to back the New York State Association about to be organized under the supervision of M. F. H. Walker, State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., Miss Minnie T. Rich. If outfitted by the work in New York State. During the meetings able addresses were delivered by Hon. A. H. Bailey, of Brooklyn, A. W. L. Belknap, Esq., and Albert Bach, Esq., of the New York Bar, Rev. Frank E. Mason, an independent preacher, and others.

The First Secretary, A. W. Sargent, is thankful that now the work in New York State will no longer languish for need of funds. A successful State Association can now be organized and the plans for the coming season can be laid on.

Thousands of pages of literature have been distributed during the past three months. The demands now being made upon us for this kind of literature are many. Will you, reader, assist in this great work by becoming a contributing member of the N. S. A. at $1 a year. The publishing of the annual report is always expensive. These reports are now being made and a large sum of money is needed to fully carry out the plan.

The grand campaign which opened the next morning after the close of the last convention will be kept up during the entire year.

Able and prominent men and women are daily joining the army of progress. Come with us and aid in the battle for the right.

Hear the cry of reason ringing—

Like a resurrection call,

"Up and help" the cause of freedom.

Men and women one and all,

To all our enemies, the cry,

"Like withered branches fall.

As truth goes marching on."

Let the "summer soldier" falter,

And the "winter soldier" freeze.

They who stand it now deserve the

Thank of millions by and by,

As the golden sun of science

Lifts her holy light on high,

And truth goes marching on.

Tis the business of the little

Minds to shrink at custom's gown.

"The heart that feels not now, is dead to

Truths divine and light renown;

The times hath found us" eager asking

For human rights and justice,

And truth goes marching on.

FRANCIS E. WOODBURY, Sec.

600 Penna Ave., A. E. S.

Washington, C. 0. 0.

| ☪ The Spiritual Body | Real | Is an excellent pamphlet by B. S. Jeyes, of London. It is replete with clairvoyant proofs of Paul's views, and it has been fully recommended by the Rev. Hove Newton of New York. For sale at this office for 10 cents. |

| ☪ The Lyceum Banner for February | is a very interesting number, and is well adapted to aid lyceum workers. It is published by J. J. Morse, 26 Osborn St., Boston. |
Spiritualist News.

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

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

The following are some of the items of news. Interesting incidents of spirit communion and well authenticated spirit communications will be published as soon as possible.

Georgie Cooley will soon be in Los Angeles, Cal.

Maude Lord Drake gave tests lately in Los Angeles, Cal.

The editorial lecture at Fraternal Hall, Alameda, last Sunday to a good audience, after which Mrs. R. R. Coonell gave excellent tests.

The ceremony of ordination will be conferred by State President, Newman at Gier Hall, 11th street, Oakland, Cal., next Sunday evening.

Mrs. Kate Hoskins, Mrs. D. N. Place and Miss Maud Hoskins give lectures and tests at 997 Market St., San Francisco, every Friday evening.

A class test medium is desired in Oregon, who desires work with a lecturer, will do well to communicate with Mrs. H. C. Westlake, 193 Seventh St., Portland, Ore.

The Minnesota State Convention of Spiritualists held sessions on Feb. 19 to 21, attended by a large number of communications and a few prominent speakers and mediums.

All who favor the organization of a State Association in Ohio, are requested to write the names of the members of their several societies and other prominent speakers and mediums to C. W. Taylor, Lima, Ohio.

G. W. Kates and wife are engaged at Rochester, N. Y., until middle of April. Then at Massillon, O., and then at this city, Kansas City, Mo., for May. For an address open it to 97 Edinburgh street, Rochester, N. Y.

Mrs. Amy Buchanan is an excellent medium, located at 601 East Adams street, Jacksonville, Ill., and all who visit her seances are delighted. Public seances are held on Sunday and Friday evenings.

At San Diego, Cal., Mrs. Maude L. Drake is greeted with a crowded audience in Lafayette hall each Sunday and Thursday evening. She will remain there until the end of March, and then will return to San Francisco.

J. C. F. Grumbine is occupying the platform of the Woman's Progressive Union, in Brooklyn, N. Y., during February and March. His address is 304 Green avenue. In April he will be in New Bedford, Mass., and in May in Chicago, Ill. His engagements run a year ahead.

Mrs. R. S. Lillie was greeted with a good audience at Scottish Hall, San Francisco, last Sunday. Subject: "Spiritualism, the Perishable and the Imperishable." Skeptics and thinkers who know that the phenomena which they see through mediums are facts in nature are enraptured with the inspired teachings of Mrs. Lilie, and thereby learn that they are not only real but natural.

A. Wheeler, the materializing, trumpet and independent slate writing medium, is now in Lincoln, Neb., giving excellent manifestations. A seer projected a vision saying that the medium was the wonder of the nineteenth century. He often gets materializations of full forms, while sitting outside the cabinet. In bright light, he says that he is going to Florida Camp Meeting and then may go to New York to accept the challenge of the Herald.

Los Angeles Notes.

On Sunday, Feb. 14, at the Harmonic Spiritual Association, Mrs. Fred P. Evans gave tests and messages to a large audience in her usual characteristic style. All who attended were well pleased, and she will have a hearty reception whenever she comes again.

The light of Truth Society have changed their place of meeting to Prof. Sawtell's rooms, 216 S. Spring street. On the 14th inst. Mrs. Maud Lord Drake entertained an audience as Mrs. Drake alone can entertain.

Mr. Earle again entertained a large audience at Illinois Hall. Every available chair being filled. On the 28th he has announced a slate writing session to take place in this Hall.

At the First Spiritual Society, Mr. J. D. Griffith gave a very interesting talk in the afternoon. In the evening the society was interestingly entertained by Mrs. Longley. Both entertainments were as usual enlivened by music under the able supervision of Carlyle Petersiliea.

At the Truth Seekers, the morning meeting was addressed by Dr. Carpen­der and others. In the evening the President, John Briggs delivered an address to the members. Dr. Er­wood and Mrs. Grubbins.

The Opposites of the Universe.


This is a discourse about God, giving the conceptions about deity among all nations, and in all the religions of the world. The book is dedicated to the people. It must be sold. The author intends to keep it in circulation and the person to whom it is sent must give everybody a chance to read it. It is unique, and very interesting to the student.

Periodicity, by Prof. Jos. Rodes Buchanan. 133 pp. Price 75 cents. Published by E. S. Buchanan, San Jose, Cal.

This book is another laurel added to the scientific discoveries of its author. It demonstrates that the laws which govern the universe of matter, also govern the lives of individuals, and give to every man a key to his own life, and a revelation of other lives," giving Bonaparte as the example. It also shows the laws governing "unlucky days"—Friday for instance—and why certain phases of the moon have a bearing upon disease and natural phenomena. In short it contains the secrets of astrology in a simplified form, which may be comprehended at a reading. See advertisement on page 122 of this JOURNAL.

Borderland for January is a real feast. Many of the articles are illustrated. Its contents comprise the following:


Palms in—The First Elements of Palmistry is the title of a new French book of 228 pages on this interesting subject. Georges Carre, Editeur, 3, Rue Racine, Paris, France.

"The Organ in the Corner" is the title of a new song, the words by Chaas. W. Hidden, and music by Allan Tomson. It is published by Bro. Hidden, Newburyport, Mass. Words and music are very fine. Price 40c.

Jonah and the Whale seem to be engrossing the attention of New York churches now. Dr. Lyman Abbott pronounces it fiction, very much like the parable of "the prodigal son." The authority of that book is fast passing away. While it contains many good things, it is no more inspired than the communications we are daily getting from the spirit world, and like these should be subjected to criticism and reason.

A Generous Offer is made by Dr. Louis Schlesinger, the wonderful healing and test medium, 534 Page street, San Francisco, Cal. Being desirous that every Spiritualist and every honest investigator in this city, should regularly read the PHILOSOPHICAL JOURNAL, the offers to give a "reading" free to any new subscriber paying for a year in advance who can show him one of our printed receipts, as a voucher. Dr. Schlesinger is a wonderful and convincing medium, and this unparalleled offer should bring us thousands of new subscribers in San Francisco, within the next 90 days, which is the present limit for that free "reading."
 Survival of the Fittest.

To the Editor:

Chemistry demonstrates the existence of an atomic element which serves to support life, but, when it comes in contact with inanimate substances, it produces oxidation or combustion. In either case the action is chemical, not physical, and the substance no longer exists in its former identity, but is prepared to enter into new forms and new identities. This exhibits the laws of nature. When one identity ceases to preserve the end designed, an element seizes it and prepares it to enter into and build up other identities.

For reasons too long to be given in full, the phenomena of Spiritualism came to me, and I determined after once seeing some of these strange manifestations to go deeper into the philosophy of spirit return.

In the course of my investigations I was brought into contact with Dr. Mueslenbruch with whom I had a correspondence during my visits to his Sunday meetings. I witnessed what was to me convincing evidence of powers working through the medium which are not found in the ordinary physician. I heard him tell people that they had pains in certain parts of their bodies, to which they invariably replied that such was true. These tests were too real to be explained away. I determined to ask Dr. Mueslenbruch the hope of learning what my real trouble was and if there was any hope of a cure. To my utter surprise he told me of every pain and where it was situated. It was the most natural thing in the world that this should make me want to have him take my case, which he consented to do.

Four weeks treatment, with the herbs the Brother gave me, has proved the wisdom of my decision; for in that short space of time I have received over 100 per cent. more benefit than I had received from all of the treatment I had taken during the years preceding. I give these facts to the public because I have always said that truth is the only thing that is worth having. I am so grateful to my spiritual friends that I think it is my duty to make these facts known to the public.

E. E. Hamand,
Pastor Universalist Church,
Oakland, Cal.

Rochester Knockings.

To the Editor:

The first public investigation of the raps occurring with the Fox girls, was made in Rochester, N. Y., soon after the famous events at Hydesville. It is fitting that the anniversary celebration in this city should be of a special character. This should be particularly so with regard to the Semi-Centennial Jubilee in 1898. For the great event to follow, we shall hold an anniversary celebration here, March 28, 29 and 30. A mass meeting of friends in the city of Rochester, N. Y., is also called for the occasion. Excellent talent will be employed and a good time is assured.

It is hoped that the Spiritualists of New York will all take an interest in this anniversary and help us to lift Rochester out of its lethargy.

Mrs. Kate and myself are giving our best energies to the Cause here, and when it stands forth with good results and hopeful promises, we will move on to help other needful places, for our life-labor are destined for the pioneer fields.

We hope that all Spiritualists will help us to erect here a "Fox Memorial Temple," for a testimonial to the memory of the little girls who were the early mediums to usher in the new dispensation.

G. W. Kates.
97 Edinburgh St., Rochester, N. Y.

Selfishness and Greed.

To the Editor:

Prominent mediums when they become successful through the development of the powers which God has given them, for the express purpose of helping down-trodden humanity, to a higher plane of spirituality—why, I ask, do some of them charge such high prices for their services? When some poor sensitive soul, who has not the necessary means, asks them for a separate need of a few crumbs of "the bread of life" ask them for guidance, they are harshly refused.

As well might a light-house keeper extinguish the light when a vessel was nearing the rocks! I hold that gifted mediums have great responsibilities resting upon them, for "to whom much is given, much is required." Spiritualism is becoming the great torch light of the world, and the hands which bear aloft this light, should be unselfish, and faithful to the great trust. I am impelled by a power greater than myself to write this, and voice the feelings of others.

Amelia Saylor.
San Francisco, Cal.

[Some mediums charge $2 for a reading, because they can accommodate only a few out of the many who want their services, on account of the state of their health or draft on their energies. We do not think that any good medium would do it from selfish motives—for their guides would very likely rebel.—Ed.]

Bohemian Bigotry.

To the Editor:

Some weeks since you inserted a notice for me calling a Bohemian meeting to form a society for spiritual intercourse. I tried it in the Bohemian settlement in this city, but all are in an uproar against me and the Bohemian newspapers ask why dare I impart to the soul and despise the very thing as Spiritualism is. I have will to postpone it for some time. But I am doing good work in spite of all these obstacles. As Bohemian progressive weekly, Select (Dawn in Cedar Rapids, Iowa), takes my articles on Spiritualism, about two columns every week. It has already published live such articles, and there will be about.

The Philosphical Journal.
A Feast at Gilroy, Cal.

To the Editor:

A deeply interested audience assembled on Tuesday, Feb. 2, in Wright’s Hall, Gilroy, Cal., to listen to the eloquent guides of Mrs. Georgie Cooley. The brilliant lecture, poem and positive tests, were the best ever known in Gilroy.

Mrs. Cooley was a tenant stranger, but her bright inspiring thoughts, combined with her charming stage appearance, and lady-like manner, won much favor with the people. The tests given at the public seance at mine on the 26th, and again at the 3rd (when the medium was stopping) were remarkable. The control singling out strange

Mrs. Cooley remained here five days giving sittings, with entire satisfaction, thus leaving a beautiful influence in favor of Spiritualism. When she departed all united in saying: “If that is Spiritualism I like it.”

Foes who seek to obstruct its way, will be swept aside. As the only true gospel of life, it declares in tones un

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

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Land of the blue unknown! disclose, reveal, if any thing of this be true. But if not all, at least remove the soul that stops mine eyes from her I fain would see. Her presence in this draught makes me feel—that indefinable, that earthless SILENCE!

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I stood at the bar of my conscience, alone at the setting of sun. REVIEWING in sad hearted fashion The deeds which I that day had done. The kind words that I had not spoken— The good deeds that I had not done. Arose like dark phantoms before me And mocked at what peace I had won.

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Psychical Research.—The proceedings of this society are not easily procured, as they are supplied only to members, but we have a few copies which we offer at 50 cents each, the regular price being $1 each. They are dated as follows: "Dec. 1885; April and July 1891: Feb., June, July and Dec., 1892, and June, 1893 at once, as they may be gone.

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In Response to Many Inquiries from all Parts of the country About the Railway and Dock Construction Co.,

The Officials hereby give full information in Regard to the Company, its Business and Prospects.

The company offers 20,000 shares of stock on sale in lots to suit purchasers at $20 per share. The par value is $100 per share—full paid and un-assessable—stock.*

The adoption of this Company's system of construction by the United States Government, or any Foreign Government, or by any one of the large cities in America or Europe will cause the stock to rise above par ($100) immediately.

The most conservative investors, old shrewd bear operators on the stock exchange, have bought this stock and confidently predict it is sure to pay large dividends and sell at over $200 a share as does the Railway and Dock Construction Co., commerce business under much more favorable conditions than did the Bell Telephone Co., whose stock rose from about $10 to over $110; or the original Edison Electric Co., whose stock rose from 45 to $3000 a share, or the many other companies owning useful inventions whose stocks rose rapidly in value while paying large dividends to the alert original investors.

Many prominent men in banking, railway and political circles have bought this stock and predict it will pay large dividends and will sell at over $200 per share, for the following reasons:

The Railway and Dock Construction Company controls all the rights, titles, patents and interests in and the sole, absolute and exclusive right to the manufacture and sale of the new indestructible piles that do away altogether with the millions of wooden piles used everywhere, which only last a short time, as the alternate moisture and drying and the marine forces drove them down and leave a deceptive shell, incapable to sustain a load that requires the full strength of the original pile.—Old wooden piles must be continually replaced at great expense.

Nothing can compete with the indestructible pile in the construction of piers, docks, bridges, and foundaitions for bridges, lighthouses, jetties, breakwaters or other improvements in rivers, harbors or on the coast.

This pile is an absolute necessity in railway trestlework, as it guarantees safety, and it will last forever, and there is an enormous demand for it.

One defective wooden pile derailing a train causes a loss of many thousands of dollars in lives and property destroyed.

Applications are pouring in from engineers, contractors and railway officials. These men are quick to see the certainty of profit. They are perhaps better able to judge than others, because, 373 railway companies are now preparing to build 247 million dollars' worth of track on the superiority of the Railway and Dock Construction Company's system of solid, substantial, indestructible trestle work is causing the demand in this special field.

Estimated earnings from this one source of profit will pay $7 per share annual dividends—this is equal to 35 per cent. on the dividends per year on stock bought now at present price of $20 per share.

Other and larger sources of profit will come from contracts now in view, viz: In place of the old wooden docks, covered by temporary sheds, which now disguise the water fronts of our cities, this company can build solid, indestructible piers, on which permanent bonds and brick buildings are put up just the same as on land.

Private owners of dock property as well as dock officials in the numerous cities are becoming aware of the great advantage of using the Railway and Dock Construction Company's system of building indestructible piers to make a solid foundation, upon which large buildings can be erected, from which they can get big revenues for rentals, etc. $27,000,000 have already been expended in improving Southern harbors and their approaches.

In projects now under way over fifty million dollars will be spent in improving navigation in rivers, bays, etc., throughout the country on jetties, breakwaters, and other work in which the Indestructible Pile is a great necessity.

The city of New York is spending $6,000,000 a year improving the city water front. In a private conversation Hon. J. Sergeant Cram, ex President of the Board of Dock Commissioners said: "There is an immense business in this company's systems of construction."

The U. S. Senate Committee have recommended the expenditure of $300,000,000 in the protection of our seacoast. About ten millions a year will be spent during the next eight years.

The United States government spent about $10,000,000 in deepening the entrance to the Mississippi to divert tidal action by old style work, which will be supplanted by the Railway and Dock Construction Company's system. $6,000,000 has already been expended on the two immense jetties in the bay at Galveston; they are simply loose rock dumped into the water. Each jetty is about 4½ miles long and forms a continuous prying wall about 25 feet wide at the top above the water. The Railway and Dock Construction Company is building indestructible jetties of the same size at the bottom as the top and save this enormous waste of stone and labor.

The company strongly advocates the adoption of this company's system of indestructible jetties to deepen the Mississippi.

To provide additional funds to execute some of this work the company offers 50,000 shares at the public in lots at each at the low price of $20.00 per share in order to have the stock quickly taken. There are no other copies nor authorized officials. The money derived from the sale of the stock when not used in profitable construction work, remains in the company's treasury.

Many leading marine engineers and experts say: "This company's system of construction is coming into universal use in building all improvements in rivers and harbors."

As the business in sight is too large for this company alone to handle the subsidiary companies now being organized in the principal States each pay a certain amount in cash and one-third of their capital stock to the Railway and Dock Construction Co.'s treasury. In addition to large sums in cash these companies are receive about $20,000,000 in securities in this way, on which dividends will be paid from the earnings of the subsidiary companies whose dividends are the property of the Railway and Dock Construction stock.

With a large surplus and an ample cash working capital the company will build blocks of $2000 per share of its stock now offered at $20, when all details are completed.

Applications will be made to list the shares on the stock exchange.

Owing to the financial depression and uncertainty before the election the Railway & Dock Construction Company would not accept numerous contracts for work amounting to about three millions of dollars. They were offered first mortgage bonds for payment but the bonds could not be sold at that time in New York or London at satisfactory prices. English bankers are now negotiating to place a large block of Railway and Dock Construction stock and apply for an official quotation on the London Stock Exchange.


Address all applications for stock and remit for the number of shares wanted to the Financial Agents of the company, M. Dunn & Co., Bankers, 2 Wall St., New York.

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