A DECLARATION OF PRINCIPLES.

It is sometimes intimated, and that too by those professing to be Spiritualists, that Spiritualism has no distinctive principles which discriminate it from the many phases of thought existing around us. They affirm that Spiritualism is limited to the affirmation that decarnate spirits communicate with those still in the flesh; and hence, does not involve any change in a person's religious faith. He can still be Christian, Jew, Mohammedan or Buddhist. Well, if this position is true, the inference is legitimate, and all our claims that Spiritualism is new, are false.

As stated in a previous article, spirit manifestations are not new; and, if we have nothing new, our place is in the church, not out of it. I have also intimated that phenomena necessarily imply cause, law and purpose. In the past, the cause of these phenomena was conceived to be either deific or demonic. God or the devil were the causative potency. Hence, the law or method was miraculous. No natural law was involved in their production, and the purpose was hid in the deific or devilish mind. If then the facts—the phenomena are the same, how, it is asked can there be anything new? Let us see.

Is the Copernican system new? Is there any difference between making the earth the center of the solar system instead of the sun? But we have no different phenomena addressing our senses, from that which ceased the Bible writers and others to assert that the earth was flat, had corners and rested on pillars, while the sun and moon were its servants. Our astronomy is most distinctively new, though we have the same sun, moon and stars as the ancients. We have discovered the causes of the phenomena, and the laws of their production; and this makes an entire new system. By a precisely analogous manner we have an entirely new Spiritualism presented to the consciousness of humanity.

In the old time, angels were sent by God—they were special messengers. All the glamor of miracle attended them. Just as God caused the sun to rise and set—sent rain, or withheld it from the earth, so he sent or withheld the visitations of spirit. And just as we now know that God has nothing directly to do with sunrise, rainstorm or cyclone, so we know that he has nothing more to do with the return and communication of spirits than he has with the assembling and acts of a political caucus. The absolute facts and laws of nature are just the same now as when ignorance thought a dragon was assailing the sun during an eclipse, but, in the consciousness of man, "all things are new."

The manifestations of spirits are by the same laws now as they were 6,000 years ago, but in the consciousness of the scientific Spiritualist they are entirely new. In other words, miraculism as a system of action, in all things pertaining to spirit, has passed away. Naturalism is the demonstrated method of all forms of communion between the earthly and spiritual spheres of life. Spiritualism, therefore, negates the old claim of miraculism and positively extends the territory of naturalism over the entire field of the old supernaturalism. In doing this, it not only annihilates all the basic doctrines of the church, but it also wipes out the claim of materialism that there can be no spirit phenomena because they would be miraculous, which is an impossibility. In fact, Spiritualism preserves the spirit nature which materialism would destroy, and retains naturalism which the church would annihilate.

Spiritualists have made as positive discovery of something new as did Sir Isaac Newton or La Place. And the discovery of Newton produced no greater revolution in the philosophy of the physical cosmos than will the discovery of Spiritualists in the philosophy of human relations, duties and destinies. We have discovered a law absolutely new appertaining to the essential nature of our real selfhood as related to the eternal future. The reflex action of that discovery changes all the relations and duties of the present state of existence.

We have no principles then to declare have we? If not, who has? It is time that professed Spiritualists should arouse, and rise above their narrow, selfish attractions, and approximately appreciate the stupendous possibilities of Spiritualism. Time to be deducing the underlying principles of our all-embracing philosophy. J. S. LOVELAND.
**SIGNs OF THE NEW DAWN.**

There's a moving of the nations,
There are signs on every hand,
That the sons of earth are waking
To behold the Borderland.

Men of science now are seeking
For the light that gleams afar,
From beyond the hills of to-morrow
Where the souls immortal are.

They have heard the music sounding
From the fair angelic choirs,
Where the grand celestial anthems
Roll beyond earth's funeral pyres.

And they seek the pathway thither
Through the mazes of the mind;
Still no "royal road to heaven"
Do the seekers ever find.

There are deeper depths to fathom,
There are higher heights to climb,
Ere we roam the fields elysian
Of the wisdom-heights sublime.

**OUR FOREIGN EXCHANGES.**

Reviewed Monthly by Ernest S. Green.

**A SIXTEENTH-CENTURY GHOST STORY.**

Jacques de Baune, who died at Viviers, in 1650, left his memoirs, written but unedited. However, it has been discovered that they were full of interesting facts, one of which is given in the *Annales des Sciences Psychiques*, in substance as follows:

In 1603 a spirit entered the house of Jean Laselve, royal notary of the present village of Viviers, where it performed amazing feats. The memoirs form a complete volume, written in the most particular details, concerning this spectre.

Trunks were thrown about in the rooms, and the phantom passed through the air as high as the house-tops, going along the street that runs from Riquet to the plaza, making a noise like the dragging of all the chains in the land along with it. While the spirit was never seen, the movement of articles of furniture was seen, and the frightful noises were heard by all.

Some thought it was the spirit of a magician, others, a soul from Purgatory, but M. Laselve thought it the work of demons.

**The Poet Prophet of Greece.**

*Le Temps*, a prominent journal of Paris, in its issue of July 14, 1896, contained a very interesting article regarding this remarkable person, which has been much talked of in the psychical circles of the Latin countries since. It states that M. Synadinos, a Greek poet, who is well known in Athens, in 1885 published a collection of his poems, under the title of "The Arrows," and that the most interesting of these, "The Tour to Athens," was first published some years prior. The article further states that 14 years after this poem first appeared, everything predicted in it had been fulfilled to the letter in the Greco-Turkish war.

While "The Arrows" were aimed at the political corruption of his native land, the poet seemed to be writing a vivid description of battles, of advances and retreats of armies on various fields of battle, and many other events that are now historical, rather than prophecies of things to come—as they were when written.

According to the prose translation of extracts from these poems, given in *Le Temps*, "The Arrows" must be the most remarkable collection of prophecies in all authentic history [I recognize no history as fully authentic prior to the 15th century, since which time the printing press, by multiplying copies of current events, has prevented any serious distortion], given in poetic form, for they go so far as to name the various contending powers and the fields of battle.

Of course the poet is immortalized by his countrymen, and were he a Roman Catholic, would be sainted without delay.

**A NEW PHASE OF PSYCHIC FORCE.**

The *Schlesingen Zeitung* contains an article recording a remarkable case, which slightly differs from those in which spirits have announced their transition to distant relatives by splitting doors, smashing windows, or precipitating pictures in glass by an electric process unknown to mortals.

It states that in 1853 the family of a well-known financier were assembled at supper, when the weight of an old-fashioned clock, which was suspended by a chain, suddenly detached itself, without any visible cause, and fell to the floor, causing consternation among the guests by its sharp thud.

The links of the chain were separated as if by an electric current.

An hour later a telegram was received by a person present announcing the sudden death of a parent at a distant place, the minute of death corresponding precisely with the falling of the weight.

As the member of the family who narrated the event to his local paper, above named, shunned notoriety, but thought it of importance to the world, it was published over the cognomen of "Annonces."

**MACHINE FOR SPIRITUAL TELEGRAPHY.**

Communication with the spirit world by means of a telegraphic machine is said to be an accomplished fact, the inventor being a Dr. Simonds of Washington, D. C.

From an interview with the inventor, in the *New York Sunday World*, as translated in *La Revue Spirite*, of Paris, I glean the following:

Dr. Simonds calls his machine the "Odic Telegraph," claiming that it receives writing from the spirit world by odic, or psychic force.

The machine, from its description, appears to be a double planchette, partly composed of copper and supplied with an electrical apparatus in the interior. It operates the same as an ordinary planchette, with the exception that there are two handles, connecting by copper wires with the battery. It requires two persons to operate the machine, each taking a handle with one hand and placing the fingers of the other lightly upon the instrument, as with the planchette. Thus it is claimed that by a combination of electricity and
magnetism, spirit communion is greatly facilitated. Alleged messages were given from Abraham Lincoln, Thomas Jefferson and other American patriots, which, to a spiritual philosopher, appear to be about such messages as would be expected from these great souls in the higher spheres.

Dr. Simonds claims that the idea of the invention was given him in a spirit message from Farraday, the noted English inventor, who said he was continuing his scientific researches in the spirit spheres.

A VISION OF DEATH VERIFIED.

Annales des Sciences Psychiques is responsible for the statement that Cardanus was a friend of Mau-rosenus, and that Maurosenus told him of a vision he had of a brother whom he very much loved, and that in the vision his brother appeared as if he had come from the other world. Three days later the news of that brother's death arrived.

THE PROPOSED "PSYCHICAL WORLD."

Not having received sufficient financial en-couragement to warrant the publication of such a magazine as the proposed Psychical World, I have abandoned the project for the present, and have made arrangements to supply the PHILOSOPHICAL JOURNAL (so far as space will permit) with translations and other matter of the character promised for the proposed magazine. My subscribers have been so notified, and their money refunded. I heartily thank them all for their encouragement, and particularly all the Spiritualistic papers which published my notices.

ERNST S. GREEN.

A CREED—SHORT AND TO THE POINT.

In the PHILOSOPHICAL JOURNAL dated Jan. 6, Prof. Loveland complains that there never has been made, what he calls a "Declaration of Principles," on the part of the Spiritualists, or a definite statement of their beliefs.

We Spiritualists may not have formulated a creed, but the spirits themselves, have stated long ago, their object in coming forward at this time, (that is, during the past 50 years) was in order to prove three facts.

1.—That there was no death, (as we have been in the habit of viewing it).

2.—The great truth of individual responsibility, and.

3.—The possibility of communication between the spirit world and ours.

Now, there is a creed, short and powerful. If either one of these propositions were assimilated into the beliefs and lives of the people, it would change the whole aspect of affairs—do away with an enormous amount of fallacy and waste of thought and worry of mind—turn people's faces to the front, and teach them to walk towards the light.

My spirit friends, at least, have declared these facts to be the ones they came to teach, and that all other teachings were incidental and of less importance.

Anyone giving the matter real consideration will readily perceive what a beneficent revolution would occur—to be relieved from "the thralldom of the fear of death." Then to realize all that individual responsibility means, how each human being must walk, step by step, their own pathway—must forever decide for themselves, or no possibility of spiritual progress. Then all the exalted happiness that comes to the human heart when convinced that the hosts of loved ones "gone on before" can and do return, and tell the beautiful tale of unending life, unending progress, and all the lovely possibilities of intercourse that follow.

To have any apprehension in regard to the eventual triumph of Spiritualism seems quite unnecessary. The many millions who have already accepted it, like the common people who in the time of Christ gladly accepted him and his teachings (it was the so-called wise who disputed and scoffed), testifies to the timeliness of its advent. The world was prepared, and the cry of the human heart was heard and answered.

Those latter days, spoken of by Christ, "When ye shall do these things and greater things than these," Those days are here now. He said he "would send the comforter, the spirit of truth, who shall teach you all things." That word comforter, is the one most in use by the Spiritualists.

The prophets and seers of old said, "In those days the mountains shall be laid low and the seas dried up." There is no longer a mountain in the way when one crosses this continent in a palace car. Nor does the sea stop an American Liner which in less than six days, crosses the Atlantic, a floating palace of ease and splendor. And so, also, "death shall lose its sting and the grave its victory," when our friends speak to us across the shining river. The truth is, the time has come "when no one shall ask his neighbor, what of the Lord, for all shall know him from the least unto the greatest, and his laws shall be written in their hearts."

The great and good Marcus Aurelius quotes this of Socrates: "If nothing appears better to thee than the Deity planted within thee, and which has detached itself from the persuasions of sense, and has submitted itself to the gods, and cares for mankind, if thou findest everything else smaller and of less value, then give place to nothing else."

That "inner light," we Quakers and Spiritualists believe in, that "voice of God in our own hearts," which the great Thomas A'Kempis extolled, is satisfied and approves of this marvelous "last dispensation," which teaches us to see in that tiny rap that made its gentle way into the world a half century ago, the great law which explains all the so-called mysteries (ignorances) of the past, and like Newton's falling apple, and law of gravita-tion, it proves the inter-dependence of all things mental, moral and spiritual, as gravitation proved the relations of all matter to matter.

We must see that to believe in Spiritualism is a personal individual matter, and not in any way dependent on formula. Each one must investi-gate and decide for himself.

As a matter of good sense, good taste, good judgment, it certainly behooves us to have things only of good report, and free from criticism in
regard to our public demonstrations, as well as in our private investigations.

It will then make but little difference to us whether Anti-Spiritualists threaten or not. The great movement goes on, as it has done from the beginning, making its own way in spite of obstacles, and like all truth, it walks in the middle of the road, regardless of who or what may be coming or going.

We Spiritualists have no need to despair about the future of the "great dispensation."

Bay Side, L. I., N. Y.
H. T. L.

**LOVE.**

The alternative is before every human-divine being, either to strengthen and vitalize his soul or spirit by thoughtful consideration of the future world to which he must soon go, or to concentrate his regard upon the environments that surround his condition here and now. On the one hand there are the powers, dominions and spiritual forces, rising one above another in strength and desirableness, ready to assist, and to rejoice in the progress of that soul; and on the other there are the antagonistic, untractible, unvanquished, suspicious spirits of human selfishness, that pierce the most sensitive dawning of spiritual apprehension with unworthy surmises and distressing doubts. This of course pre-supposes that each soul has had a glimpse of itself and the possible growth or attainment before it.

It is impossible that any enlightened heart could do otherwise than rejoice at the prospect of escape or deliverance from the deadly atmosphere of this material existence. Yet all who have spiritual perception linger on in this physical condition under a most profound sense of their responsibility to reveal the way in which what seems to others to be bitter self-sacrifice is changed into unspeakable joy in fulfilling the hallowed determination to open wide the door of life to despairing humanity. No one who is filled with truth, or infinite love, permits himself to terminate, or hasten for one moment the termination of the long and untiring efforts of love for those to whom life's services have been dedicated. The greatest triumph of love is in the maintenance and perseverance of its purposes and efforts, for the one ityearns over and who is its supreme preference.

No detailed act of life is contemptible unless it reveals an ignoble soul, and is not mean except as the interpretation of inability to make those details the expression of a noble nature. There is nothing in the ordinary function of life that is insignificant, unimportant or ignoble if we learn to recognize in them the unlooked-for opportunities for the manifestation of the transcendent excellence of the Divine Life. Hence there is nothing so odious as selfishness, pride, envy, malice and hatred. We should always remember that whatever is in the heart is there because a consent to its being there has been given by the being whose individuality is expressed, and that it is undoubtedly true that our opportunities are put into our hands to enable us to give expression to what is in our hearts. Hence the things named above, revealing the condition of the heart in its true light in spite of all assertions to the contrary, are odious and undesirable, and also because in and of themselves they create discord and strife.

It thus becomes evident that every emotion, every thought, every deed, and every word has an importance peculiarly its own, and is of immense value to the individual. They are "his own, his offspring," and fitly expressive of the inner soul because conceived and brought forth from its secret motives. When we are able to take an impartial and accurate survey of the whole expression of the man, we can see how that in all things he has acted in harmony with the inner ruling motive and principle.

Believing in what is called love, and having formed in our minds what constitutes its demonstration, we feel that the manifestation of the above characteristics cannot by any possibility be the expressions of love. It would make it an unpardonable outrage to that most sacred God-like condition of being, to allow for a moment that such things could be the outcome of a loving nature. All the exercises of love are in their very nature and performance of the highest enjoyment. Love always operates for good, and hence is highly beneficial and satisfactory. The effects of love both within and without the human soul therefore can only be those of purity and happiness to ourselves, and to the loved ones. The production of a condition similar to our own in others, returns to us intensified and made more enjoyable because that other soul is drawn with the bands of love. Love is strong as death and covereth all transgressions because seeking love.

Seeing then that the conditions of this life are not those that promote the spiritual life; that every thought, word, act and deed are important and trustworthy witnesses to the state of the soul of man and that in the main the human manifestations of love are disappointing and unsatisfactory, mankind turns himself about, and says:

What is love? Where, and how, is love to be obtained? Love is God, and God is love. Who is God? Who has ever been able to formulate an answer to this last question? We say, God is Omnipotence, Omniscience, Omnipresence, and infinite ability in the manifestation of every other conceivable quality. We also say that God is Supreme Intelligence, Wisdom, Justice, Mercy, Power, etc., and yet the most satisfactory definition of God is, that while he may be and undoubtedly is all of these, he is pre-eminently and wholly Love. The principle of love is that all the motives, actions and conditions of the infinite spirit are those of extensive beneficence to mankind. Love, is the sum and substance of all his attitudes toward man, and the crowning glory of his character. Love is the sacred fire, the infinite fullness, the supreme and only law of being of the Infinite and Eternal Essence, the great I Am. Love cannot be defined, for it is more than any and all the elements named above, combined. It is a warm, living, active, all-embracing thing, and is what we call God, the Infinite Spirit, etc., etc.

From what has been said before the question,
Where is love to be found? does not need to be answered, for if God, or the Infinite Spirit, is love, then there is where love is to be obtained. If your or my God is something else than love, then we must seek for love outside of what constitutes our Divinity. Still, in order to find love we will have to change our ideal of God to that which has been delineated above, for the ideal of love, like that of God, is regarded as “the supreme good of all things,” and hence is synonymous with the ideal of God. To add love to that which we regard as the highest ideal of divine intelligences is to degrade what the whole world of mankind regard as the most sacred, glowing, desirable, supreme good. If our ideal of God is not this supreme good, then, as far as we are concerned, love is not the supreme good, and it becomes like what is meant when a man says he loves fruit, cheese, or sausage. Love, as manifested in the human being, is not a matter of the appetites, or of the lusts of the flesh. neither is it an enthusiastic emotion of the mind. There is no strong moral quality in these, neither is there any spiritual vigor and beauty in them. Why? Because they are capricious, easily satisfied and unstable. Love is a disposition so sweet, of such captivating sweetness and tenderness that it can be compared to nothing else, and is inestimably enjoyable. It is enjoyable in itself, enjoyable in its operation, and enjoyable in its effects.

Love is character, is strong, healthy, symmetrical character, and is acquired in the same way that we acquire a perfectly-developed body and mind. By that I mean that there are not different laws for the development of character, from those of the body. We do not acquire a perfect physical form by high living, lasciviousness, and every selfish, fleshly indulgence, neither do we find it in whatever is our ideal of love becomes both the pattern and hope, of that which we may attain to.

The Infinite Spirit who exists for the purpose of love's manifestations, not only delights in his own acts, but takes pleasure in seeing and helping man engage in the same services. Thus, through the co-operative operation of the Infinite Spirit with man in the manifestation of love's characteristics and purposes, man becomes “like” infinite love, because, being elevated to the same plane of life he is filled with the same benificent motives and ambitions.

The law of the being of God, is love, and this law is the everlasting, immutable and only universal standard for the practice of man. The knowledge of this law does not come to us from above, or from any external source, but from within the soul. It is written upon the heart of every human being, is recognized and is acknowledged by all.

Just as the ruling motives and principles of the mother are incorporated in the child, so, every human being, (who is a child of the great soul of infinite love), partakes of the same nature, is under the same law, and is expected to manifest the characteristics of the beneficent God, his father. The law of the father is the law of the child, for there can be no higher standard of life and practice.

Man's laws take cognizance of nothing but the externals, and can reach nothing else. The difference between the divine law and the human law is that the former has for its motive the innermost motive or principle of love, while human laws are selfish. Hence the alternatives, loyalty, and supreme valuation of love, or rejection of all disposition and ability to conform to the law of the being of God, or love, are before every man who has any spiritual perception.

Natural capacities differ, and are not of the same order of development and progression, some advancing much faster than others, though the dispositions and affections of all are required as the summum bonum of all that goes to make up the innermost soul of man in its loyal allegiance to love. This is only obtained when the soul becomes filled, guided and controlled by the law of the being of God, or love. Then nothing in any sense or in any degree, becomes worthy of our regard or service that is not in conformity to the law of the being and beneficent operation of infinite love.

G. W. BRADFORD.

PURE SPIRITUALISM.

The article by J. S. Loveland, in the JOURNAL of Jan. 13th, entitled, “Spiritualism Must Define Itself,” has my heartiest approval and thanks, that there are souls brave enough and strong enough to express the true attitude of Spiritualism.

I wish to call the attention of the author to the fact that there is one society in the city of New York which has defined, positively and unequivocally, what true Spiritualism is. It does not admit upon its platform any medium whose life, and past, is not irreproachable, and one who is a constant attendant on the pure, untainted ministrations of the speaker (Mrs. H. T. Brigham) would not complain that Spiritualists “do not define themselves.”

Spiritualism, as a clear, rippling fountain, without taint or breath of scandal, taught with a view to bring out all the good that is stored up in every human breast, and to eliminate all the evil, is where we stand—on a platform of ethical and spiritual culture. Our principles are unshaken, our dispositions and affections of any external source, but from within the soul. It is written upon the heart of every human being, is recognized and is acknowledged by all.

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Man's laws take cognizance of nothing but the exter
Startling Experiments in Self-Induced Hypnotism.

The San Francisco Call, of Thursday, Jan. 27, contains an illustrated report of one of the most remarkable cases of self-induced hypnotism, and other startling experiments, on record. It says:

Prof. P. A. Bernard of Des Moines, Iowa, clearly demonstrated to the mind of every person present at the San Francisco College of Suggestive Therapeutics last evening that the administration of an anesthetic for the performance of a surgical operation is totally unnecessary. He did this by throwing himself into a self-induced state of hypnotism, thus producing anesthesia, and submitting to such surgical tests as completely removed all doubts as to his utter lack of any feeling while in that state. Prof. Bernard was assisted in his exhibitions by Drs. D. McMillan and Semple Turman of the college.

The occasion was the formal opening of the fourth course of demonstrations in hypnotism. Prof. Bernard has only recently come to San Francisco. He is connected with the college in the instruction of trained Occultism. Under this head is included the whole range of psychological, physiological, cosmical, physical and spiritual phenomena.

Before beginning his exhibition of self-induced hypnosis, Prof. Bernard said that he was willing to submit to any test that was within the bounds of human reason, and that could be found in any book on hypnotism. He also stated that he was the only man in this country that could of his own will produce upon himself a state of anesthesia. Speaking of the occult sciences, he said that in many of its branches it was unlawful for an adept to practice all the inner mysteries of the human mind that were within his knowledge.

Prof. Bernard then sat in his chair and composed himself. In a short time he was asleep. Dr. McMillan then took a needle and thread and sewed his ear to his cheek. He next sewed his upper lip to his nose, and then he pulled his tongue out and ran a large hat pin through it. Those present were permitted to examine the test most closely. After the pin and threads had been removed Prof. Bernard awoke. For a few moments he appeared dazed, but he was soon himself. The towel that he had placed around his neck was saturated with blood, but he declared that he felt no pain or soreness in his face.

Next followed his own experiments upon his subject. They were truly wonderful as an exhibition of scientific hypnotism. In producing sleep upon his own subject Prof. Bernard uses the telepathic rather than the physical suggestion. He operates quickly and smoothly. Everyone present was thoroughly convinced of the genuineness of everything witnessed.

Her Spirit Visits Andree Under the Pole Star.

A special dispatch to the New York Press, from Binghamton, N. Y., states that Marie Leege, a Norwegian girl employed in the family of Henry Harlow of that city, has, on various occasions, left her body and visited Andree, the explorer. The dispatch continues as follows:

She is a cousin of Andree's and came to this country three years ago. She is 23 years old and speaks English fairly well. Miss Leege is a believer in the occult, and states that her cousin also placed considerable credence in the belief that by close application to the principles involved, one can reach a stage of perfection where the soul can leave the body in astral form and return at will.

"For two years Andree stopped at Bordee, my Norwegian home," said Miss Leege to the Sunday Press correspondent, "and while there taught me much of the occult. It was a fad with him, taken up for a pastime, but with me it developed into a religion. I read every work I could find on the subject, and it was not long before I reached a stage of perfection equaling that of my instructor.

"Then it was that our soul communications began. Though in different parts of the country, I could appear before him in astral form and several times he returned my visit. Do not think there was anything sentimental about this. He was married and had a family. It was merely a friendly call and a scientific experiment. Before I left Norway, in a conversation with the professor, he told me of his plan to find the north pole, and promised that if successful I should be one of the first to know it.

"One night, about three weeks after he made his ascent, I awoke suddenly to see a figure standing at my bedside. At once I knew it was the astral body of Prof. Andree. It beckoned me forward, and I, by an unknown power, seemed forced to follow. I did not rise to my feet, but seemed wafted through the air, the form of the professor guiding my spirit forward. On through the window, soaring far above the tree-tops, houses and land dropped from sight.

"On we went, over seas and mountains, until suddenly we were upon an open sea, far from me, into which a point of land jutted. The figure pointed upward, and I saw the polar star was
directly overhead. On we went again across the sea to a narrow strip of land, where from the white plain loomed an object that proved to be a tent constructed from the remains of a balloon.

"Then around a fire inside I saw Andree and his companions sleeping peacefully. Suddenly it became cold and dark, and when I returned to consciousness the sun was shining in my room. Twice since I have made these astral trips. I have written my cousins in Norway, detailing my experience, and I know Prof. Andree has not only accomplished his object, but is alive and will return to civilization."

Marie Leege is of a modest, retiring disposition, and when she first related her experience to her employers they set it down as the result of nightmare. However, she has persisted so faithfully in her assertions that she has won them over to her way of thinking. Among local Theosophists she is regarded as a heroine. They fully believe her story, and point out that it is not only possible, but very probable.

Miss Leege is a devout member of the Baptist church, a worker in the Christian Endeavor and bears an excellent reputation for veracity.

Medical men who have been consulted on the subject say it is doubtful if a dream would leave the lasting impression in detail as given by Miss Leege.

YOUNG MEN AND THE CHURCHES.

At the meeting of the Oakland Psychical Society on Sunday, Jan. 16, Madame Montague devoted the hour to impromptu answers to questions from the audience, says the Oakland Enquirer. Among those asked were: "The Rev. Dr. Coyle of this city asks the public for the reason why so few young men attend religious services. What are your reasons?" Madame Montague said:

One answer is that the church is not progressive enough to keep up with the broadening thought of the day. The attendance would be smaller still everywhere were it not for the music, decorations and the beautiful associations of the past. People to-day are doing their own thinking and do not require someone else to guide them in spiritual matters. All they want is merely exchange of thought. The dogmas and dictatorial ways of the church are no longer in keeping with the advancement of the age. Men, women and children are becoming daily more progressive and liberal. The men more especially; for having had greater freedom of expression in the past they are ready to take their stand by investigating the problems of life on different lines and in all directions. Consequently they are the first to go. Then the priesthood has yet more influence on the women than on the men. It is not only in the Presbyterian church but among all denominations that radical changes must take place, or little by little they will become a wilderness. Unless a new element is introduced, something better and brighter appealing to the intellect, as well as to the emotions, men and women of to-day will desert the churches and seek the God of the Universe in broader places.

Another question asked was, "Do you believe that we should have unlimited immigration?" To which the Madame replied:

"Certainly not. If we ought to have radical restriction in anything, it is immigration. Unlimited immigration is a growing danger to this nation and it is high time that our attention be turned in that direction. It has already pauperized our labor and unsettled our industries. The European cities have emptied their scum and refuse on our shores and we have enough national problems to solve without the additional element brought here by anarchists, communists and nihilists—a detriment to our civilization, sowing discontent and corrupting our population. We want some international regulation to protect us from this inundation. We must have settlers, not tramps or beggars, and this restriction should be without exception. It should apply to the Italian organ-grinder as well as to the English lord, or any other kind of fortune-seeker or heiress-hunter.

THE CAUSE OF WOE.

That which the world regards as of the least consequence, is the cause of all the disasters that overwhelm with woe and ruin. The little frets and worries, the fits of anger, jealous, envious and revengeful feelings, all go—like the flakes of snow that form the avalanche—to make the visible and culminating miseries and woes of human beings. Atom by atom, growth is evolved. What we need to do for the building of permanent happiness, is to control the mind, and see that these destructive, sorrow-breeding thoughts do not possess it.—World's Advance Thought.

REMOVAL.

The office of the PHILOSOPHICAL JOURNAL is now removed to 1429 Market St., San Francisco, where our friends will hereafter find us. We have opened a BOOK STORE there, and intend to keep a stock of Occult, Liberal and Spiritual Books, and Periodicals, as well as Stationery, Magazines, etc. We shall be pleased to have the Spiritualists of the Coast call here when in the city, as well as those who reside in San Francisco and vicinity. Please remember the new address, 1429 Market street, San Francisco. As this Store is located very near the Station B Post Office, where we are well known, mail addressed to our former No. will not be delayed or miscarried.

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Religion, as Revealed by the Material and Spiritual Universe, Including the Wonders and Beauties of the Diviner Life, by E. D. Babbitt, LL. D., M. D., author of Principles of Light and Color, Human Culture and Cure, etc., and Dean of the College of Fine Forces. Second edition. Elegantly illustrated, containing 378 pp., 12mo., English muslin, stamped in black and gold; price reduced to $1.00, or, if postpaid, $1.11; price In almost inestimable value.

Monthly Review of Reviews, a true to Its name, a regular encyclopedia. This year's volume is by Epes Sargent, G. B. Stebbins, and Mr. Williams, care of State House, Salem, Mass., giving a course of lectures for the Church of the Spirit.

Dr. C. W. Hidden is in Springfield, Mass., giving a course of lectures for the Church of the Spirit.

Psychometric Readings.—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 60 days, give a brief Reading to every NEW subscriber who desires it. Send $1 for a year's subscription, and two 2-cent stamps for this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a Premium.

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

Transition of Prof. Mingo.

The last tribute which could be extended to Prof. C. A. Mingo, took place at the parlors of the United Church, where a large majority of his friends were present. The services opened with the song, "Nearer my God to Thee," after which Madame Florence Montague offered an Invocation; a song written and composed by Prof. Mingo was rendered and Madame Montague delivered a eulogy to the memory of the arisen brother. After another hymn the friends moved in slow procession to cast a last look upon the face of the departed. The remains were taken to the Masonic Cemetery, where another service was held, Mrs. Hattie D. Wrenn officiating; a few songs were rendered and Madame Florence Montague concluded the religious services with a short prayer and blessing. And so was put to rest, that which was mortal of our brother, Chas. A. Mingo, he has entered into the realm of spirit to meet his loved ones gone before. The pallbearers were Mr. Geo. Hildebrant, Mr. Victor Becker, Prof. Richard Young, Mr. Keegan, Mr. Palnbaum and Mr. John Koch. *
To the Editor:

Cleveland has been undergoing a grand transformation scene during the past few weeks, and is now being stirred from center to circumference. The Spiritualists' Convention received all the attention it deserved from the very efficient work of prominent speakers, all tending to awaken the people from a state of lethargy into a realization of "the needs of the hour," while the work of proving life after death was successfully carried forward by the workers in the Convention. It has been a marvelous psychic power to herald the dawn of the new day, and to reveal the higher possibilities of embodied humanity, by pointing out the methods and means by which these possibilities may be unfolded and brought into fullest expression. Her inspired utterances give the soul new hope and encouragement. She stands as a guarantee of salable article without much expense to themselves, by co-operating their efforts, and send their united offerings by express to the Managers of the Fair. We hope all Spiritualists will extend an effort that I feel friends, and send their boxes to Mrs. Mattoxon or before the first of March. This is co-operation practically applied, and we trust that every Spiritualist will take an interest in the matter.

Practical Co-operation.

To the Editor:

The First Church of Spiritualists, Buffalo, N. Y., has inaugurated a movement to practically apply the principles of co-operation in Spiritualistic work. That enterprising society is exerting every effort to complete its Temple, and to raise the mortgage of $8,000 which is now upon its property. The officers of the church have extended an invitation to the Spiritualists of the United States to aid them in their work, by contributing some useful or ornamental article to be sold at a Fair to be held March 24, 25 and 26 next. If each person interested in Spiritualism will send one trifle as an offering, it will show their interest in the matter, and help give literature to earth's inhabitants that would unlock the mysteries which have been accumulating for ages past. It has been a laborious task for our spirit friends to bring forth the knowledge that is now in the world.

The time was when the spirits in their sphere formed a battery containing 12 spirits of the same temperament, but they were unable to write or give communications, until they could find a medium, susceptible in temperament, with their magnetic battery. By searching among the inhabitants of earth they found the right ones, and the good work began. History in the past and present, is a feast for investigating minds. The convictions of the spirits who are now controlling and writing, have been connected with the theological philosophy of earthly thinkers, and having on, having left all temporal laws behind, are now seeking to mend the broken links they have found since separated from the body.

Mrs. E. B. Marcen, of San Jose, Cal., who has been giving Psychometric Readings to our new subscribers for the past few months, writes that on account of the serious illness of her husband, she can send no more Readings for the present. Those on hand, she will answer as soon as the conditions in her home will permit. We are very sorry to learn of this trouble in Sister Marcen's home, and trust that her husband may soon recover. Her Readings have given entire satisfaction to her patrons, being, clear, concise, and wonderfully correct in all particulars. She is a good instrument in the hands of the spirit world to prove our grand philosophy.

Dr. Max Muehlenbruch

From the Medium of the Rockies

To the Editor:

While the heavens are blue and full of stars, it seems there will be work for me to do, and through your generosity I wish to say in the JOURNAL, that I am convalescent enough to sit up in bed and say to all that have visited my sick chamber and secretly, prayerfully, hopefully administered to me every kind of medicine that I feel grateful, and I hope some day to know that they have received an increase of favor from those ministering spirits that have visited me from my childhood, and that I have ever been to show poor betrayed humanity, that walks the wilderness to-day, how to find the promised land to-morrow. How well I appreciate the lessons taught me in my youth, which were for the purpose of bringing forth civilization through spirit intervention, and help give literature to earth's inhabitants that would unlock the mysteries which have been accumulating for ages past. It has been a

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Her children great and small,
And lovingly wraps about them
A blanket when snowflakes fall.

"Lie still, my dears, lie still!"

"And sleep while fierce winds shrieking,
And snowflakes fall, and trees, too, are holding mad, wild revels,
And searching after thee.

"On the crowns of high hill yonder,
Are shafts of marble white,
Like fingers pointing heavenward
To source of life and light;
And they wake in Paradise!"

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OBITUARY.

Jan. 0th, 1898. Milford, New Hampshire.

DEAR MRS. BROWN:—I am feeling well. I gained twenty-two pounds in three weeks after I began to take your treatment. I feel like a different person and am well. Yours truly, Annie Wilson. Abington, Ind.


DEAR MRS. BROWN:—I received your diagnosis of my case, and you told me better how I felt than I could have done myself, and I want to take your treatment. Yours truly, Alfred Sherwood. Abington, Ind.


DEAR DR. PEEBLES & BURROUGHS:—I am feeling well. I gained twenty-two pounds in three weeks after I began to take your treatment. I feel like a different person and am well. Yours truly, Alice King. New Castle, Colo.


DEAR DR. PEEBLES & BURROUGHS, Indianapolis, Ind.

KIND DOCTORS:—I think it has been about two months since I wrote you last, and during that time I have been feeling better than I have for the past ten years; so well that I almost forget at times that I have ever been sick. Yours truly, Mrs. Duffey, as they may select.

Dr. Peebles & Burroughs, Indianapolis, Ind.


DEAR DR. PEEBLES & BURROUGHS, Indianapolis, Ind.

DEAR SIRS:—In my opinion your diagnosis of my case is perfectly correct. Very truly yours, Alfred Sherwood. Abington, Ind.


DEAR DR. PEEBLES & BURROUGHS, Indianapolis, Ind.

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Dr. Peebles & Burroughs, Indianapolis, Ind.
IN THE FIELDS OF PSYCHIC SCIENCE.

In the fields of psychic science,
In the arcane realms of mind,
LIE the problems of the future—
LIE the hopes of humankind.

In the outward realm of Nature,
Not the causes we behold,
But effects produced by action
In mysterious forms untold.

We behold the radiant rose-bloom—
Whence or how none can declare,
For the atoms that have clothed it
Cannot be its spirit fair.

Far beyond the world material
It was sent upon its way
As a symbol of the glories
In the realms of cloudless day.

Ernest S. Green.

The “Sixth Sense” and “Fourth Dimension.”

In the interest of occult study I desire to call attention to two serious errors which have obtained currency through credibility given them by writers of supposed scientific authority.

The first of these errors is a misconception, and consequent misnaming of these psychic powers manifested in such phenomena as clairvoyance, clairaudience, mindreading, etc. These occult powers are attributed by leading writers to what they erroneously term a “sixth sense.” The error is apparent on the slightest analysis. We have five physical senses, each being adapted to the perception of certain qualities in external objects, and each having its appropriate name, as “seeing,” “hearing,” etc. Now, an additional sense, to be co-ordinated and numbered with the other five, must differentiate from the other five as they differentiate from each other, namely, by being adapted to some new and additional qualities or conditions in external objects not perceived by any of the other senses. Such additional sense could not be described by a mere numerical designation as a “sixth” sense, but would require, like the rest, a specific name appropriate to its function. Yet this miss-called “sixth sense” is not only left in the awkward plight of being without any such specific function or name, but is actually identified and confounded with other senses by being made to usurp their functions of “seeing,” “hearing,” etc.

All this muddle is easily explained. Place these occult powers where they belong—not on the physical plane with the physical senses, but on the psychic plane with the psychic senses. This occult power is not the discovery of a new sense to be counted with the old ones on the physical plane; it is the opening and development of another complete set of senses, corresponding with the old ones in function and name, but wholly on another plane—the psychic—the spiritual plane. It is still seeing, hearing, feeling, etc., not by means of the exterior, bodily senses, but by the interior, spiritual senses. So let us hear no more about that non-descript fiction—the “sixth sense.”

The other error alluded to is that of the so-called “fourth dimension of space,” first propounded, I believe, by Prof. Zollner in his “Transcendental Physics”—an attempt to explain the occult phenomena on a physical basis. Now, as to this “fourth-dimension” theory, there are two considerations which, in my view, render it wholly untenable.

First, it is unthinkable jargon. It is a flat denial of one of the fundamental axioms of mathematics—the only demonstrative science known to man. If the axiomatic foundations of geometry are to be thus swept away by an unintelligible hypothesis, invented to account for superphysical phenomena on a physical basis, then the fundamental conceptions of the human mind become wholly unreliable, and science itself is left without any established verities.

But, secondly, suppose the absurd proposition of a “fourth dimension” should be granted as true, what possible aid could that give in the solution of occult mysteries? Indeed, what Explanatory relation can possibly be conceived to exist between occult phenomena and any dimension of space? If the “length, breadth and thickness” of the space in Prof. Zollner’s study can throw no light on the levitation of the dictionary and the splitting of the walnut screen as Slade sat quietly...
at the table in that room, what service would a “fourth” dimension render, even if such an absurdity as a “fourth dimension” could be imagined?

If any one has any defense to make on behalf of these two prisoners at the bar, let us have it. If not, then let us hear no more of the “sixth sense” and the “fourth dimension of space.”

S. Los Angeles, Cal.

W. C. BOWMAN

NEW NAMES.

“The disciples were first called Christians at Antioch.” Although at first they were called Christians in derision in contumely, had all who have since been called so been really Christians, no other name for people striving to live the golden rule would ever have been needed.

Being called Christians did not make them so. The disciples were as truly Christians before they were called so, as after.

When Christ said, “A new commandment give I unto you that ye love one another.” He promulgated all that could be implied in any reform movement, Christian, Spiritualist, Socialist, or by whatever name called. The early Christians were Spiritualists, but they did not need to be called such, because Christianity as then understood embraced all the truth claimed for Spiritualism, as well as other real reformers. True Spiritualism and primitive Christianity are one and the same.

Ever since Christ said, “By this shall all know that ye are my disciples, if ye have love one toward another.” Have there been men and women, of whom the world was not worthy, who have tried to follow his example. And to-day, bad as the world is, I believe there are more truly Christ-like Christians, by whatever name they are called, than ever before. “If ye have not the spirit of Christ, ye are none of his.” Some persons they love and admire, and some they love and pity. But it is all love and good-will. Indeed, there is no happiness in anything but love. Was ever a man happier for hating his neighbor? It is much pleasanter to be surrounded by those you love.

People are at the present day coming to a consciousness that they reap as they sow. That laws are inexorable, that not one jot or tittle will pass till all be fulfilled. That love is the fulfilling of the law. What we give we receive. If hatred or ill-will be sent forth, it comes back to the sender with interest. Even thoughts of censure are externalized in the shape of headache or some kindred ailment. Hence Christ said, “Love your enemies, bless them that curse you, do good to them that despitely use you.” It is the only way to get the blessing to your own soul.

Since it has been ascertained that thoughts can be photographed, it would seem proper enough to call them “things.” Yet some thinkers say that thoughts are not things. They are more than things. They are the force that projects them. Whatever they may be it is wise to cultivate and cherish only living, healthful ones. People who are living up to their highest ideals, or even striving to do so will have their reward, by whatever name they may be called, Christian or Infidel.

If a Presbyterian divine preaches Spiritualism, it is no less Spiritualism than if given by one called a Spiritualist. The name signifies little. The truth is what makes us free, not the name nor the “ism.” Our Pilgrim Fathers were called Puritans to stigmatize them.

Since the foregoing was written I find in the New Time for November, the following:

“A Paris dispatch to the New York Herald says a vigorous crusade has been inaugurated by the Bishops of the Greek Church to stamp out heresy from the realm. The Bishops and the Czar now demand that Count Tolstoi and his disciples be prosecuted, that the various peasant communes be given the right to banish heretics to Siberia.”

The spectacle of Count Tolstoi being prosecuted for teaching and living the gospel enjoined by Jesus, by a church that claims the name of Christian, illustrates anew how wide is the gulf between the religion of Jesus and the church which arrogates to itself the name of Christian. The persecution of Tolstoi is in many respects analogous to...
the persecution of Jesus by the religious leaders of Judea 2,000 years ago.

Nearer home, I quote a paragraph from an address recently delivered by Gov. H. L. Pingree of Michigan: “We are jobbing out the sovereign power of the people to speculators. My experience is that those who stand foremost in the synagogue of a Sunday and are engaged the rest of the week in bribing Aldermen or getting up stock-jobbing schemes to defraud the widows and orphans, are the most dangerous members of society.”

Dr. C. F. Taylor suggests a remedy: He says “The Initiative and Referendum is the key that will unlock the golden future. If it should require a struggle for the next ten years it would be worth it. By the Initiative a reasonable minority, say 5 per cent of the voters, can propose any measure as a law, and this proposal goes to a vote of the people. By the Referendum, any law passed by the legislative council, when petitioned for by a reasonable minority is referred to a vote of the people interested, for acceptance or rejection.”

San Diego, Cal. MRS. C. K. SMITH.

WHO IS SPIRIT JOHN PIERPOINT?

I wish to ask Mrs. Lida Browne (or her guide) to explain through the JOURNAL who the spirit John Pierpoint is, who writes the articles printed with that name through her organism, for the spiritual press? I believe that Mrs. Browne has before stated that he is not the grand old reformer, the Rev. John Pierpoint whom all Spiritualists—as well as many thousands of others knew for his noble works in behalf of humanity while he dwelt on earth.

The latter intelligence was all his life an active Abolitionist, a worker in the temperance reform, busy with voice and pen in all forward movements for the betterment of humanity. For many years a liberal Unitarian, he at length joined the ranks of Spiritualism convinced of its grand truths through the mediumship of J. V. Mansfield, who was then in his prime. Dear old “Father Pierpoint” labored faithfully for this new dispensation with all the zeal of an ardent advocate. He was President of the National Association of Spiritualists, and was present at the Annual Convention of that body in Providence, R. I., but a few days before his peaceful transition to the higher life at the ripened age of four score years. His was a life of grand and noble works. It is the same in the angel world and for enslaved humanity on earth.

Those who have been blessed by his teachings and ministration—and their number is legion, revere him as a noble and beautiful spirit-worker, a fatherly and genial soul. He was never a Catholic priest as some people seem to think, because he is so often called Father Pierpoint. The title of “Father” was given to Spirit Pierpoint 15 or more years ago by Luther Colby, the now ascended editor of the Banner of Light. When I was medium for the Banner, Spirit Pierpoint held a weekly private seance with Messrs. Colby & Rich, the publishers and proprietors of that paper. They loved and respected Mr. Pierpoint very much and because, of their filial regard for him, Mr. Colby gave him the paternal title by which he shortly became widely known.

I am not taking any exceptions to the claims and teachings of the John Pierpoint who writes through Mrs. Browne. What I have read of them I consider worthy of a humanitarian intelligence, but I think the public would like to know more of him, for many are confounding him with John Pierpoint—whose surname is spelled with only one “i”—of anti-slavery fame.

What especially calls out this letter from my pen, is the inquiry of my esteemed friend, Dr. Joseph Rodes Buchanan who writes to know what I think of the claims of Mrs. Browne’s control, whom he thinks is the old time Pierpoint, especially as to his statement that he is now working to atone for misdeeds done on earth as the following extracts from his articles in the JOURNAL will show:

“I am still working among the dark spirits, for my transgressions were great.

“I have worked patiently for years on this side of life, helping others as well as myself to undo the acts of selfishness and unkindness done in the flesh. If I had the light when on earth that I now possess, I would have done differently, and thus been further ahead in my soul-growth.

“Seeing the dangers as well as future possibilities of the cause, I cannot refrain from writing plainly and sounding a warning note. Take it kindly and profit thereby.

“JOHN PIERPOINT.”

It is not I who need to be told the difference of identity between spirits John Pierpoint and John Pierpoint—they are plain to my understanding, but the public at large would like to be informed.

MRS. M. T. LONGLEY.

[This explanation was given by Mrs. Lida Browne on page 586 of the JOURNAL for Sept. 16, 1897, in these words: “I wish to state that the article you published on page 498 from John Pierpoint is not from the Unitarian clergyman who used to live in Boston. This man was a native of France, but came to this country when a boy, and his parents settled in Indiana. He was educated in Indianapolis, and was a lawyer. Much of his life has been given me by automatic writing and some of his experiences in the spirit life. His aim is to assist mankind and help change the conditions that now bind men down to the animal plane. He wishes me to make this explanation so there will be no misunderstanding as to his identity. You will notice he spells his name Pierpoint instead of Pierpont.” The matter is now clear.—Ed.]
from the narrow-mindedness and bigotry, which has clogged and retarded our movement for half a century, until our forces are scattered and the interpretation of our science of life is as varied and warped as the individual professing it.

We would not curtail freedom of expression according to mental caliber. But we do object and protest against mediocrity labelling and interpreting the movement, which it will continue to do, until the advanced minds, representing the National Association, give us an interpretation of truths and principles which will voice the sentiments of the enlightened minds in the ranks.

I believe the time is ripe for a change from individualism to a policy of united effort and expression, forming a central attractive-force, whose power for truth will reach out to the advanced minds of the world and claim their allegiance. Then the elements which have retarded, need give us no more concern. We then shall have advanced beyond their sphere.

Red Bluff, Cal. MRS. M. E. HAMMER.

SOUND VS. SENSE.

I was in the smoking room of the hotel. The man of comprehensive intellect who had studied all things—and really investigated nothing—had the floor by dint of unconsciously exercised hypnotic power. He was denouncing with a strident voice what he termed "the prevailing folly of the times; the foolishness of intellectual men in wasting time on occult dreams— calling up imaginary spirits of the dead to discuss the relationship of the known with the unknown."

After he had pretty well exhausted his vocabulary of contempt for Spiritualism, he relapsed into ominous silence, with a glare about the room to see if anyone dared to question his conclusions.

Just then an elderly man of retiring aspect but refined and intelligent look withal, asked him if he was a disciple of Compte's Positive Philosophy. "No sir," said he, "I regard that as silly and imaginative as Spiritualism." "Do you," said the old man, "think that Harriet Martineau was a silly person?" "I never heard of her," said the know-it-all, "who was she." "First," said the old man, "do you speak or read the French language?" "Never waste my time on French," said the orator. "Then" mildly rejoined the old man, "I don't quite understand how you come to be familiar with Compte's reasoning if you never heard of that scribe, and brilliant scholar, who translated it into English." Then, upon further questioning, it transpired that the man of comprehensive intellect had never witnessed a spiritual seance—though he had read J. Stanley Grimes' book.

The old man then quietly remarked that he had usually found the loudest denunciators of thinkers to be the least posted on what those thinkers believed and taught.

The laugh was on the pompous know-it-all, and he promptly changed the subject.

J. MARION GALE.

WORTH REMEMBERING.

The spiritual fact of life only is true; the mortal and human phases of existence are fictitious, and continue only so long as man's mind is human.

The two creations depicted in Genesis represent man from a spiritual and from a material standpoint. The figures are allegorical. Adam represents degenerated man, hiding from God—a recluse, stripped of his spirituality. Jesus represents man as the son of God, possessed of his divinity. God repudiates the Adam with the words, "Dust thou art, and unto dust shalt thou return," and recognizes the Christ in these words: "This is my beloved son; hear ye him."

The Adam is the mortal sense of man, the mortal sense of yourself. The Adam was subordinate to all things while the Christ overcame all things. Both of these depictions are mentalities of the individual mind; that is, Adam is your sense of yourself from a material standpoint, and Jesus is your sense of yourself from a spiritual standpoint; he is victor over all.

It depends upon the poise of man's mind when he will be liberated from fleshly thralldom. Death is not the liberator of man's soul, but he is transformed into the image of God by the renewal of his mind, by eliminating from his consciousness the Adam sense of himself and cultivating the Christ nature, until he becomes the Christ. There is no connecting link between the human and the divine. They are opposites. Man can never gain spirituality from a mortal hypothesis, he must know himself as spiritual now; then he will be upon a spiritual basis that will admit of a spiritual conclusion.

Man cannot lose the spiritual sense of himself, and the delineation existing to each mind which we nominally call Jesus, is our spiritual self; objective, because we fail to make it subjective. The Jesus will ever be fantastic, until we see him in substance as ourselves.

REV. FRANCIS EDGAR MASON.

A CHRISTMAS CIRCLE.

Mrs. Walling, the lady medium alluded to by me in the JOURNAL of Dec. 2, is still holding Sunday seances at her home near Santa Monica, which are patronized almost exclusively by veterans from the Soldiers' Home.

As some of these veterans have been in constant attendance at her meetings for several months, they have become great friends of the little girls, and to in some way show their appreciation of the many little presents, a scheme was planned by the children to have a Christmas tree for the old veterans, who were invited, with other friends sufficient to fill the room.

To supply the Christmas tree with appropriate presents the girls worked vigorously all the spare time they had out of school. Thus, when the time came the tree was found handsomely decorated and laden with a variety of presents varying in value from five cents to $5.00. A feast of rich viands, with chocolate and coffee, was also spread upon the kitchen table.
The remarks made by the spirit were in a clear could have done the same, I very much doubt.tributed the presents without making a mistake.

Dressed as Santa Claus, and in subdued light dis­

ing, George Powell, a brother of the medium who

Walling went into the cabinet and after some sing­

kitchen they broke ranks to form another circle

years old. The two girls then sang several appro­

sang a beautiful song. This was followed

Drop every thought of selfish desire,

in spirit, in goodness, in mirth, joy and glee.

Our loved ones have come from across the dark chasm

To tell us love's ties are not severed by death:

To a world where he can study the philosophy more

philosophy of your own, go to the seance room

and take your thinker with you. First see that

in spirit, in goodness, in mirth, joy and glee.

all are made equal in eternal day.

A light came out and joined the circle in a general ex­

to his theological reveries, expressed the belief

with a recitation by Miss Frances Walling—12

The audience is the prompter upon which the

Let Spiritualists remember that their rostrum does not depend alone upon their speaker. The audience is the prompter upon which the successful rendering of the play depends. "You cannot grow grapes of thorn or figs of thistles;" nor can you obtain brilliant thoughts from an audience devoid of zeal or inspiration. Only now and then does some daring genius strike a heavenly lyre where there are no heaven-tuned ears to hear it. Guard, then, I implore you, your rostrum as the Greeks their tripod, and it shall become your oracle.—A. B. French.

Warden Coffin, of the Ohio Penitentiary, in one of his theological reveries, expressed the belief that everybody who goes to heaven will have to work. The theory has attracted wide attention. Even the tramps are discussing it, and one of them dropped in to-day, says the Columbus, O., Dispatch, long enough to beg an old paper or two, and to remark: "How discouraging! Why should I be good here when it is sure to land me where I will have to work? Eternal torment! Give me a Jimmy till I go and rob somebody."
CRAZED BY RELIGION.

Warren H. White, a printer of Columbus, O., was found insane after medical examination, on peculiar grounds, says the Dispatch, and gives the following particulars:

The young man is 28 years old and married. He is supposed to have lost his mind over religious excitement and worry over his final salvation. The poor unfortunate thinks he is forever lost and must do some great act to prevent it. He imagines he must kill himself in order to gain his own salvation.

PHOTOGRAPHING THOUGHT.

It is said that Thomas Edison, Jr., can photograph thought. Certainly. Nothing is easier. The world moves.

In New York a short time ago in a parlor of a hotel, a stranger told the company if some of them would think of anything and no one but the individual know what it was, he would tell what it was and he did not fail once. A plane was charged with the thought and his intuitive sense knew what it was.

Last Fall in Western Pennsylvania, a plane was shown that had been charged nearly 20 years with the appearance of a man imprinted on a plate, and all knew the picture. If a plane charged with a thought reaches a sensitive plate, that thought will be imprinted on the plate.

Probably by the use of these planes the artist will in the near future be able to take pictures of the inhabitants of the planets and sun. Already have people through these planes and the intuitive sense (clairvoyant) discovered that they are inhabited, and described some of the people. There is no end to progression in this life or the next. The only similarity of this to the X-ray is they both use these planes, only different ones.

MURDERER IDENTIFIED THROUGH A DREAM.

A telegraphic dispatch from the New Orleans Chief of Police to the police authorities of New York, on Jan. 30, instructs the latter to arrest Vincenzo Azarello, alias J. Nara, alias Paola Latimo, who is aboard the steamship Creole, and hold him for the murder of Rosario Cusimano, here, on Jan. 19.

Cusimano was a Sicilian, and had considerable money. Azarello is his godfather, and a desperate and dangerous criminal. It is said he murdered nine persons in Sicily, where he was a noted brigand.

He persuaded Cusimano, who worked on a sugar plantation, to visit him in New Orleans, killed the young man for his money, by cutting his throat, packed the body in a trunk, and dumped it into Broad-street canal.

The police found the body, but were unable to secure identification until Rocco Cusimano, a brother of the murdered man, came forward. He said he had dreamed that Rosario had been murdered, and came to New Orleans from Sarpy to examine the unknown corpse which had been lying in the morgue for over a week, and which no one could identify, although thousands of Italians had viewed it. He was able to tell enough of the story to cast suspicion on Azarello, and hence the telegram to arrest him on his arrival in New York, on account of the brother's dream, and visit to the corpse.

A SPIRIT HORSE RE-VISITS OLD SCENES.

The San Francisco Call, of Nov. 28, published an interview with Richard Struther, who had seen a horse that he had “no desire to have any further experience with.” Mr. Struther, when first seen, demurred to give an account of his experiences on the evening when he saw the spirit horse, but finally told the following story:

"Last Tuesday evening I visited some friends on Taylor street, and with them I passed a social evening. Shortly before 12 o'clock I started for home by way of a Geary-street car. When I alighted at the corner of Fifth avenue and D street, I started up the latter street toward Stanyan, as I reside near the brow of the hill overlooking Golden Gate Park and the ocean.

"I walked leisurely along in the direction of Stanyan street. When near Second avenue I casually cast my eyes over the track once occupied by the Bay District track. As you are aware, the
The celebration of the anniversary of Burns' birthday in all English-speaking lands, more than a hundred years from the date of his death, is a tribute to his genius and an indication of his influence, as well as affection for the poet. For ever dear to the heart of humanity will be Bobby Burns, the poet of the people, writes B. F. Underwood, in the Quincy, I11., Journal.

The enduring charm of Burns lies in his love of the true, his scorn of sham and in his power of representing both: in his deep sympathy with suffering, in his pathos and power to touch the human heart, to put the popular thought and feeling in quotable aphorisms, such as:

"A king can make a belted knight,
A marquis, duke and a' that;
An honest man's above his might—
A man's a man for a' that."

Though his satire is always keen in his home thrusts at hypocrisy, it is ever tinged with tenderness, and with the recognition of the virtues as well as the failings of mankind. What other poet shows such tenderness of heart, such sensibility to the sufferings of the lowest creatures? He compares himself to an Aeolian harp strung to every wind of heaven.

Burns dealt roughly with creed and dogma, but he was a deeply religious man, and his feeling of brotherhood was so unbounded that even the "deil himself" was included in his sympathy and solicitude. "The generous verse of Burns," says Dr. Craik, "springs out of the iron-bound Calvinism of the land like the flowing waters from Horeb's rock." Burns was one of the few singers who was born to live in the hearts of men through all time.

GOLD MIKE LOCATED BY A SPIRIT.

J. T. Carey, a man 57 years of age has a bonanza gold mine located at the mouth of Indian Creek, four miles out of the town of Golden, Colorado.

There has been a rush of Denver people as well as citizens of Golden and other towns of the Clear Creek country, and they have verified it to their satisfaction.

An Associated Press dispatch makes the following announcement:

J. T. Carey, who made the strike, is confident he is going to become rich. He is a hale and hearty, bluff, white-bearded man of 57 years.

"If I am ever a millionaire," said Mr. Carey, "I will owe it to the fact that I was wise enough—some people might say crazy enough—to stake my money on a dream and risk everything I had on its fulfillment. I dreamed three times that I was being led to the scene of fabulous wealth near Golden, Col., and after the third dream I took up my journey from the East and came here on the hazard. I am glad I came."

Carey was born in Niagara, N. Y., and declares the site of his mine was revealed by the spirit of his old Indian nurse.
Needs Joy—Not Sorrow.

Be we the courage bringers! Let laugh the bells, O rings! Earth's hero-hearts and singers Promise peace.

Despair and grief why sorrow? The world needs joy—not sorrow; Work gladly for the good— Wrong shall cease.

Never fear! Light is growing! Never fear! Truth is flowing Where humanity shall share it— Never fear!

Never fear! Clouds are fleeing; Never fear! Men are seeing That the good at last shall conquer— Never fear!—The New Unity.

The Reviewer.

OCCULT PHILOSOPHY OR MAGIC, by the famous Mystic, Henry Cornelius Agrippa, Counselor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 300 pages. $5.00. For sale at this Office.

This is book-one of the Master Mystic Series of rare Occult philosophy and is on "Natural Magic," which includes the early life of Agrippa, his 74 chapters on natural magic, new and other original and selected matter, edited by Willis F. Whitehead. Agrippa was the great Mystic of the 16th century, and his works on Magic are available through the present edition. The second volume of the series, "Celestial Magic," now in course of preparation, will be issued April 15 next. Other volumes will follow as quickly as first-class translating, etc., will permit.

The translator writes thus of the work: This is true and sublime Occult philosophy. To understand the mysterious influences of the intellectual world upon the celestial, and of both upon the terrestrial; and to know how to fit ourselves so as to be capable of receiving the superior operations of both worlds, whereby we may be enabled to operate wonderful things by a natural power—to discover the secret, and thus to overcome, to express diseases, to preserve health, to prolong life, to multiply, to foretell future events, to see and know things done many miles off, and such like as these. These things may seem incredible, yet read but the ensuing treatise, and thou shalt see the possibility confirmed both by reason and example.

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

This book is awakening great interest and is spoken of in the highest terms by advanced critics. It contains over 200 exercises for developing the five mediums of expression. It teaches—in three studies and 12 lessons—How to develop the muscular and nervous system, to express diseases, to preserve health, to prolong life, to multiply, to foretell future events, to see and know things done many miles off, and such like as these. These things may seem incredible, yet read but the ensuing treatise, and thou shalt see the possibility confirmed both by reason and example.

Psychometric Readings.—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 60 days, give a brief Reading to every NEW subscriber who desires it. Send $1 for a year's subscription, and two 2-cent stamps to this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a Premium.

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

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

"The thoughts on Divine Marriage should be given in letters of gold and placed in the hands of every man and woman living."—Rev. Ben Gilman.

"It is destined to become a helping hand in every home as soon as its merits are known."—Dr. Oskar M. Menning.

Price of the book is $2.00, bound in handsome cloth.

Special Premium Offer for 60 days. We will send the JOURNAL for one year and this book, postpaid, on receipt of $2.00, to old and new subscribers.

The February Midland is a most beautifully illustrated and of attractive reading. The chief literary paper is "The Travels of Octave Thonet and other Western Realists," by Mary J. Reid, of Chicago.

The American Monthly Review of Reviews for February renders an important service to the cause of international arbitration by publishing an English translation of an article on the advance of the peace movement throughout the world, from the pen of the great French publicist, Frederic Passy, president of the Society for American Welfare. This article notes many encouraging signs of progress in the agitation for arbitration now going on among even the most military nations of the Old World.

The February number of The New Time is a remarkable one, and the publishers were compelled to print a second edition to meet the demand. The editorial work of Frederick U. Adams and B. O. Flower is up to the standard, which has made The New Time the acknowledged literary leader in the reform world. It is published by Charles H. Kerr & Co., Chicago.

In the religious belief of China and Japan there exists a Dunning Devil—a demon who presides over the collection of debts and holds high carnival among the people every New Year's eve. The February Open Court contains a picture of a rare mediaval Japanese wood-carving of this unique creation of the practical Oriental imagination, which will doubtless also appeal to Western hearts. The Open Court Publishing Co., Chicago, Ill.

We have received the Tenth issue of the Newspaper Manual of Remington Bros., of New York, and Chicago.

The contents include complete lists of all newspapers in the United States and Canada, their classifications, lists of issues, politics and circulation, and properly classified lists of the principal Dailies and Weeklies, and the best Agricultural, Religious, Scientific and Trade publications and leading Magazines.

The Manual contains valuable information, concisely arranged, and is substantially bound. As a book of reference it must prove invaluable in every business office, as well as to every advertiser.
From the Boy Orator.

To the Editor:

I am yet in Southern California, resting and enjoying the delightful climate. There are many here who have become convinced of the truths of Spiritualism, but there is a lack of organized effort, consequently no very rapid strides are made. Although I am young, I take a deep interest in the cause of Spiritualism, which I consider to be the grandest reform movement of the age.

Spiritualism, in its highest form, will be the religion of the future. It is based upon the laws of nature, and its principles are eternal.

Prof. Loveland is right in urging a "Declaration of principles." Let the world know just where we stand. The movement should also be thoroughly organized in every part of the country. "In union there is strength."

Near the close of my stay in San Diego, the Spiritualists, appreciating my labors, volunteered to give a benefit. It was held in Lafayette Hall, and the exercises consisted of music, vocal and instrumental, and of declamations. All seemed delighted.

Among the Spiritualists of Southern California who have spoken to me encouragingly are Dr. Tobias, who emphasized his words of encouragement with financial aid. He often says, "My hairs are whitening and I am anxious to aid young workers and mediums to fill my place when I enter the higher life."

The pioneers are passing away, and it becomes the younger ones to trim their lamps, buckle on the harness and go forth manfully, as did the old workers who are passing on to the highlands of immortality.

I leave for San Jose in a few days, where I open my engagement in February. Societies in the North and East wishing my services may address me at San Jose. I would like to correspond with Societies in San Francisco and Oakland.

Chas. J. Anderson.

Letter from Fresno, Cal.

To the Editor:

A revival wave of spiritual truth, as taught through inspiration, has fallen upon the good people of Fresno.

Our Society has secured the services of Dr. Alice Tobias, who has been working with us for the past four weeks. Her lectures are practical as they are pleasing. Her tests are readily recognized and convincing. Her meetings are a combination of the philosophy and phenomena, which must go hand in hand to convince a skeptical world.

Since she has been with us our Society has been induced to apply to the State Association for a charter, and we expect in the near future to be an adopted child of the California State Spiritualists' Association.

Dr. Tobias says she is going to place the Spiritualist Journal in the city library and reading room. Why can we not place it in every reading library in the State.

ELLA.

Spiritualist News.

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

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

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

Mrs. Kate Hoskins, a good medium and inspirational speaker, who has been in San Francisco for nearly two years, has now gone to Los Angeles for a time, where she will no doubt receive a hearty welcome.

The Psychical Society of Oakland, Cal., held memorial services of recently departed friends of the Society last Sunday evening. Mme. Montague and several other mediums and speakers assisted in the exercises.

Mrs. R. S. Lillie gave an interesting lecture at El Dorado Hall, Alcazar Building, on O'Farrell St., being a reply to the Rev. A. C. Dixon, of New York, who recently condemned Spiritualism, Theosophy and Christian Science—on last Sunday evening.

G. W. Kates and wife have some open dates for camp-meetings—also for engagements next fall and winter. Their joint services are given at reasonable terms as for any one worker. Address them, 284 Monroe avenue, Rochester, N. Y.

Dr. Max Muehlenbruch held a seance at Washington Hall, San Francisco, last Sunday evening. It was fully attended, and many fine tests were given. He will hold another seance next Sunday evening, at 111 Larkin street, lower hall. The Doctor's office, Brunswick Hotel, Oakland. Test circle Tuesday evening, 25 cents.

Last Wednesday evening the meeting at Dr. Palinbaum's, 8501 Isabella street, Oakland, Cal., was largely attended. After an invocation and a short address by Mrs. Newton, Mrs. S. Cowell gave tests and Mrs. Breen read articles. Dr. Palinbaum gave spirit messages of love and hope, and Mrs. A. Smith followed with tests.

New Era Camp, at New Era, Ore., will commence its next meeting, July 2, 1898, and continue until the 25th. Any old or new test mediums who could accept an engagement to work at that time are invited to write to the corresponding secretary, whose address is as follows: Walter P. Williams, care of State House, Salem, Ore.

The San Diego, Cal. Spiritualist Lyceum elected the following officers for the ensuing year on Sunday Jan. 30: Conductor, Mrs. Cora Bliss; Sec., Miss Mary Nulton; Watchman, John H. Hammond; Librarian, O. E. Fuller; Guardian, L. C. Evans; Treas., May Campbell; Musical Director, Mrs. Clara Beck; Guards, Misses Hattie Lawson, Fannie Beck and Ernest Lawson; Leaders, Mrs. Lawson, Mrs. Beraud, Ina Lawson, Mrs. Custer, and Miss C. H. Davis.

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p.m. and Sun. at 2 Developing and test circle, 10 c., at 333 McAllister-st, Nita Evans, Hargrave Meekin & others. Office 14 & 1 Market.

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

Please Remember that the more you do to circulate the JOURNAL at meetings and elsewhere, the more you are helping the Cause, and aiding your society.

Light of Truth Album, containing the photographs of over 200 prominent workers in the Cause of Spiritualism, with short biographical sketches of their lives. It is an elegant volume of 100 pages, nicely bound and lettered in gold with silver embelishments. Price $1.00. Post-age, 25 cts. extra. For sale at this office.

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The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum.

Established by J. H. Davis, assisted by Florence Morse.

All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner." 10c. per year. (40c. post free). Florence House, 26 O'Farrell street, Boston, Lond., N. W. Eng.

On answering the advertisement, mention this Journal.

Dr. A. B. Cooley

The popular slate-writer, holds seances in his parlors, 1104 Market St., San Francisco, Tuesday, Thursday, Friday and Sunday evenings. The Thursday evening seance will be especially for slate-writing; the others for spirit photographs and pheno-mena. Dr. Cooley gives sittings daily, either clairvoyant or slate-writing. Satisfactory readings by mail, $1.50.

The Philosophical Journal.
Is it "All Gone?"

What's my Adam 'nd Ebe?
Make ole nigger b'liebe
Mar's none! Preacher man say,
"Story all done away."
O my lamb!

What's my apple so rod,
Turns my New Eden head?
Nd de scorpion! "All lies."
So say de preacher man, wise.
O my lamb!

What's my Jonah, dat groan
In de whale's belly all lone?""'
"Could'n go dat way."
So de new preacher man say.
O my lamb.

Dey take my apple, take my Ebe,
Take my Adam 'nd snake dat deceive,
Take my Jonah, take my whale.
Nd bust my ligion. Po' nigger wall
O my lamb! — Ioane L. Jones.


This is the crowning work of the author, whose reputation is worldwide. It abounds in such facts about the people of far-away lands as all American and English-speaking citizens ought to know.

The author describes what came under his personal observation in these lands, with fairness and a true moral independence.

Owing to extensive travels and a well-trained eye, he was able to see phases of life, natural characteristics, and religious rites and ceremonies, especially among Brahmans, Buddhists, and Mohammedans. He was usually denied the hasty traveller.

It is an intensely interesting volume beautifully printed in clear type, and nicely illustrated.

The Truths of Spiritualism.—Immateriality proved beyond a doubt, by living witnesses, by E. V. Wilson, the Seer. 400 pages. Price $1.00. For sale at this office.

A fine picture of the author adorns the fly leaf. He illuminated with Brother Wilson's personality throughout, and is an inspiration to all who have the good fortune to read it.

Clairvoyance, a system of philosophy concerning its law, nature and unfolding by Rev. J. C. F. Grumbine, Instructor of the School of Psychical Sciences, Chicago, Ill. 112 pp. Price $2.50. For sale at this office.

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

Directory of Mediums

[Mediums' Cards put into this directory at 20 CENTS line per month. Regular advertisers allowed two lines free. — All beyond that to be paid for.]

Mrs. Eggert-Atken, Clairvoyant: Test Medium 25 Missouri st., San Francisco.

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

Mrs. Dr. James A. Bliss, Clairvoyant, San Diego, Cal.

Mrs. Martin Brown, 360 Grove st., S. F. Circles Mon. & Fri. 8 p.m. Sittings daily.


Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Dr. Cooney, Independent Slate-Writer, Clairvoyant and Physical Medium. 1104 Market street, San Francisco, Cal.

Mrs. Louise S. Drew, Spiritual Medium. Developing circles Wednesday eve. Sittings $1. 328 Fell st., near Octavia. S. F.

Mrs. Esther Dye, Healer, 125 West Sixth street, Los Angeles, Cal.

Mrs. Rozella Elliott, Spiritual Medium & Inspirations, 1425 S. Los Angeles street, Los Angeles, Cal.

Prof. Fred. P. Evans, Slate-Writing, 30 West 28th St., New York.

Mrs. Kate Hoskins, Spiritual Medium, 214 8th street, near Market, San Francisco.

Mrs. D. N. Place, Spiritual Medium, 527½ Sixth street, San Jose, Cal.

Mrs. W. M. Place, Spiritual Medium, 527½ Sixth street, San Jose, Cal.

Mrs. E. B. Marcon, Psychometrist, box 1089, San Jose, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Luzerne ave., San Jose, Cal.

Mrs. D. N. Place, Spiritual Medium, 527½ 13th street, near Market, San Francisco.

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

Mrs. Sarah Seal answers calls to deliver lectures, officiate at christenings, marriages & funerals. 1116 Broadway, Oakland, Cal.

Mrs. G. W. Shriners, S. D., Readings, 230 Kearny street, San Francisco, Cal.

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

Telegraphic Happing Medium. Readings, room 86, 1230 Market st., San Francisco, Cal.

Mrs. Dr. Fulton-Taylor, Spiritual Medium 81 Fell street, San Francisco, Cal.

Prof. Geo. W. Walrond, Astrologer, 6 & 7, Opera House Block, Denver, Colo.

Mrs. C. Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mrs. J. J. Whitney, Readings, 218 Stockton street, San Francisco, Cal.

Mme. E. Young, 905 McAllister street.

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109 Jackson, Chicago, Ill.
**Societies & Meetings.**

Under this heading we insert notices of meetings AFTER CENTS PER LINE EACH INSERTION, ONE INCH $0.69 per month.

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HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

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**Society of Progressive Spiritualists.**

Meet in Alcazar Hall, San Francisco, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

**Ladies Aid Society.**

Meets at 2 p.m. Wednesdays for business at 218 Stockton-st., San Francisco. Benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 606 McAllister st., San Francisco.

**Mrs. F. A. Logan's meeting.**

Called the "Circle of Harmony," every Sunday at 11 a.m., in a sunny, quiet hall, top floor, 906 3/4 Market st., San Francisco. All participate in the exercises.

**Union Spiritual Society.**

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

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COLIC, or pains in the stomach, no matter how severe, will be completely eradicated by taking 40 drops on sugar, and one or two drops administered in breast milk, will mitigate the stomach pains of infant children.

Fever and Ague in its worst form will be broken up by taking 40 drops on sugar, morning and evening after meals, for three consecutive days.

This remedy HAS NO EQUAL in the treatment of every kind of fever, eruptive and non-eruptive, and in the treatment of diseases of the mouth, stomach and intestines.

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In Disorders of the Stomach, take 15 drops on sugar, after supper each day.

COLIC, or pains in the stomach, no matter how severe, will be completely eradicated by taking 40 drops on sugar, and one or two drops administered in breast milk, will mitigate the stomach pains of infant children.

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Dr. Vander Veer, a noted specialist of Albany, and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing for me that will relieve me, and that I will have to use a catheter, at times, as long as I live. Have been confined to my house since October 27, 1896.

Cohoes, N. Y., Dec. 22, 1897.

After a careful examination of my case, just made by my home physician, he says:— "The urine is all right, clear and of the proper color and I find no sign of sediment in it. From the weak, bad condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous that they have brought you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian church here, whose membership numbers some six hundred. I write this to show you that I believe him to be a conscientious, Christian man.

I feel that I am quite well. I am now out of doors a great deal. Alonzo Melindy.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs,—Your letter and diagnosis is received, and will say it is quite correct. I have been under treatment by Dr. Mills, of this city, a long time and he advised me to write you. Yours truly, Mrs. L. P. Fairman.

Jan. 6, 1888.

Saratoga, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs,—Your favor of recent date is received and in reply will say that your former communications were received. My brother is a practicing physician, in this city. He, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. Griswold.

Jan. 9th, 1898.

Crestline, Kan.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Gentlemen,—I wrote to you for a diagnosis more out of curiosity than any other motive. I sent to another party, who advertised quite largely in the papers to give correct diagnosis, etc., and received a very wild and incorrect diagnosis, so I sent to you out of curiosity to see how you agreed and I must say I am happily disappointed, as you have given a correct diagnosis. Yours sincerely,

Dr. E. Gallup.

Jan. 21, 1898.

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Makes a cure of them readily affected by thoroughly competent physicians, and it is because of the accuracy with which Drs. Peebles & Burroughs diagnose the cases referred to them that they have the standing among physicians that they enjoy to-day. In further proof of the accuracy of their diagnoses we again quote from recent letters. These are but a few of the thousands of unsolicited endorsements and unqualified appreciation of their diagnostic ability:

Drs. Peebles & Burroughs, Indianapolis, Ind.

Gentlemen,—In reply to your favor of the 10th inst., permit me to say your diagnosis is all, and even more than I expected. It is correct in every particular. Respectfully yours,

L. P. Belflang.

Wapakoneta, O.

Jan. 14, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Sirs:—I received your diagnosis of my case, and it was perfect in every way. Truly yours,

Edna Ulrich.

Jan. 18, 1898.

Perris, Ill.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Doctors:—I received your diagnosis of my case and it was perfect in every respect. Respectfully yours,

Mrs. O. R. Blakeley.

Yorkshire, N. Y.

Jan. 21, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs:—I must say your diagnosis was correct in every detail.

Mrs. M. V. Rhodes.

Fairfield, Mich.

Jan. 18th, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs:—The diagnosis you sent of my case was literally correct. I thank you very heartily for the same and will recommend you to all needing assistance in the medical line. Respectfully,

Harold Race.

Jan. 17, 1898.

Port Hope, Ont., Cana.

Drs. Peebles & Burroughs, Indianapolis, Ind.

My Dear Sirs:—Your diagnosis of my case was entirely correct. Yours truly,

C. F. Bowman.

Jan. 13, 1898.

Jacksonville, Ore.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs:—Your diagnosis of my case is correct. Respectfully,

Mrs. J. P. Barrey.

Jan. 19th, 1898.

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PHENOMENA WITNESSED AT A GATHERING OF ADEPTS.

Seven Members of the American Order of Occultists Receiving a Visitor from the Spirit World.

How I obtained permission to join the party is immaterial; that I did obtain it is the important fact, and having done so I was obliged to fall in with existing arrangements and submit to the conditions imposed, which were that I should go alone at night to the secret place of meeting and should leave at the very instant that I was signaled to do so, writes a correspondent of the San Francisco Call.

I had enrolled myself in the ranks of occult students, and as a special favor and a foretaste of things to follow I was permitted to attend the initial part of one of the secret-meetings of the order.
So it was that I found myself one evening last week standing alone on the deserted platform of the San Rafael railroad station 25 miles from San Francisco, Calif., with the local train disappearing in the distance.

It was 20 minutes past 11, and I was alone in an unfamiliar place, bound on the strangest adventure of my life. It was a chill night, with a sky full of lowering rain-laden clouds, through which the moon now and then glanced indifferently. I shivered, turned up my coat collar and the bottoms of my trousers and started down the muddy road which I had been directed to follow till I should be picked up.

It is awfully still in the country between 11 and 12 at night, and it was almost opaque dark under the shadow of the trees; but I plowed along as best I could until I nearly ran over, or was nearly run over by, a horse attached to what I discovered by the light of a match to be a mud-bespattered family carriage and driven by a man who looked as if he were wrapped up for a winter expedition in the Klondike.

"Are you going there?" demanded a voice from the mass of garments. My affirmative answer was followed by a curt order to "get in." I obeyed. The equipage was turned sharply about and in a short time I alighted before a large, rambling house which, surrounded by trees, set some little distance back from the road, and, having no gleam of light visible from the front, presented a most decidedly gloomy appearance.

The servitor of many clothes and few words preceded me up the steps and opened the door into an unlighted and chilly hall.

"Door to the left at the lower end," he said; then closed the portal behind me and left me to my fate.

Since the host of the occasion had decided to have no lights I felt that I must not invite even the feeble assistance of a match. I had been expressly charged not to interfere in any way with existing conditions, therefore I felt along the wall carefully, skated one foot out experimentally and then the other, and at last reached the wall at the further end of the hallway. My hand was on the knob of the door when from within the room a voice suddenly arose, clear, resonant, unmodulated, reciting in a measured chant which knew no change of tone nor rhythmical impulse, some sentences with which my amateurish occult studies had made me familiar.

"The thorough understanding of self is the beginning of all real knowledge," said the voice. "Widen your thoughts and dissolve your personality. To seek after the truth which a thing represents means to conjure its spirit. To recognize the character of a thing with all its various attributes means to see its spirit. To know how to use all the powers that are hidden in a thing is to make its spirit subservient to your power. If I know the attributes of a thing I know its spirit. If I can make use of the qualities of a thing, its spirit will be my servant. To understand a thing thoroughly is to imagine to be it. While the body sleeps the soul may go to different places and act intelligently there. Wherever consciousness is,

there you are. Concentrate your mind, meditate upon that which you wish to know and so learn."

Silence followed. After a moment's pause I opened the door quietly.

I saw a large room, bare of the usual draperies. There was no carpet, no rugs, no soft curtains or portiers. There were a number of hard-seated chairs set stiffly against the wall, and seven similar ones were arranged in a slightly curving line facing toward, but a little distance removed from the wood fire which was blazing on the hearth and furnished the only illumination of the apartment.

Six of these seats were occupied, but the seventh was vacant. As I had previously been instructed I slipped into it without going through the formality of waiting for greeting or welcome. No one appeared to notice my advent. The six men present sat silent and motionless, gazing straight before them, apparently engrossed with their own thoughts.

They sat with their legs horizontal to the knees, then perpendicular to the floor, their bodies erect, and their hands resting lightly on their knees—the position giving freeest circulation to what is known as the "perpendicular currents."

One of them was the young professor, a recent arrival on the Coast, whose claim to be a supreme instructor of the American Order of Occultists I had already seen substantiated to some degree by various mysterious esoteric phenomena. He has the pale face, the tired eyes and the slender physique of a student, and he looked less of the earth and more of the spirit than usual even, in a flowing robe which lent a certain grave dignity to his appearance and manner.

Next him was a keen-faced business man whom I should never have suspected of having any inclination to dabble with occult things. A lawyer and a physician were in the line, also a retired capitalist who is said to have spent a good deal of money in trying to find out things that few know. Our host, who is a novice like myself, made up the required odd number.

Finding it impossible to concentrate my mind as my companions were evidently endeavoring to do, I gazed about me curiously, but covertly. By the flickering light of the fire, which at no time burned brightly, and sometimes seemed on the point of going out entirely, I saw that the five sacred colors, the prismatic hues, were arranged in the way prescribed by the founders of the order, and that all the various conditions of material arrangement had been complied with as far as possible under the circumstances.

I glanced sidewise at the faces of my companions and became instantly conscious that my curiosity was a disturbing element. The man next to me stirred uneasily and the professor looked in my direction with a sad-eyed blankness which was a mute reproach.

I tried to forget everything but my mission, and to "concentrate and meditate," as I had been told to do. It was an effort at first, but by resolutely turning my thoughts inward I soon became conscious of a singular change in my attitude of mind. From being merely curious I became receptive and
expectant. I no longer wondered if anything strange was to occur. I simply waited for events and accepted them as they came. The fire died down almost to darkness, and we still sat silent, at peace with ourselves and our surroundings.

There was a soft vibration in the air. My companions were breathing in concert the mystic words which create the waves of atmosphere and thought and are most to be desired at such meetings. I joined with them as best I could and had only been breathing the soft sounds for a few minutes when between us and the fire there fell, apparently from above, a shower of glowing points of light, which disappeared before they reached the floor.

A moment later a tiny ball of luminosity—it could not be called definite and aggressive light—arose waveringly from the boards at our feet, and, like a ball of incandescent thistle-down, floated toward a column of light, which paled and glowed, and then separated in a shining cloud which seemed to hover over our heads like a cloud.

I turned my eyes toward the professor and saw without astonishment that his face stood out in strong relief against the background of brooding shadow which surrounded us, as if some light from within faintly shone through it, making it visible by its own soft glow. The other faces I could see but dimly; his seemed the central point out of the whole gathering.

The atmospheric vibrations increased in intensity until a faint tremulousness in unison with them thrilled through my whole system. I felt as if my breath were deserting me, or rather as if I were becoming capable of existing without breath. I felt as if I were lifted up in some mysterious way which seemed, however, quite natural and simple at the time, far above everything that I had ever known or felt or thought, and then, as from an immeasurable distance, I heard the sound of what seemed a chime of fairy bells. Clear, sweet, but scarcely loud enough to more than suggest themselves upon the air, they rang but for a moment—a little fall of musical raindrops, as it were—and then silence settled about us once again.

We had heard the "astral bells," and as the sounds died into the stillness that had scarcely been disturbed we all rose and bowed our heads. To the occultist this is the signal that all conditions are right for the presentation of such mysteries as may be accorded.

The shadow that had hovered over us drew aside and settled like a screen on the eastern wall. Bits of light like luminous snowflakes floated over its surface, increasing in number and brilliancy as they gathered toward the centre, forming a shining cloud which paled and glowed, and then separated into sharply-defined letters. A sentence written in cramped characters and in to me an unknown language shone out clearly before us.

"It is a greeting from the Master," said the professor reverently.

We rose again and bowed to the mystery which the absent mind had sent as its contribution to our meeting, and as we gazed upon the message the lines became indistinct and uncertain, and finally collected themselves into the shining cloud again. Our director extended his hand, in token that we were to remain standing and silent and concentrate our mind on the nebulous brightness before us. It remained stationary as to place, but was full of internal motion like superheated air, shimmering and shivering, and by degrees changing its form from the horizontal to the perpendicular as it increased in size and density.

At last it rested, a column of light with its base on the floor, and then, as if scales had fallen from my eyes, I saw that it had resolved itself into the semblance, or rather the actual etherealized personality of a man.

He was an old man with a long beard and a slight stoop in his shoulders, and he was dressed in the flowing robes of the far East. His hair and beard and garments were of the silvery gray of a fog bank upon which the sun is shining, but otherwise there was nothing ghostlike or abnormal about him.

He looked at us with steady, kindly eyes and smiled at us in grave, paternal fashion, making a graceful Oriental gesture of salutation as he did so, but he did not speak nor move toward us.

He stood reposeful and waiting, a faint shadow of question on his handsome, strongly marked face, and the professor, looking down the line, made a slight but imperative gesture to the other novice and myself.

It meant dismissal. When we were granted the rare permission of attending the meeting it had been agreed that we should instantly depart on the appearance of the visitor. But we had been promised greater sights in these mysteries, and as we became more advanced in the learning of the order, we had already been permitted to see more than any other newcomers into the ranks of the occultists, and we went out softly into the darkness of the hall and left those who had a right to remain in the presence of their astral guest.

Reuben Taylor.

ADVANCE - THOUGHT FLASHES.

IGNORANCE THE ROOT OF ALL EVIL.

Ignorance and its twin children, Bigotry and Superstition, are the triune evils that have darkened the world from the dawn of the race.

There are two distinct forces in the Universe—one of good and the other of evil. If personified, these forces should be termed Wisdom and Ignorance, respectively—not God and Devil. With this nomenclature in vogue, the masses would readily grasp the basic principles of nature's laws, and Ignorance would be shunned with greater dread than any scarecrow devil orthodoxy can construct.

All crime, all suffering, both here and hereafter, are the result of ignorance of nature's laws. Learn and appropriate the lessons of Wisdom, written by the hand of Nature, and peace and joy will come in ratio to the lessons learned.

One might store the brain with all the knowledge to be obtained at Oxford, Harvard or Yale, yet if the soul remained ignorant, his treasured knowledge would not make him wise. It is well
to educate the brain, but if the soul (the ego, or inner intelligence) is neglected, the student will not profit thereby.

Ignorance has sent millions of souls to eternity from gory fields of Christian wars, from amidst the lurid flames of the Inquisition, or from Inquisitorial dungeons and racks of torture—all because the victims dared to think; dared to exercise the reasoning powers which Nature gave them, dared to educate their souls by seeking for Wisdom—the light of the world.

Let us bid farewell to the darkness of a dismal past, and hail the new dawn that already tints the morning hills of the coming brotherhood and peace on earth. Selfishness, tyranny and greed have long ruled the world, but joy shall come in the morning of the New Day, when the age-long night shall pass and the shadows flee away.

**NATURE VS. “THE FALL OF MAN.”**

Has man fallen from a high estate? If he once dwelt as a high angel in elysian fields, somewhere in the divine realms of the empyreal heavens, it is possible, but if we refer to things material, every page of the book of nature denies it.

All perfection in nature is the result of affliction or change. In so-called inanimate nature, each disintegration and re-construction of an object leads to its perfection; so with mankind—each affliction, pain or sorrow, helps to unfold the soul to greater wisdom and perfection.

All things in nature have life, as revealed by psychometry and shown by Prof. Denton in his “Soul of Things.” We will begin our illustration with the lower forms of life.

Geology reveals the fact that even the first-formed beds of granite were not exempt from this law of change. They were rent asunder by the earthquake, shattered and melted by the volcano, upheaved to the elements and left to their corrosive and disintegrating powers to be changed into higher and more beautiful forms.

Again, let us take the tree. Is it exempt? No! It is lashed, twisted and torn by the fury of the storm. Its bark is peeled by the blaze of the lightning. It suffers heat and cold, drought and flood.

The same is true of all animal life in the scale of evolution—all have their trials, afflictions and sufferings to bear.

The present age of affliction among the nations of mankind is for the unfoldment of the race to greater wisdom that shall usher in the dawn of peace and joy to the world.

There never has been a “fall of man,” but a constant rise, excepting in the periods when the backward stroke of the pendulum of evolution brought disciplinary affliction upon the nations.

Perfect happiness, peace, joy and contentment are not of earth. The spirit, while clothed upon with mortality, is never at ease, and until it has finished its mission and earned its heaven, it will never find that blissful abode “where the wicked cease from troubling and the weary are at rest.”

**ERNEST S. GREEN.**

**THE BASE OF ORGANIZATION.**

The subject of organization occupies the attention of Spiritualists much of late, and there seems to be a general agreement as to its necessity. There is even greater unanimity in recognizing the practical failure of most of the efforts in that direction.

Some most worthy men, including Prof. Loveland, think “Spiritualism must define itself, or as a distinctive movement it must go down.” If I correctly apprehend his meaning, it amounts to proposing a “creed.” Creeds belong to dogmatic religion and in the evolution of rational or liberal religion, creeds are gradually growing shorter. The struggle in the Unitarian denomination over the question of its creeds continued to vex the denomination for more than a generation, until the elimination of a creed was the happy result. Harmony and efficiency seem to follow.

Other worthy people insist that everything is the business of Spiritualism, especially everything which is called a reform, or chooses to call itself a reform. Hence the Spiritualist press and Spiritualist platform have been invaded by champions of every “cause” from Free love to Free silver, from sympathy for strikers to sympathy for resisting Adventists. Now whatever merit these causes may have, they are no more a part of Spiritualism than of Materialism, and if we permit them in our papers and on our platforms we consent to the paralysis of our organizations and the defeat of the ends which all Spiritualists agree in wishing to promote. To my apprehension, Spiritualists are agreed on only one proposition, that the spirits of men survive the change called death, and do, under some conditions, communicate with those still in the body. To this proposition there are some corollaries which would be universally accepted by all who believe in the fact of spirit communion.

Organization, to be successful, must be based on our points of agreement, and not of our differences. Unless this principle is recognized and acted on, none of our attempts at organization can permanently succeed. Spiritualists are not the only class of persons who have made the mistake of admitting irrelevant matters to creep into their organizations. Churches have often been rent by discord over some non-religious subject, such as music, or dancing, or other form of amusement. Sometimes a church has been disrupted by politics. Let not Spiritualists be shipwrecked on the same rock. St. Paul pointed out the danger of giving offense by condemning others for things which are indifferent. The 14th chapter of Romans is full of practical sense, and might be profitably studied by all men, whether Spiritualists or not.

Those who call Spiritualism a religion, seem to me to confuse what we may call a fact with a set of conclusions which some people may draw from that fact. It is not probable that all who accept the truth of spirit communion will accept the same form of religion. More than 50 years ago I heard a fellow student say, “Religion is a matter of temperament.” An impressive statement. Hence we have “high church” and “low church,” broad
church and liberal church, and so on. Belief in spirit communion need not prevent any person from deriving all the good which any liberal church or ethical culture society can confer on any other person. If so, why need we be so zealous to start some new church?

In an editorial in *Light*, of January, 1890, Mr. Stanton Moses wisely says:—

"If we be wise, we shall drop our efforts to convert the world, and divert them rather into the direction of studying our facts and framing a reasonable and careful estimate of the philosophy that may interpret them. So doing we shall do better work than is brought to perfection by any amount of controversy, whereby a man is not convinced of that he does not wish to believe."

So long as some Spiritualists find a congenial home in some liberal, or even orthodox church, it will be worse than useless to try to draw them away to a new church which is too liable to decry all that is old. I well remember a sermon which I heard in 1845, in which the principle was enforced that it was much wiser to work constructively for the cause of truth than to attempt to destroy error. When truth is established, error will fall by its own weight. —JOSEPH T. DODGE.

**SCIENCE AND IMAGINATION.**

Science and imagination are not only compatible, but there can be no really great scientific man who is deficient in imagination. Science consists not merely in the collection and enumeration of things, but in the classification of facts, with knowledge of the principles which underlie them.

The man who brings together a basket of bones or a box of shells, is not for that reason, a scientist. The man of science is he who can distinguish between the different bones, can put those of the same genera, species and variety together and reconstruct the frames of the creatures to which the fragments belong; who can take the shells, separate them, and describe the creatures which lived in them and their relations with one another.

In the higher sense the man of science is one who, from the observation of facts is able to arrange them in order and explain their meaning, as Newton explained the cause of the fall of the apple, when, by the power of imagination, as well as by reasoning, he conceived that the force which brought the apple to the ground was that which also held the planets in their orbits.

No great discovery is made without the use of imagination. It enables the man of science to think beyond what has been actually discovered; then by the use of the scientific method, can be verified what was conceived as possible. Imagination is to the scientist what the lamp is on the cap of the miner; it enables him to see a little beyond his present position.

They who indulge in diatribes against the imagination do not know what they are talking about. Imagination, not undisciplined and uncontrolled, but subject to reason and reflective thought, is necessary to advancement in science through discovery and invention, which have been such important factors in modern civilization.

It was Tyndall who told us that, even in relation to physical experiments, the capacity to go beyond the vanishing point of matter and to fall back upon what he called "the picturing power of the mind" as to make the imagination a trustworthy guide beyond that point, makes all the difference between the more man of routine and the man of genius. In his delightful lecture on "Crystalline and Molecular Forces," he describes an experiment up to the vanishing point, and then bids us follow, and draw inferences concerning the unseen. "You imagine where you cannot experiment," said he; and then he talked about a scientific entity as "intellectually discerned," and said, "The man who cannot break the bounds of experience but holds on only to the region of sensible facts, may be an excellent observer, but he is no philosopher, and can never reach the principles that bind the facts of science together.

—B. F. UNDERWOOD.

**A SUBLIME VISION.**

Within the night of Oct. 31, 1897, I was wrapped in sweet repose—a rest of rapturous unconsciousness—a peace of which the enchantment obscured any sense of identity.

At once, sight was born to light. There appeared a sky of dawn—a sky of ethereal azure, shimmering plumes of silvery forms, and golden rhapsodies.

Earth seemed shadowed in darkness. The mountain peaks were soon enblazoned with a flood of light. At the western horizon there seemed an orb over whose disc appeared a branch of olive leaves. Gradually the orb transformed to a beautiful face. The olive branch changed to tresses of flowing hair. The angelic form, like a human, arose, clothed in colors of the sun, dazzling its golden light upon his robes of white. He passed from West to East over the arch of the nebulous vortex, pointing to the East, and said to the inhabitants of earth: "I will take you there!"

The floods of light penetrated the deeps of the sylvan vales, and the darkness fled away. Peace, justice, equity, purity and virtue arose and abounded on earth. Pride, cruelty, cupidity, murder and tyranny vanished away. All became innocence, purity, virtue and culture; knowledge, liberty and contentment filled the habitations of all the races and nations of mankind. There was a new heaven and a new earth. The psychic senses grew apace—the spiritual teachers led and taught the earth-bound. All was one social harmony—wealth, power and fame vanished without grave or requiem. All was Light, Love and Life!

—AARON NEARBY.

Frank Bernstein, in 1884, went to a ranch near Calabasas, got interested in Theosophy and concluded it only needed enough faith in order to live without eating. He very nearly succeeded, but probably gave out at the critical moment for want of a little more faith, and died. Asians have been working on that line for thousands of years, and can live on an amount of food that would starve an American. Somehow the less any people want, the less they get.—*San Francisco Star.*
Message From Spirit Geo. M. Pullman.

A special dispatch from Medina, N. Y., to the San Francisco Call, on Feb. 8, details an alleged communication from the spirit of the millionaire, who says he is sorry he devoted so much time to getting money.

The dispatch says that "a man who was an acquaintance of George M. Pullman in the days when the great palace-car king was moving buildings in this county, and who is now a prominent resident of this place, has recently made public a copy of what he believes to be an authentic message from Mr. Pullman and which he says the spirit of the late millionaire authorized him to give to the world."

The message transcribed is fully 1000 words long. The communication, after stating that Pullman finds himself greatly hampered by the worldly life which he has left, says he bemoans that the tenor of his life should have been so taken up with money-getting.

"The books were opened for me at once," he says, "and my past life was shown to me, and the sight was not cheering. I meant always to deal justly and fairly by my fellow men, particularly the laboring man. I wished to be an example for others. I see myself now, selfish, grasping; a holder of what should have been for many."

Continuing, he describes something of the spirit life so far as it has been revealed to him, and believes himself greatly assisted by the first opportunity of communicating with the earth.

"It is a source of great satisfaction to me," he continues, "that the wisdom was given me to take the action I did respecting my sons' inheritance. Would it not have applied equally to my daughters? According to my rapidly reconstructing ideas, it would. Believe me your friend, "GEORGE M. PULLMAN."

This is a brief condensation of the document which has created a sensation. The gentleman who received it says it has all the indications of having been inspired by the spirit of Pullman himself. It is full of contriteness and depreciation of the life of wealth as a hindrance to development in the after life.

A RELIGIOUS MANIAC.

Sol E. Autrey, a farmer, accompanied by his family, went on Feb. 2, to visit his aged father and mother, living near Mulberry, Ark. Shortly after his arrival Autrey became engaged in a religious argument with his aged parents.

Suddenly he grasped an iron bar, killed his aged father, mother and ten-year-old son and seriously wounded his wife and three remaining children, two of whom are not expected to live. His wife and eldest daughter, although badly hurt, managed to notify the neighbors.

When they reached the house, they found Autrey a raving maniac, with his clothing on fire. He was overpowered after a hard struggle.

A BOON FOR HUMANITY.

Dr. Geo. W. Daywalt, an eminent physician of San Francisco, claims that he has discovered the boon for which the medical world has sought so long, a specific that will vanquish the bacilli of the dread disease, consumption. His discovery is a simple preparation of boracic or boric acid, and will have a wonderful effect on humanity, if it proves to be effectual. He says that boric acid is most soothing to inflamed surfaces, and is the basis of nearly all the popular antiseptic dressings; that it is a non-irritative preservative of animal tissue; will stop necrotic processes; is healing; that animals dying upon the borax fields of this State do not decompose but absorb the boron until even their entrails do not ferment, but become odorless.

THINKING AND TALKING MACHINES.

Dr. E. B. Southwick writes us some fresh thoughts, from which we select the following, to interest thoughtful readers:

FRIEND NEWMAN: —If young Edison could connect his discovery with his father's talking machine and have the thought-plane charge the talking-plane of that machine, he may be able to construct a machine that will talk off the thoughts of a man as it can now his speech. There is no
imagining what may be done by these planes when fully known and understood. But he will only be able to photograph the person or thing thought of. If the person would think out the letters and words in order, that express the thought, he might; but these planes are not well enough educated in the English language to transfer thought into written language. With the intuitive sense backing these planes what a vast pile of knowledge there is open for study both physical and ethereal.

Dr. E. B. Southwick.

SPIRITS AND FOG.

In an article, in London, on fogs, some details are given of the increased expenditure and the loss entailed by a day's continuous dense fog in London. The extra cost of gas, electricity, oil, etc., is estimated at $50,000 for one foggy day. Besides this the loss of business by stoppage of traffic and lack of custom is a serious matter for the shopkeepers.

Then the article states:

That there is other loss than the mere worldly one, is demonstrated by a Spiritualist, who gives striking testimony that the London fog interferes terribly with the manifestations of spirits. One lady Spiritualist relates that after 20 years, spiritualistic mediumship returned to her unsought, immediately on her arrival at Bath, from smoky London.

CHURCHES FOR THE RICH.

Rev. S. B. Chalmers, of the Disciples' Church, Cleveland, last winter wanted to know how Jesus would be received in fashionable churches in a workingman's costume. So he wore an average workingman's outfit and entered a fashionable church which pays its pastor $5,000 a year, and this was the result. He said:

"I stood in the aisle while many were taken by men down to the front. They wore better clothes. Finally, because I seemed to be in the way, I was pointed to a seat under the gallery and the last seat in the house. All the respect in the church was paid to the man with good clothes and a gold ring. No one spoke to me. I felt that I was not welcome. There was a stiffness about the service that was chilling. The sermon was historical, and interesting, but such as could not smooth the ragged edge of common life. A man without hope would find no hope in it; a man without sympathy would find no sympathy in it; a man without Christ would find no Christ in it. But that church and that sermon are no better, nor yet any worse, than most others."

Oscar II, King of Sweden, takes a genuine interest in occultism, and is greatly pleased with Mrs. D'Esperance's new book, "Shadow-Land, or Light from the Other Side," a French edition of which is in course of preparation.

CONVERTED TO BUDDHISM.

A clergyman of England, formerly a curate in a town of that country, has embraced the Buddhist faith and gives the following reasons for his action:

"I take my refuge in Buddha, in the law and in the order. I desire to arrive at the truth. Christianity is all based upon hearsay evidence and contains much that is unreasonable, while the teaching of Buddha is that we should believe nothing which our reason cannot accept."

The reverend gentleman might have given another good reason for the great religion—it prohibits the use of intoxicating beverages. The cost of intoxicants to the people of the nation is more than $861,693,432 annually, and the crime and suffering resulting from its use is enormous.

And still another excellent reason can be mentioned. Buddhism has never persecuted. When it is considered that the Oriental religion far outnumbers any other faith, and is older by more than 600 years than Christianity, it is evident that its adherents are nobler exemplars of the "Sermon on the mount" than the alleged followers of the Nazarite.

J. H. S.

LOS ANGELES NOTES.

Here, as elsewhere, people take more interest in the phenomena of Spiritualism than in its philosophy, a fact illustrated by the experience of the Harmonial Society. With excellent speakers, the receipts were less than the expenses, but with good text mediums, in ten weeks, besides paying expenses, the debt of $100 was nearly wiped out.

Dr. Schlesinger goes to Santa Barbara on the 15th inst., to remain a few days, when he expects to go East.

The Spiritualists' meetings of Los Angeles are all well attended now. The "Ladies' Aid" have two meetings a week. Dr. Schlesinger has given them free services for three weeks past—I call this the "Ladies' Aid Society" instead of the "Independents" because it is now the only Ladies' Aid Society in the city—that of the Harmonial being practically dead months ago, and in its place the Society has provided for a "Visiting Committee," the duty of which will be "to visit Spiritualists who are sick, disabled, in want or in trouble, who may need assistance or sympathy, and aid such to the extent of their ability, calling upon the Board of Trustees, if necessary, for pecuniary assistance."

Mrs. Mary C. Lyman, of Denver, an inspirational speaker, is now ministering for the Harmonial Society, and we hope she will be able to draw larger audiences than is usual here with the best of speakers. So far she has made an excellent impression, and it is believed that as soon as those who attend spiritual meetings for instruction, learn that such a speaker can be heard, they will come. Mrs. Lyman is a worker, and has been very successful in building up societies by instruction in the principles of Spiritualism, with enough of the phenomena to prove that its philosophy has a real basis.

The committee appointed to investigate the mode of taking spirit photographs by Mr. Edward Wyliffe, of Los Angeles, reported that the members of the committee did the work in the presence of Mr. Wyliffe, the medium, and were successful in getting faces, etc., but are as much in the dark as ever as to the method in which the spirit forces accomplish such results. It is evident that the impressions on the photographic plates are not made by the actual objective form of the spirit posing near the form of the sitter. The difference in focus proves that this is not the case. As it is an interesting subject, I will soon write for the Journal my views (so far as I have any) and such facts as I can gather. There is no room for such an exposition in these brief notes. W. N. Slocum.
The many friends of Mrs. Carlyle Petersilea will be glad to learn that she has recovered from a severe attack of pneumonia.

The lecture by Mme. Montague last Sunday, at Fraternal Hall, Oakland, was on "Capital Punishment." At the close she answered many mental questions.

Mrs. Young's test meetings at 605 McAllister St., San Francisco, still continue to attract investigators and skeptics, who often find convincing proofs of immortality.

An interesting meeting was held at 621 O'Farrel St., San Francisco, last Tuesday evening. The speakers were Prof. Swarts and Dr. Mary A. Janney. Subjects: Mental Science, Color, Forces of Brain and Body.

At 111 Larkin street, last Sunday evening, called out considerable applause. A farcial makeshift, which deceives both parties in Cuba— the insurgents and the Spanish Conservatives.

Some of Dr. Muehlenbruch's tests at 111 Larkin street, Sunday last evening, called out considerable applause, particularly when skeptics acknowledged their conviction of the truth of spirit communion, after much previously unsuccessful investigation. These meetings will be continued by the Doctor every Sunday evening.

Dr. C. W. Hidden, of Newburyport, Mass., lectured recently for the Chelsea Spiritualists in Springfield, Mass., and Mr. H. A. Budington, writing in the "Banner of Light," says that Dr. Hidden's lectures were full of thoughtful suggestions, and received universal praise. The language was graphic, poetic and chaste. Dr. Hidden is gifted in the use of language, and his rhetoric scintillates with brilliant passages of fine oratory. His delivery is easy and attractive.

R. A. Stitt's test and healing meetings Sunday and Wednesday at 5 p.m., and Sunday at 2 Developing and test circle, 10 c. at 385 McAllister St., Nita Evans, Hargrave Meekin & others. Office 1431 Market.
The Philosphical Journal.

To the Editor:
It is one of my comforts to have the Journal in my hand to help me to pass my aching feet have not trod the earth since last, you saw me. My extreme pain and nervousness are not quite so torturing, but my suffering is great.

I lay upon my back in bed writing this letter, and at times I go, without food or drink three or four days. All this time my spirit friends inspired me with a desire to write at least one more letter for the Journal that will be worth to mankind a year’s subscription to the Journal, say nothing of the book they get free of charge.

I am a Spiritualist, strong in the faith of continued life beyond the grave, and a glorious immortality will be mine. I am proud of my record and glad I still have life enough in me to say so. Mother Nature is my God. I know no higher power. She paves the world along and commands the whirl of the globe. She brings seed-time and harvest, and brings the grass up from the sod. She takes good care of her own and all that obey her laws. What a blessing it would be if mankind would submit to her teaching. I blame her not for my illness. A violated law goes not unredressed. I am tired now, and will only add: Love to all; hope you are all well and happy.

J. Brown, Sr.

Letter from Brooklyn, N. Y.

To the Editor:
When reading the letter of Dr. Peebles in the Journal of Jan. 27, it reminded me of a spiritual society organized here in April, 1897, named "Fraternity of Divine Communion." It started with about a dozen earnest persons, mostly ladies, with Ira Moore Courlis as the teacher or minister. The number of formal members is now only about 80 and the meetings are held every Sunday evening in a beautiful lodge room of the Masons, at the corner of Gates and Nostrand avenues.

The services are conducted in the most dignified and interesting manner, with excellent music. Mrs. Weller is the president and does great credit to the office. The audiences are large, often 175 which fills the hall, composed of our most worthy and intelligent citizens. Mr. Stoddard, a man of ability, and an earnest worker, is the strongest member of the society. He proposes to do his good work here, so that he will not have to come back from the other world whining because he neglected his duty, as many wealthy Spiritualists in the city have done.

Mr. Courlis is a remarkable medium, with power to see and describe spirits and repeat long messages from them to persons in the audience. He reads from the Bible apt selections to prove that what we call Modern Spiritualism, is the truth taught by the mediums of ancient times.

The services are of a religious character, but free from taints of bigotry, and they appeal wholly to the reason and conscience of the hearer, with such truths as make them indeed free.

In the last year or two, Dr. Peebles this society has "devotional exercises, emotional and sublime music, platform and desks decorated with flowers, mediums calm, and responsive to the teacher's inspirations and an enthusiasm like unto that which flamed in the souls of the martyrs of old." E. F. BULLARD.

Brooklyn, N. Y.

The National Association.

To the Editor:
The quarterly meeting of the Board of Trustees was held at headquarters, January 5th and 6th. Treasurer and Secretary reported that total receipts during the quarter had been $12,164.10. Balance on hand in general fund, $18,582. The amount of $831.72, the debt at last convention, was reported as entirely liquidated.

Another edition of the Constitution and By-Laws, recommended for adoption by local Societies of N. S. A. officers, was ordered printed, as the first edition had been exhausted.

Complaint was received from H. Pugh and others in regard to restrictions placed on holding meetings by Spiritualists at various Soldiers' Homes by Superintendents of the homes. Action was taken immediately to appeal to proper authorities for justice, for Spiritualists who desire to hold said meetings.

The following missionaries were appointed: Mr. and Mrs. Clamer, of Mass., Dr. and Mrs. W. P. Williams, Mrs. Carrie E. S. Twing, Mrs. Julia Steelman Mitchell, Allen Franklin Brown, Mrs. Tillie U. Reynolds, Mrs. I. W. and T. D. Kaynor, Mrs. Loe F. Prior and E. W. Sprague. All persons are hereby notified that State Agent and Missionary certificates expire each year at the Annual Convention.

Allen Franklin Brown was instructed to proceed with arrangements for mass meeting in New Orleans and in the Middle West.

Mrs. Cora L. V. Richmond was instructed and given full power to arrange and conduct a mass meeting at Chicago, Ill., in February, 1898.

Mr. Frank Walker, Manager of the Jubilee, made a splendid report of the arrangements for this grand celebration at Rochester, N. Y., under the auspices of the N. S. A. reporting to the Manager, Frank Walker, of Buffalo, N. Y.

Remember the Manager of this Jubilee can make this affair a magnificent success; he and his co-laborers have the ability to do this. Will the Spiritualists see that the necessary funds are forthcoming at once? Good business men desire always to know how much cash they have to use when going into business. If you are a Spiritualist and desire to assist the Jubilee, now is the time to do so.

Persons who have subscribed to the N. S. A. will remember that this Association is under a heavy expense. The demand for literature are large; 2000 copies of the Annual Report are nearly ready to be issued. Send $1.25 to Headquarters at once and become a Contributing Member and also secure a copy of the Annual Report, thus aiding the N. S. A. to sustain the interests, through the Jubilee year.

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

See our Book List on page 111.

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When answering this advertisement, mention this journal.
A Visit to the Soul World.

From the land of mists and shadows, from the world of mortal sorrows, from the region where the worldling's soul shall be reborn—To the realm of golden sunlight. Where the crystal rivers sparkle, Where the fields are reborn, tinted with cerulean brightness. Spangled with the red and purple, with the orange and the yellow. And mingled with the music of the grand seraphic chorus That through fairy woodlands echoed, From the terraces of heaven rebounded, Mingle with the rippling waters And the voice of plumaged songsters. Gold and silver were the light-rays, Mingled with the rays of God. And the azure softly murmured Over the gently waving meadows, Through the palm and cypress branches, Rippling o'er the lake eternal. Life the breath of life eternal.

And I saw a myriad through-forms Rise like glory-spangled jewels From the water's crystal bosom—Rise and float upon the sunbeam To the world of spirits.

And every ghost was different, different, Every ghost was there—Every ghost was God. And the vision was there—The vision was God.

And then my soul descended earthward And I saw a myriad though-forms And they fell upon the earth-land To the land of weary mortals, Rise and float upon the sunbeam To the world of spirits.

Once again to dwell with mortals.

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

This book is awakening great interest and is spoken of in the highest terms by advanced critics. It contains over 200 exercises for developing the five mediums of expression. It teaches—in three studies and 12 lessons—How to develop the muscular and nervous systems; The secret of life; The physical and mental laws of development; How to strengthen clairvoyant powers. How to strengthen clairvoyant eyes. How to recognize spirit messages. How to control spiritual materialization. How to project forms and impressions. How to develop the greatest degree of physical health, mental and psychic power.

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"The thoughts on Divine Marriage should be printed in letters of gold and placed in the hands of every man and woman living."—Editor Human Nature.

"It is destined to become a helping hand in every clairvoyant household in the United States."—Robert H. C. Holmes, Bayview, P. O., New York.

Price of the book is $2.00, bound in handsome cloth.

Special Premium Offer for 60 days. We will send the Journal for one year and this book, postpaid, on receipt of $2.00, to old and new subscribers.

For a Club of four subscribers for one year with $4 to pay for them, we will present a fine picture of the author adorns the fly leaf. It radiates with Brother Wilson's personality throughout, and is an inspiration to all who have the good fortune to read it.

The Philosophical Journal.

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(Mediums) Cards put into this directory at 20 CENTS per line per month.

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Dr. Cooleney, Independent Slate-Writer, Clairvoyant and Physical Medium. 1104 Market street, San Francisco, Cal.

Mrs. Louise S. Drew, Spiritual Medium. Developing circles Wednesday eve. Sittings $1. 325 Fell St., near Octavia. 8 F.

Mrs. Esther Dye, Healer, 125 West Sixth street, Los Angeles, Cal.

Mrs. H. A. Dunham, 1658 Market St, San Francisco. Test and Business Medium.

Mrs. Rozella Elliott, Spiritual Medium & Inspirational Speaker, 442 S 8 Angeles street, Los Angeles, Cal.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. 1122 W. 11th street, Baltimore, Md.

Mrs. Ladd Finlence, Spiritual Medium, 912 Laguna street, San Francisco, Cal.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. M. T. Longley, M. D. Medical, Test and Business Medium. Cures disease and convalescence. Develops mediums—Gives readings and business advice by mail or at office, $1. 517 S. Olive st., Los Angeles, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings, Luernae ave., San Jose, Cal.

Mrs. D. N. Place, Spiritual Medium, 5274 13th street, near Divisadero, San Francisco.

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

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Mrs. W. W. Shrimper, S. D., Readings, 280 Kearny street, San Francisco, Cal.

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Mrs. C. Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

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Meets at Alazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

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COLEDS contracted, no matter how severe, will be entirely broken up with
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drops on sugar, morning and evening after meals, for three consecutive days.

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simply supplant or outflank the disease,
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all kinds of Inflammations, all kinds of
Fever, Typhus Fever, Paralysis, Sterility,
and loss of Sight, Taste, Hearing, Feeling,
and loss of motion from Paralysis of the Nerves.

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Fever, Typhus Fever, Paralysis, Sterility,
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Cohoes, N. Y., May 23, 1897.
Dr. Vander Veer, a noted specialist at Albany, and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing for me that will relieve me, and that I will have to use a catheter, at times, as long as I live. Have been confined to my house since October 27, 1896.

Cohoes, N. Y., Dec. 22, 1897.
After a careful examination of my case, just made by my home physician, he says:—"The urine is all right, clear and of the proper color and I find no sign of sediment in it. From the weak, bad condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous that they have brought you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian church here, whose membership numbers some six hundred. I write this to show you that I believe him to be a conscientious Christian man. I feel that I am quite well. I am now out of doors a great deal. Alonzo Melindy.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Correct Diagnosis of Chronic Cases.

Makes a cure of them readily affected by thoroughly competent physicians, and it is because of the accuracy with which Drs. Peebles & Burroughs diagnose the cases referred to them that they have the standing among physicians that they enjoy to-day. In further proof of the accuracy of their diagnoses we again quote from recent letters. These are but a few of the thousands of unsolicited endorsements and unqualified appreciation of their diagnostic ability:

Drs. Peebles & Burroughs, Indianapolis, Ind.

Gentlemen:—In reply to your favor of the 10th inst., permit me to say your diagnosis is all, and even more than I expected. It is correct in every particular. Respectfully,
L. P. Batiff.
Wapakoneta, O.

Jan. 14, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Sirs:—I received your diagnosis of my case, and it was perfect in every way. Truly yours,

Entire Union.

Jan. 18, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Sirs:—I received your diagnosis of my case, and it was in every respect. Respectfully yours,

Mrs. O. R. Blakeley.
Yorkshire, N. Y.

Jan. 21, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Sirs:—I must say your diagnosis was correct in every detail.

Mrs. M. V. Rhodes.
Fairfield, Mich.

Jan. 18th, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Sirs:—The diagnosis you sent of my case was literally correct. I thank you very heartily for the same and will recommend you to all needing assistance in the medical line. Respectfully,

Harold Race.

Jan. 17, 1898.
Port Hope, Ont., Cana.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Sirs:—Your diagnosis of my case was entirely correct. Yours truly,

C. P. Bowman.

Jan. 13, 1898.
Jacksonville, Ore.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Sirs:—Your diagnosis of my case is correct. Respectfully yours,

Mrs. J. P. Bardeen.

Jan. 19th, 1898.
Rockford, Ill.

Thoroughly understanding disease and the cause of it, Drs. Peebles & Burroughs are prepared to treat chronic diseases with success. They possess every appliance which modern medical science has demonstrated to be of benefit in the treatment and cure of these diseases. Drs. Peebles & Burroughs positively cure Chronic Diseases. Let them send you the evidence.

IF ILL

SEND YOUR NAME, AGE, SEX, AND ONE LEADING SYMPTOM.

And receive a correct diagnosis of your case. Absolutely free. Also valuable medical literature. Address

Drs. Peebles & Burroughs, Indianapolis, Indiana.

BOX 177.
A SPIRIT SEEN IN A PHOTOGRAPH OF A METHODIST PICNIC.

Figure of the Little Girl, as it appeared in the Photograph.

There have been hundreds of cases where photographers have found the picture of a spirit on their plates when the negative was developed, which they could not account for, but the following from the San Francisco Call is worthy of reproduction, for obvious reasons:

"Speculation is both lawful and profitable," said the photographer at Pacific Grove, Monterey.
County, Cal., as I was examining the beautiful results of his skill in delineating the ocean and forest near by. “See! This is the most remarkable scene in my collection, and the more I study it the more I ask the question, What is it?”

The picture which he handed me represented a group of 18 people and a dog, posed against a background of tall, slender pines. Each member of it was standing but six, four of whom were children seated upon the grass and upon whom the light seemed focused.

To the left of the picture, seated securely in a half-reclining position among the highest branches of the loftiest trees, was the shadowy yet distinctly outlined form of a little girl, clad in white, with folded hands, hair flowing from beneath a turbaned cap and placidly watching the scene beneath her.

The lower limbs of the child were concealed in a haze which extended several yards around her, and the group was unconscious of her presence.

Truly, it was at the first glance a remarkable picture, calculated to awaken the wildest conjecture concerning things deemed occult to those who see nothing but what is revealed through their senses. Being of an investigating turn I asked:

“Under what conditions was this obtained?”

“The simplest imaginable,” he answered. “The date was May 1; the time, high noon, and the occasion a May-day picnic of the Sunday school here in the Grove. The trade wind was blowing at a moderate pace over the sandhills, which were south of us about 150 yards. The sand ridge is about 70 feet high and almost as white as snow. A few scattering shrubs adorn its surface. The ocean was 700 yards southwest of us.”

“And who composed the party?” I asked.

“Some one may have been victimizing you.”

“Impossible,” he quickly answered, “for a more orthodox, straight-to-the-mark set of people does not exist than made up that party of Methodists, all of whom were residents of the Grove.”

“Had anything unusual preceded your work?”

“Nothing, except the remark to me of one of the elderly men who had been in the group on that day of May, and referring to the shadow of the child in the treetop, said: ‘Of course you have a theory of how the child’s form got there.’

He is a scientific man and rarely errs in his statements; never, willingly. He replied:

“Oh, of course it was a kind of composite picture, that is evident; a sort of mirage—a freak of nature easily accounted for by—by natural laws in optics. Well, on the whole, I cannot explain it, but—but ‘tis there, you know.”

Of course I know, and knowing, I still wonder what was it? Nellie Blessing Oyster.

THE DEITY AND KARMA.

Viewed from a moral point, the doctrine of Karma, instead of being an incentive to morality, is rather apt to have the opposite effect, for every fresh incarnation abolishes the sense of identity, and with it the consequences of wrong-doings, as far as they reflect on the individual soul.—A. Mueller, M. D., in Harbinger of Light, Nov. 1, 1890, p. 4285.

When Madame Blavatsky, who had previously denied strongly the possibility of re-incarnation twice in the same world, remodelled her Theosophy in 1881, upon a Hindu-Buddhist basis, she made re-incarnation and Karma the central principles in her philosophic scheme; and such they continue to this day. The Theosophic formulation of Karma has invaded rational Spiritualism; and an attempt will be made to show the fallacies and absurdities of this formulation of karmic doctrine.

It is incessantly proclaimed by Theosophists, and asserted in Theosophical literature, that there are no dogmas in Theosophy; yet the leader of the Olcott-Besant Theosophists in America, Alexander Fullerton, General Secretary of the American Section of the Theosophical Society, says, in his “Indianapolis Letters on Theosophy,” p. 3, “Theosophy propounds with its first utterances two doctrines as to its essence,—Karma and Re-incarnation.”

What is Karma? Mme. H. P. Blavatsky said it is “the Ultimate Law of the Universe, the source, origin, and fount of all other laws which exist throughout Nature.”—“Key to Theosophy,” p. 201.

It is “a manifestation of the One, Universal, Divine Principle in the phenomenal world,... the great law of Harmony, which governs the Universe.”—Lucifer, Sept., 1857, p. 39.

It is “but another name for the great unknowable Causeless Cause.... Its sway is absolute.... Even the Causeless Cause seems to yield obeisance to this law which proceeds out of its own abysses.”—New Californian, July, 1891, pp. 48, 49.

“It is the cause and the effect and the relation between them. All is Karma.”—Theosophical Siftings, Vol. vi, No. 12, p. 11.

It is “that divine, omnipotent, omniscient Power which adjusts each effect to its originating cause. Every phenomenon, whether physical, mental or
spiritual, in man and nature, owes its existence to it."

Karma, then, is but another name for God, and is God; but though it is the Causeless Cause, God, it is distinct from and above God; since we are told that the Causeless Cause yields obedience to Karma. Karma, then, is that great power that dominates God, that rules God, and to escape which God is powerless; therefore Karma is the God of God, and God is not God, but a mere automaton, so to speak, for the use of Karma,—a simple vehicle for the action of Karma. How Karma can be the Causeless Cause itself, and this Causeless Cause at the same time be under the dominion of Karma,—that is, how a thing can be itself and at the same time be something greater than itself that rules itself,—requires a Mahatma or a Blavatsky to grasp.

What does Karma do? It selects infallibly every detail of the rebirth of each soul on this earth and in all worlds, and so arranges it that every event that attends the life of the body of every soul is in exact accordance with the deserts of each soul. "Karma," the while the soul is in Devachan, is directly engaged in casting up its moral balance sheet, and the moment it is ready for its next re-incarnation, it (Karma) provides a suitable Quaternary for it to manifest in, and the family into which it shall be born and every detail of its birth is rigidly controlled by Karma."—S. de Iastrzebski, F. T. S., in *Agnostic Journal*, Feb. 8, 1890, p. 92. Each rebirth is "selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible Law, Karma."—Mme. Blavatsky in "Key to Theosophy," p. 141. Karma rules with "absolute and unerring equity, wisdom and intelligence," and it "adjusts wisely, intelligently and equitably."—Ibid., pp. 198, 201. Karma "inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on earth."—Ibid., p. 140. A meritorious ego "is born as a child to evil but high placed parents, Karma foreseeing that the parents would die young and that the child would secure the benefits of their station whilst losing the infection of their example... If a just man is the father of a reprobate or the son of one, for some reason or other the son deserts that environment... It is needed, it is just, it is Karmic."—Theosophical Siftings, vol. iv., No. 4, pp. 14, 15. A writer in *Light*, Sept. 30, 1893, p. 167, pertinently refers to "the God Karma of the Blavatskyites, who roams around with the Mosalaw Law of Retaliation in one hand and a scourage in the other: adjusting effects to causes in order to satisfy our human sense of justice, and to make 'punishment' congruous in the eyes of the 'Inner Circle' in the Theosophical Society."

What a wonderful thing Karma must be, and its operation must be one of the greatest, if not the greatest of miracles of which the human mind can conceive! At each incarnation Karma infallibly selects from the 1,400,000,000 of human beings on earth that special two most suitable as parents to the incarnating ego, and it foresees all the involved and multiplex incidents which will form the future life of that ego during this incarnation, and it arranges these incidents in such manner that the ego will receive in said life its exact punishment and reward for the deeds of its last previous incarnation. And this is done incessantly for everyone of the 1,400,000,000 persons on earth, and for all the untold billions of souls on all the other countless worlds in space. Karma, then, must constantly exercise the most marvelous omniscience,—an omniscience inconceivable to the human mind; coupled with an equally marvelous omnipotence, as it forces each ego to be incarnated in accordance with its pleasure, and contrives that all the details of everyone's life shall be in perfect accordance with his or her merits or demerits,—every event in every world being, then, brought about by the power of Karma.

What a God this Karma must be! Yet strange to say this omniscient deity is "blind, automatic and non-intelligent," "working as automatically and as surely as the law of gravitation."—Ward, "Karma and Re-Incarnation," p. 6, *The Month*, Jan. 1882, p. 10. What an absurd conception, and therefore a characteristic Theosophic one, that a non-intelligent force or principle can infallibly foresee the life-history of all men in all worlds and in all incarnations, and can infallibly select the proper parents for every incarnation of every ego in the infinite Universe? Probably in the entire circuit of Theosophic teaching, nothing surpasses in fatuity this central principle of Theosophic doctrine, that an unintelligent principle exercises the power and function ascribed to it by the Mahatma-inspired "Wisdom-Religion." Although it is a blind non-intelligent force, still it is "conscious in its action."—Theosophical Siftings, Vol. vi. No. 12, p. 11. That a thing may be blind and non-intelligent, and at the same time conscious, is doubtless in strict accordance with Mahatmic philosophy.

Another paradox is that though Karma is "neither reward nor punishment" (Ward, *Ibid.* 6)—its exclusive function in nature, its sole raison d'etre, is to bring about a system of rewards and punishments in individual, family, national, terrestrial, and cosmic relations. It consists of nothing but reward and punishment, yet it is "neither reward nor punishment."

We are told that "it is on earth only that Karma is made or expended; here we are rewarded or punished, and here also we have to make our progress."—Theosophist, Mch., 1889, 379. Karma, we are often told, is the law of cause and effect,—"as we sow, so shall we reap":—Ward, *Ibid.*, pp. 7, 8.

We are also informed that after death the soul goes to Devachan, where it receives the reward for all its good deeds in its last incarnation,—our life there being "a life of effects,"—"a life of being paid your earnings."—Sinnett's "Esoteric Buddhism," p. 122. Then it is said that Karma goes with the fifth principle to Devachan, and inheres in its molecules during its entire stay there.—"Esoteric Buddhism." p. 122.

It follows, then, that the law of Karma reigns supreme in Devachan; that there every soul reaps the reward of its previous good Karma on earth; that there the causes set on foot are followed by their corresponding karmic effects. Nevertheless,
it is on earth alone that Karma is expended, and on earth alone that we are rewarded. Such glaring contradictions might excite surprise if found in non-Theosophic philosophy or literature; but its absence, rather than its presence, in Theosophic doctrines, would be surprising,—as contradiction and inconsistency constitute the life-essence, so to speak, of Theosophy in all its parts. Although it is said that our karma, the group of affinities for good and evil generated during life, inheres in our fifth principle in Devachan between each two incarnations, and that Devachan is the world of karmic effects, where we receive our earnings.—"Esoteric Buddhism," 122, 129; yet Mme. Blavatsky tells us that our karmic effects, as germs, remain hanging in the earth's atmosphere between each two incarnations.—"Key to Theosophy," p. 154. Another paradox is that "the spirit of man is not affected by Karma at any time or under any circumstances."—W. Q. Judge, "Echoes from the Orient," p. 47. Our spirit is said to be a portion of the universal divine spirit; our Atma is a minute part of the Deific Atma or Parabrahma. The Infinite Spirit, the Causeless Cause, is under the sway of Karma, as we have seen above; but the parts of the Infinite Spirit that permeate the Universe are never affected in any manner whatever by Karma!! Again, though Karma is a universal principle, dominant in every act and thought of every person in all worlds and in all incarnations, affecting each one's life in its every phase, high and low, still the spirit of man is never affected thereby in the least.

Our circumstances in this life are the result of our past Karma. Those enjoying wealth, distinction, and the other pleasant things of this world are reaping the reward of their good Karma in past time. This is a fundamental teaching of Theosophy. Yet Annie Besant, in the course of remarks on "Labor," in San Francisco, Cal., Jan. 4, 1892, stated that "Mme. Blavatsky used to say that the souls of those born rich were the baby egos."—S. F. Coll., Jan. 5, 1892. Riches a reward for good Karma, yet those so rewarded are the babies or undeveloped egos!

Under the law of Re-incarnation and Karma, fatalism and predestination must reign supreme. If the ego before each incarnation foresees all the events of the life upon which it is about to enter, as Blavatsky tells us, ('Key to Theosophy," p. 163) those events must be foreordained, fixed beyond the possibility of change. There can, therefore, be no such thing as free-will of any sort in existence. Every event is pre-arranged, and man is but an automaton. This is conceded in Prasnottara, No. 9, p. 134. "There is no free-will properly so called; what we are pleased to call free-will is but the result of our previous Karma." Yet Theosophists claim that free-will exists, and that "Karma creates the conditions under which free-will acts."—Prasnottara, No. 9, p. 135. A Theosophic tract, ("Crown of Life," p. 10) has this contradictory teaching: "Man's free-will is operative each instant, though not able to alter the karmic causes already fixed which determine the circumstances of this life." If Karma determines and fixes the circumstances of this life, how is it possible for any free-will to be exercised? How can free-will be operative each instant?—Wm. Emmette Coleman,

**The Evergreen Mountains of Life—With sequel.**

There's a land far away mid the stars, we are told,
Where they know not the sorrows of time;
And life seems a pleasure sublime.
'Tis the land of our God, 'tis the home of the soul,
Where the ages of splendor eternally roll,
Where the way-wearied traveller reaches his goal.

On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss.
And our souls seek a pleasure sublime.
When we faint in the deserts of this,
And we sometimes have longed for its holy repose.
From the evergreen mountains of life.

O, the stars never tread the blue heavens at night
But we think where the ransomed have trod,
And the day never smiles from his palace of light.
But we feel the bright smile of our God.
We are travelling homeward through changes and gloom
To a kingdom where pleasures unceasingly bloom.
From the evergreen mountains of life.—James G. Clark.

The following stanzas were written through the mediumship of Mrs. E. A. Logan, while the rhythm and melody of "The Mountains of Life," as sung by James G. Clark, were vibrating through her spirit.

There's a home that I've found on the evergreen shore,
Away from all sickness and pain,
And I sigh not and grieve not, no, nevermore,
For this life is a pleasure sublime.
And the soul is jilted and left unchastened,
With friendships so strong, where oft times we meet,
And its charms in rhyme we often repeat.
In melody and measure and song.
And we sometimes have wished that we could impress
Upon all the spirits of men
The true, and the melody that then would bless
All peoples, all kindred, and then
All strife would cease and the glorious time
Foretold by the seers in story and rhyme
Would enwrap all hearts with music sublime
And the struggle would then cease for gold.
While putting the above in type the following additional verse was telepathically given me by Mr. Clark, in answer to a mental question.—Ernest S. Green.

Yes my feet have now trod on those beautiful hills,
The evergreen mountains of light,
Where the pure waters ripple in rivers and rills
And all is celestial and bright.
'Tis the land of pure deeds that from earth upward roll
From those who have made their own "home of the soul,"
Through toil and affliction have gained the bright goal
Midst the evergreen mountains of life.

**A SUGGESTION ON ORGANIZATION.**

Apropos of the discussion now going on, in regard to the adoption of a Declaration of Principles by Spiritualists, allow me to say a few words, and, offer a suggestion. I have hitherto opposed such action, for the reason that the religious history of the world, clearly demonstrates the blighting effects of dogmatic creeds, and a creed that is not dogmatic has hitherto been unknown. Believing as I do that the spiritual hypothesis approximates more nearly to an explanation of the
phenomena which is constantly confronting us, than any other, and being a truth-seeker, I am anxious to forward the cause of Spiritualism in every legitimate way.

For nearly 50 years we have tried the "go as you please" method with very indifferent results—"Wise men change their minds; fools never do."

Now for my suggestion. At the next Quarterly Meeting of the Board of Directors of the California State Spiritualists' Association, which occurs on the first Saturday in March, let our State President appoint a committee to formulate a Declaration of Principles to be presented to the next State Convention (which convenes in September of this year) for adoption. Let the Spiritualists of the world be invited to offer suggestions for "in a multitude of counsel there is safety" if they are adopted by our convention.

Let our delegates to the National Convention urge upon the delegates assembled, to have them adopted by the different State Organizations with as few changes as possible. With this distinct understanding that our Declaration of Principles are not dogmatic, but progressive and subject to change as the onward march of scientific investigation unfolds new truths. Let them be incorporated in our creed, and thus may we be enabled to keep pace with the most advanced thought of the day and have a creed which shall not be dogmatic.

M. S. NORTON.

PSYCHO-MENTAL PHILOSOPHY.

Many of the popular beliefs of the world which are destined to become obsolete, had their origin in thought-formation on the base of the brain. The coronal of the head—the wisdom faculties of the mind—never originated the doctrine of blood atonement, nor was it originated by anything higher than the organs of destructiveness and fear at the side base of the brain.

The proper office of the cerebellum is to direct the forces for the propagation and sustenance of mortal life; that of the cerebrum for the regulation and proper growth of that life as a preparatory stage for the life immortal as an individualized entity.

Primitive man with weak and untrained cerebral faculties, allowed the base of the brain, which at first is naturally more vigorous, to control the whole individual and even formulate conjectures which ought to have been left solely for the consideration of the higher faculties. The front and side brain form the outlook and defender as well as preserver of all individual worldly interests. But these faculties and the lower propensities should at all times be under the guidance of the faculties residing in the crown above them.

That the mind is the fine material result of the coarse material mechanism of the human body, is well known to be the fact by well-informed people of this age of the world. That mind originates from and also ultimates in spirit, is a thoroughly established fact of spiritual science to-day.

That the mind is immortal, that it has an immortal body for its expression, that it was generated by and individualized in the human body, is to me as clear as the fact of existence itself. Therefore I think that all theories of mind and spirit-life not consistent with these foundation principles must necessarily give place to the dawning light of a new and higher mental philosophy.

The generation of mind began in the lowest class of animal life and was exhibited in its growth through the perceptive, preservative and difusive lobes of the brain in all the successive grades of animal life up to man. But in none of these do we find the cerebral perfection which distinguishes man from the beast-life below him, and out of which he sprung. It is true that in many classes of animal life approaching nearest to the human, we see more or less of cerebral development. It is also believed by many and attested by many seers that these classes are born into the higher life in spiritual organisms. Whether or not their life is but temporarily projected beyond the mortal, ultimately to fade and decompose, we cannot now know. Nor do we know that the human spirit will continue an endless existence. We know that it does continue alive beyond the death of the mortal body, and reason and revelation from those who have passed to that state of existence all corroborate the belief that the existence will forever continue. But finite mind cannot comprehend Infinity; no more than the primer class can solve a problem in higher mathematics.

The birth of the human spirit from the mortal body, retaining the active mind of the mortal, is as well established as any fact of science can be. I have as much knowledge that members of my family and acquaintance of earth who are physically dead, are spiritually living, as I have that people are living in Europe. Their communications to me are not less real and reliable than the printed matter in the European journals and the testimony of travellers.

J. MARION GALE.

SPIRITUAL PREPARATION.

The truest Spiritualist is he or she who has suffered. It is a fact that the best preparation for the enjoyment of this great benefaction lies in the discipline which finally hews away the arrogance and superciliousness of life. As the truest love has its roots in woe, so the spiritual exaltation of the individual springs from the disappointments of his life.

What more potent argument than the tears that fall upon the mounds of buried love? What more powerful stimulus to know the whereabouts of the departed than the thud of clods upon the narrow house of the dead? Here we see the all-powerful mastery of that inherent unquenchable yearning which is only hushed by the revelations of life.

Wherever in the human heart Love has ruled and now lies in unreplying dust, the impulses of the bereft seek to know the meaning of death. Thus it is that they turn to Spiritualism, and becoming aware of the tremendous significance of the adage: "Seek, and ye shall find; knock, and it shall be opened unto you," they are henceforth the recipients of those interior blessings of which the cold world has no conception.—Light of Truth.
The time will soon be here to celebrate the Jubilee Anniversary of the advent of Modern Spiritualism. This year, these exercises should be of a nature to give tone and character to the cause, and we hope that the societies all over the country will bear this in mind, and act accordingly.

In San Francisco and Oakland, where there are some 20,000 Spiritualists, these exercises should be made so attractive, as to gather together thousands and enlist their energies so as to make the grandest demonstration of the Century. Let us have sessions, day and evening, from anniversary day to Sunday, in the Metropolitan Temple (or some equally good place), with open doors, good singing and music, good speeches presenting the philosophy, and good mediums, to demonstrate by the phenomena the truth of our position and the importance of our mission. The State Association will no doubt take hold of the matter in earnest, and make it a grand success.

Authentic Pre-Adamite Human History.

Dr. Hilprecht, in his monumental work, "The Babylonian Expedition of the University of Pennsylvania," although a churchman and sent in the interests of orthodoxy, completely upsets the last shred of the Mosaic account of creation.

Until within two years ago Sargon I and Naram Sin were believed by the world to represent the earliest stage of civilization, the father and son reigning in Babylonia in succession a few hundred years less than 4,000 before the birth of Christ. And even this was not wholly conceded, no less a scholar than Niebuhr contending that these two kings were unhistorical and their reigns only legendary. But the University of Pennsylvania expedition some time since established the existence of these two kings beyond all doubt. Numerous monuments of these rulers have been brought to light in the mounds of Nippur, oldest of the world’s cities. Not only this, but there have been unearthed from beneath the ruins of the temple of Sargon, from beneath the foundation of his city, many thousand cuneiform scripts by which history can now be written backwards 3,000 years beyond the days of Sargon.

The cuneiform scripts of Sargon and his son and those of Nebuchadnezzar are after all not very dissimilar, while the texts found deep down below the temple of Bel (Baal) are to those of the Sargon period as is the writing of a child to that of a man. The French expedition, which has been at work farther south, confirms these general results and places the age of the world, in civilization, from 7,000 to 10,000 years before Christ. Thus Sargon I, instead of representing the dawn of civilization, can stand for little more than the middle chapter of the ages before Christ.

The work of the first expedition covered the period of 1888-89. The staff consisted of Dr. John P. Peters, director; W. Herman von Hilprecht, Assyriologist, and J. H. Haynes, excavator.

The laborers, 200 Arabs, were furnished by the Turkish Government, which has always, through Dr. Hilprecht, been a party to the work.

The second expedition, entering the field later, in 1889, resumed the work with 400 Arabs, securing some 8,000 tablets, several stamps in terra cotta, hundreds of vases bearing inscriptions, and many bowls and other antiquities.

It was from this expedition that came the sensational results. For three years the members of the expedition worked, pursuing their purpose beneath the burning sun without cessation, inspired by the ever-opening, ever-widening discoveries revealed to them as they delved down deep beneath the temple of Bel. There was made a thorough examination of the lower strata of the temple.

In addition to the above admissions, Prof. Hilprecht gives, in his work, the following details:

Three sections were excavated down to the water level of the old departed river Shatt-en-Nil. A systematic study of Babylonian drainage was made and the most ancient arches of Babylonia were unearthed by Mr. Haynes. Structures built by Naram Sin and pre-Sargonic buildings and vases were found. Four hundred tombs of various periods and forms were excavated and their contents saved. Twenty-one thousand cuneiform tablets were found and taken away; tablets containing history as plainly written to the Assyriologist as are the text books of our colleges and universities to their students to-day.
Many fragments were also found, among them contracts dated in the reign of Dungi, son of Ur-Gur, of many Cassite kings hitherto unknown, of Darius and of Artaxerxes Memnon.

The savants of Europe and America agree that by the great results obtained, the studies of ancient history, paleography and philology have been badly upset and a universal revision is held to be necessary.

The vast ruins of the Temple of Bel are situated near the empty bed of the Shatt-en-Nil, which divided Nippur into two parts. Out of the midst of the ruins there arises a conical mound, whose top is about 100 feet above the level of the surrounding plain. The crest of the mound is about 50 feet above the surrounding debris. In this mound are the ruins of the great Temple of Bel. To the care of this temple the kings of Babylonia applied themselves as to a religion. Shrines were added, its beauties were enhanced, and there is every evidence that the sanitary arrangements were good and that they were not allowed to fall into bad condition.

Rabbi Voorsanger Believes in New Revelation.

On Sunday, Feb. 13, the San Francisco Examiner published a symposium of opinions from the leaders of the principal religious bodies in the city, on the following questions:

"Do we need a new religious era?" "Is there need to overcome a growing dissatisfaction with existing forms of faith."

Rabbi Jacob Voorsanger, of Temple Emanu-El, one of the greatest living Rabbis of the Jewish Church, was asked for his opinion, and it was placed at the head of the list as the most rational. His opinion closed with these pointed remarks:

Man demurs that slavery in any form is unrighteous and unjust. Man demands that truth conforms to his experience. I, a teacher of religion, have often felt that my religion is independent of concrete forms. I cannot perceive the divinity of an immutable human interpretation. I understand no revelation that continues not forever, according to the unfolding of the eternally active Divine mind; I understand no divinity that becomes not daily and hourly greater, mightier in the inquiring mind.

I understand truth only in my constantly awakening perception of it, in the new conditions it reveals to me, in the wealth of experience I am able to gather—all, all teaching me the eternally revealing mind, the Bible of man of which the last page is written—never! I take it, that in a vague way many people feel what I have here imperfectly expressed. They crave for truth, they see it, feel it in ten thousand new forms; they behold God not only in the awful rolling back of the ages, but in the slow unfolding of an eternal, wondrous future! They ask for revelations—shall we tell them God reveals himself no more, and that the fate of the world henceforth and unto eternity, depends upon the operation of a revelation closed centuries ago? They ask for God—shall we deny them the right to fashion their belief in the fullest harmony with the gradual revelation of new truths? Man is dissatisfied because man thinks; and as long as he thinks, he will crave for a greater God and a greater truth.

Spiritualism as a Moral Factor—An Experience.

Last week a young man of excellent address and refined appearance called at the PHILOSOPHICAL JOURNAL's book store to make some purchases, and while there related an experience which we commend to the attention of the Covert-Hagaman tribe of Anti-Spiritualists.

The young man was engaged in mining, and had, at one time, about $100,000.00, which he spent in drink and its accompanying vices.

One day while in the mine he heard a voice say, "Get out of here quick!" No one was present in the form but his partner, whose lips had not moved while the words were being uttered—besides it sounded like his mother's voice from the other world. Though not a Spiritualist at the time, so much was he impressed that the ominous voice was from the "silent land," that he warned his partner to fly, and both left the mine just in time to escape being buried alive. It had caved in.

Now comes the sequel. The young man began to investigate Spiritualism, and was converted by incontrovertable proofs of immortality at the outset. Through the appeals of his spirit relatives who were near and dear to him, he at once abandoned liquor and all other forms of dissipation. All taste for liquor had vanished and he was now living a moral, upright life—a happier man than ever before in his whole career.

Not only was his physical life saved by a spirit voice, but what is more important, he was saved from a life of dissipation and degradation which ends not with physical existence.

STEAMSHIP DISASTERS FORETOLD.

The explosion and wreck of the American warship, "Maine," in the Havana Harbor last week, causes intense excitement. The loss of life being enormous, as well as the financial loss in the splendid vessel. These are exciting times. What the result may be, we can only conjecture. That the grand evil, war, may not be the outcome, we can only hope. The two important steamship disasters, one in Havana Harbor and the other in Alaskan waters, were foretold by the guides of Dr. Muehlenbruch, at his public circle in Oakland, on Tuesday, Feb. 3. His rooms were full at the time, and it then caused quite a consternation. Now, those who heard the prophecy are astonished at the complete fulfillment.
Mental Magic in India.

Dr. Peebles, in his "Three Journeys Around the World," tells of many wonderful things he saw in India.

In a letter to the January Humanitarian, published in England, Dr. Peebles mentions these interesting incidents of his travels:

I saw a Hindoo out in the open street take three good-sized balls, larger and heavier than hen's eggs, and commence tossing them up in the air, catching them as they returned. Soon his hands were motionless, but the balls kept ascending, and, so far as I know, are ascending still. They did not return. Were they dematerialized by some invisible psychic power? Such is my opinion.

During my stay in Madras there came down from the mountain a genuine psychic and seer. He was truly a venerable mystic. In a bungalow, on a bright sunny day, 3 o'clock p. m., a dozen present, this man burned incense, repeated some Mantras, and said in substance, "Now I can move any object in this room by my will." Reflecting a few moments, I said: "Make the book on that stand move." Pointing his lean, bony finger toward it, he exclaimed: "Come, come!" The stand trembled, the book fell upon the floor and slid to his feet. There was no hypnotism, no jugglery about this phenomenon. "Command those peacock plumes up there to come to you," I continued. Focusing his thought, his will, upon them, they leaped at his bidding from the case, and sailling around the room, fell at his feet. Other objects were moved in a similar manner. This was genuine white magic. But if the will of this man—the spirit embodied in mortality—could do this, why not a spirit disembodied? It was an angel—a spirit disembodied—true mortality could do this, why not a spirit disembodied? It was an angel—a spirit disembodied.

The February number of the Temple contains an article on "Oneness," by Paul Tyner. The oneness of the Universe, the oneness of spirit and matter, the oneness of God and man, with all that such unity implies, is clearly discussed. (10 cents a copy, $1 a year; Temple Publishing Co., Denver, Colo.)

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

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source. Readers are requested to send us short items of news. Interesting incidents of spirit communication and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Prof. J. Lockwood's address is 461 Marshall street, Philadelphia, Pa.
Dr J. S. Loucks has removed from Shirley Centre to Stoneham, Mass.
John Slater gave a seance last Sunday at Scottish Hall.
Heavy rains last Sunday evening, at San Francisco, made all audiences very small.
Geo. V. Cordingly is lecturing and giving tests at 111 Larkin St., San Francisco.
Mrs. Lillie lectured in her usual eloquent manner, on "Psychical Sciences and their Unfoldment." Mrs. Lillie lectured in her usual eloquent manner, on "Psychical Sciences and their Unfoldment.


The Spiritual and Ethical Society of New York, will, on March 6, move from Adelphi Hall to 744 Lexington Ave., one door above 59th street.

In Buffalo, N. Y., a fair is in preparation to be held on March 24 to 26, to aid in the completion of the Spiritual Temple there. Articles for the Fair or subscriptions to aid the Cause, should be sent to Mrs. J. H. R. Mattheson, 248 North Division St., Buffalo, N. Y.

Mrs. Young, of this city, gave a reading to Mrs. G. P. Lee, of 322 Ellis street, and diagnosed her case, pronouncing it cancer of the breast. She recommended her to a physician whose name she saw clairvoyantly, though she had never heard of the man. Mrs Lee visited him and he removed the cancer, which was 2 3/4 inches in circumference and extended into the ribs. She is now well and is willing to give her experience as evidence of the good a medium can do.

The Reviewer.

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The Circle of Harmony.

To the Editor:
I regret my inability to continue "The Circle of Harmony," which has resulted in so much good during the past eight years, as many can testify who made their first public speeches on its platform, and are now speaking to thousands inspirationally as well as giving remarkable tests.

We did not place the seats in circular form but the audience was seated as in any hall or church, facing the platform. It was Mrs. Logan’s meeting in the first place, but came to be called "The Circle of Harmony," on account of the harmony that prevailed.

I wish such a circle of harmony could be had in every hamlet, town and city. It would be a pleasure to me to send a printed formula to any one desirous of obtaining or taking the lead of such a meeting. Ten cents each from whom would enable me to send the information whereby home talent could be utilized advantageously for the good of all. Mrs. F. A. Logan.

Alameda, Cal.

Insanity and Spiritualism.

To the Editor:
In the Journal of Feb. 17 you mention the acts of "A Religious Maniac," and it brings to my mind an item I cut from the Pioneer Press of St. Paul, Minn. In the New Year’s number for 1883 (or 1884) was given the history of the Insane Asylum, the number of inmates, their age, sex, nationality, etc.: also the cause of their insanity. I will only refer to three causes as sufficient for my present purpose:
Religious excitement, 45; Spiritualism, 42; Spiritualism, 3.

This is all the more significant when I say that previous to this time, Minnesota had, so to speak, been the "stamping ground" for Spiritualism: perhaps more so than any other state in the Union. Verily the churches are more to be dreaded than the saloons.

F. N. Blackman.

Transition of Joseph O. Barrett.

J. O. Barrett, well known for many years as a reformer and Spiritualist, passed to the higher life on Feb. 7, in Brown’s Valley, Minn. His remains were interred with Masonic rites at Glen Beulah, Wis., on Feb. 11.

His sickness was not of very long duration. He was a great friend of the Indians. Secretary of the State Forestry Association, the uncle of Mr. Harrison D. Barrett, editor of the Banner of Light, and the kind, tender-hearted friend of humanity. Dr. J. M. Peebles writes thus of the veteran worker:

A cloud of sadness rests over me this evening. I have just heard of the transition to the higher life of my dear old friend and co-worker, Joseph O. Barrett. Those who never saw him personally, knew him through the press, through his books, through the "Spiritual Harp," which we compiled together, and through the vibratory sweetness of his noble, manly and spiritual life.

For over a quarter of a century we had been the closest friends—eating, travelling, sleeping, lecturing, and writing together upon Spiritualism and the great reformatory movements of the age. And as I think it over, my eyes fill with tears, my voice trembles. Never did an unkind word or thought pass between us. We were brothers from the first, and the lately ascended James G. Clark was the companion and brother of us both. Many times have we lectured together at grove meetings and in public halls, Bro. Clark furnishing the music.

It saddens me to see the old pioneers—Denton, Brittan, Tiffany, Finney, Newton, Clark, and a dozen others, pass on to the higher lands of immortality, leaving me almost alone, like a battered, weather-beaten oak on the hill-side.

Death, at a ripened old age, is as beautiful as life—aye more: it is the beginning of life, of that richer progressive life, that knows no death.

In these hours of affliction how comforting, how divine is our Spiritualism, assuring us of a reunion over there, where friendships are undying and death unknown.

J. M. Peebles.
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The following are a few extracts from reviews by leading critics:

"If this book will do all that is claimed for it, nothing more is needed. We may well commend the practice which it proposes."—Rev. C. H. Mix-ton, D. D., San Francisco Theological Seminary.

"Too much stress cannot be laid upon his doctrine."—H. M. Fisher, noted Chronicle Book Reviewer.

"Old and young alike will gather at the fountain to quaff and live with renewed vigor."—Prior. PHILIP A. HUBBARD, M. A., D. D., Pres., Livingston College, N. J.

"The thoughts on Divine Marriage should be printed in gold and placed in the hands of every man and woman living."—Rev. Mr. Akin, pastor of the Bethel Church. (From review by noted Chronicle Book Reviewer.)

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Any Book in print, even if not in stock, will be sent at the publishers' price.
The TREATMENT of Drs. Peebles & Burroughs is thoroughly SCIENTIFIC. Their diagnoses are astonishing for their completeness and accuracy. Unlike many specialists the work of these two noted physicians is thoroughly indorsed by local practitioners. They treat many cases for local physicians and a still larger number are referred to them by the family physician. In further evidence of this statement we quote the following from letters, and could refer to a still larger number, if space would permit—

Cohoes, N. Y., May 28, 1897.

Dr. Vander Veer, a noted specialist of Albany, and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing for me that will relieve me, and that I will have to use a catheter, at times, as long as I live. Have been confined to my house since October 27, 1896.

Cohoes, N. Y., Dec. 22, 1897.

After a careful examination of my case, just made by my home physician, he says:—"The urine is all right, clear and of the proper color and I find no sign of sediment in it. From the weak, bad condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous that they have brought you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian church here, whose membership numbers some six hundred. I write this to show you that I believe him to be a conscientious, Christian man. I feel that I am quite well. I am now out of doors a great deal. ALONZO MELINTY.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIRS:—Your letter and diagnosis is received, and will say it is quite correct. I have been under treatment by Dr. Mills, of this city, a long time and he advised me to write you. Yours truly, Mrs. L. P. Paris. Jan. 6, 1898. SARATOGA, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIRS:—Your favor of recent date is received and in reply will say that your former communications were received. My brother is a practicing physician, in this city. He, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. GRISWOLD.

Crestline, Ohio.

Jan. 9th, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

GENTLEMEN:—I wrote to you for a diagnosis more out of curiosity than any other motive. I sent to another party, who advertises quite largely in the papers to give correct diagnosis, etc., and received a very wild and incorrect diagnosis, so I sent to you out of curiosity to see how you agreed and I must say I am happily disappointed, as you have given a correct diagnosis. Yours sincerely,

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dr. E. GALLUP.

Jan. 21, 1898.

SANTA ANA, Cal.

MADAM:—In reply to your favor of the 10th, inst., permit me to say your diagnosis is all, and even more than I expected. It is correct in every particular. Respectfully,

L. P. BATLIFE.

Jan. 14, 1898.

WAPAKONETA, Ohio.

Drs. Peebles & Burroughs, Indianapolis, Ind.

SIRS:—I received your diagnosis of my case, and it was perfect in every way. Truly yours,

EDITH ULMICH.

Jan. 18, 1898.

PEORIA, Ill.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR DOCTORS:—I received your diagnosis of my case and it was perfect in every respect. Respectfully yours,

MRS. O. R. BLAKELEY.

Jan 21, 1898.

YORKSHIRE, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIRS:—You have sent me your diagnosis of my case, and I am positively and wholeheartedly satisfied with the correctness of it. It is like your treatment of my case. I have been a brother officer with you for many years, and I wish you would call on me to-day. I verily believe that you have performed the noblest and truest work in the world, and am wholeheartedly yours,

HAROLD RACE.

Jan. 17, 1898.

PORT HOPE, Ont., Cana.

Drs. Peebles & Burroughs, Indianapolis, Ind.

My Dear SIRS:—Your diagnosis of my case was entirely correct. Yours truly,

C. F. BOWMAN.

Jan. 13, 1898.

JACKSONVILLE, Ore.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIRS:—Your diagnosis of my case is correct. Respectfully,

MRS. J. P. BARMEN.

Jan. 19th, 1898.

ROCKFORD, Ill.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIRS:—The diagnosis you sent of my case was literally correct. Thank you very heartily for the same and will recommend you to all needing assistance in the medical line. Respectfully,

Jan. 17, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

My Dear SIRS:—Your diagnosis of my case was entirely correct. Yours truly,

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