SOME WONDERS OF PSYCHOMETRY.

Several weeks ago an article appeared in the Journal mentioning some of the remarkable prophecies and other psychical achievements of Dr. Max Muehlenbruch, the Medical Clairvoyant, Herbalist, Psychometrist and Prophetic Seer of Oakland, Cal. Immediately he was showered with letters from all parts of the United States, from persons desiring psychic readings. Many of the persons receiving these readings have already written voluntary testimonials expressing entire satisfaction and astonishment at the powers shown.

Among the voluntary testimonials received by the Doctor since the article in the Journal, above referred to, appeared, is the following

FROM A PHYSICIAN:

DR. M. MUEHLENBRUCH.

SIR:—As your prophecies have come to pass exactly as you predicted, I feel inclined to inform you of the fact.

I was very much surprised when I attended your meeting to have you tell me all of my past life, which was all told correctly, and to express my present surprise in finding that you have told me the future just as correctly as you did the past, I can find no words of expression.

Your prophecies are undoubtedly correct and your powers of seeing into the future are, without a doubt, wonderful.

I feel that a man possessed of your powers or gifts ought to be thoroughly advertised so that the public in general may benefit by it. Thanking you for the prophecies which you have made for me, and which I am sure no human being unaided by the angels could have foretold, I remain,

Respectfully yours. DR. M. WENCESLOW.
San Jose, Cal., Dec. 10, 1897.

A LAWYER SEeks PSYCHIC COUNSEL.

J. B. Randolph, a well-known Oakland attorney-at-law, addressed a letter to Dr. Muehlenbruch at San Jose, while the latter was filling his second engagement with the Spiritual Society there, of which the following is an extract:

"I have had many sittings since you left here, as my affairs, as you possibly remember, are very complicated and critical this summer. Most of the sittings have been with mediums of acknowledged powers, and I am pleased to say that most of them have been very beneficial. The average merit of psychic readings is much higher than they were ten years ago. I am not slighting the splendid gifts of those mediums when I say that none have ever approached your readings in point of practical utility and importance. The program of my affairs, as forecast by you, have taken place from time to time, like the calculated events in Astronomy. If you can do for others as you did for me you are surely living to as grand a purpose as falls to the lot of any man." Respectfully,

Oakland, Cal.

J. B. RANDOLPH.
LETTERS REGARDING DIAGNOSIS, TREATMENT, ETC.

It is marvelous how the Doctor can diagnose diseases for strangers, by mail, without any symptom being given. These diseases he treats with a variety of strange-smelling roots and herbs which he personally gathers from the mountains, under the direction of his spirit guides who do the diagnosing.

In a letter from Lafayette, Cal., dated Dec. 29, 1897, Mary F. Wilson writes:

"I received the diagnosis and was very much pleased with it. Yes, I forgot the lock of hair, but it made no difference in the diagnosis, which was exactly right. I think I could not have stated it any better myself, if as well. I think I shall go into Oakland early next week. I am sure you can help me, if you can tell so correctly what is the matter."

Mrs. J. Q. Robertson writes from 154 Taylor street, San Jose, Cal.: "I believe I promised to write and let you know how the medicine worked. I must say that I feel the best that I have for years. You have helped me more than all the doctors I ever had."

Mrs. E. F. Bartlett writes from Montclair, N. Y.: "I deem it only just to acknowledge your kindness in sending your card to me in my illness. I have sent your card to other friends advising them to test psychometry."

Dr. Mueslenbruch's permanent address is, Box 18 Oakland, Cal. See his card in the "Mediums' Directory," on page 12 of this JOURNAL.

A DECLARATION OF PRINCIPLES.

The word "ism" means a doctrine or theory, the character of which is defined by the word to which it is attached. Thus Spiritualism means the doctrine or theory of the Spiritualists. Methodism means the doctrines or theories of the Methodists; and so of all other bodies of people. Principle means, "a comprehensive law or doctrine from which others are derived." Thus "ism" is identical in meaning with one of the definitions of the term principle. Hence, every body of people attaching to their name the suffix "ism" thereby proclaims that they have certain doctrines or tenets which distinguish them from other people. It is the general, if not the universal practice for people to proclaim their principles or doctrines to the world. They are proud of their principles and seek to convert others to their doctrines. They consider them as fundamental truths—that all other truths are dependent thereon. But for almost 50 years the Spiritualists have been proclaiming their "ism" as a New Dispensation—a New Era in thought, and as opening a new door through which to enter into the secrets of wisdom; and yet they have never made a statement of what the "new" system teaches.

We have been most enthusiastic in our negations. We have denied the supernatural inspiration of the Bible—the main doctrines of Christianity, and the other great religions as well. We have pronounced the central doctrines of Christianity (the atonement) to be a most immoral one; and some others not much better. What have we submitted in place of the Church tenets? Nothing! Individual writers and speakers have proclaimed principles, but they have been only their own private opinions. The Spiritualists, as a body, have not endorsed them. No book, no periodical has ever been endorsed as an authoritative expounder of Spiritualism. We have had a National Organization for three years but it has never formulated a Declaration of Principles. It has instituted measures to defend and extend Spiritualism but has never told the world what Spiritualism is—what are its principles or doctrines. It is singular that a people should be so very enthusiastic about that which they do not define.

But possibly some impulsive brother may object and say that Spiritualism is a fact—the fact of spirit return and manifestation. Very well, this is really the only attempted definition; and it is a miserably lame and defective one at that. Think of it—to call a fact an "ism"? Then again to call that fact a New Dispensation. The fact is not new. These manifestations are as old—undoubtedly older than history. Is the revival of an old fact a New Dispensation? Is it an "ism"? Spiritual manifestations have been in the Christian Church from the beginning. I saw them, and was convinced, in the Methodist Church, years before the Rochester rappings.

The phenomena occurring since the Fox girls did not convince me; did not make me a Spiritualist, so far as phenomena is concerned. Facts are not causes—they are not laws. Causes and laws lie back of fact or phenomena, and we must get back to them—comprehend and expound them before we know what Spiritualism is—before we can state its principles.

Suppose a chemist builds up a fire in the bottom of a vessel of water. There is a crowd looking on and they shout, "That's a fact—that's Chemistry!" Would it be Chemistry? It would be a fact—a phenomena. It would be the result of a planned mixture of chemical agents, but as to the nature of those agents—the law of their combination, the gaping crowd would know as much as multitudes do of the forces and laws involved in spirit manifestations.

No amount of gazing at spirit phenomena can make one a Spiritualist. They are the husks—the chaff, absolutely necessary, but as worthless as chaff unless we can penetrate to the principle, the life producing them, and the purpose back of them. A man might sit to all eternity and witness chemical experiments, but if he did not learn the nature of the substances used—the qualities and how to mix them, he would be as ignorant of Chemistry after the lapse of a million ages as when he commenced. So persons may spend all their lives in witnessing spirit phenomena, and at last be as ignorant of real Spiritualism as those who never witnessed a single manifestation.

J. S. LOVELAND.

AN EXPERIENCE WITH JOE.

Bro. Newman:—I did not respond to your request that I should take a leading part in raising a fund for the dissemination of spiritual truth.
because my effort, in that direction, with the books I proposed donating to a library was not seconded by our fraternity, except by yourself.

I have always been, not only willing, but anxious to participate in any and every measure that I could believe would tend to the advancement of our Cause, but it would seem that I am not—now—thought able to be longer useful to it.

The hue and cry that is being made against "bogus mediums" has made me afraid to furnish you with surprising tests that I have experienced, lest I should be charged with abetting fraud, but I will venture to give an example nevertheless and ask all the fraud hunters what they can do with it?

A mesmerizer, a perfect stranger, sojourned temporarily in the hotel in which I was boarding. An awkward English youngster was a table waiter. The stranger would amuse the guests by his mesmeric control over Joe, the waiter.

When moving rapidly away he would be stopped and stand like a statue, till a reverse pass would enable him to proceed.

I was then reading, in the New York Tribune, of Horace Greeley's experiments with the Fox girls, Judge Edmonds, Fenimore Cooper and other dummies. I told some of the residents of the hotel that I believed Joe was a "spirit medium." Not one of them knew what that meant.

I instructed half a dozen of them to retire to a private room at night and form a circle. They did so, and soon sent for me. I found the table tilting in reply to questions when Joe's hands were on it, but not otherwise.

Lest they might be tricking me, I took my stand at a shelf ten feet from the table, my back towards the sitters, and I instructed one of them to pronounce the word up when the "tilt," or side legs of the table left the floor. I then touched the letters of the alphabet consecutively with a pencil and when I heard the word up would pencil the last letter I had touched until I got a name.

I had never heard "Joe's" surname. He said he "felt as if his father was there." I inquired his name. "Ezekiel Lyon," he replied. I was not a little astonished to see that the letters I had written, to which the "tilts" responded, spelt the name exactly.

I then wrote, careful that none of the company saw it, "Mr. Lyon, can you give the date of your death and where?" By the same process as that by which I had obtained his name, I received, "City of London, England, July 1, 1851."

I then wrote, "in what street and number?" still keeping Joe in the dark as to what I was doing. I received a reply which Joe gave exactly, before I read it to him.

The above series of facts mean something and I respectfully enquire of the hyper-critical who are now disturbing our harmony, what?—what do they mean?

"Facts," said Brossais, "are the most brutally obstinate and unyielding of anything in Nature."

It was a fact that Joe's volition was unconscious ly suspended and restored by Mesmerism, now known by another name—hypnotism.

It was a fact that an invisible intelligence answered correctly questions that no one but myself knew had been asked, and the answer to which I was ignorant of.

It is a fact that we, and all material nature, are amidst the workings and under the control of "Hidden Forces," so plainly illustrated in a late JOURNAL by C. P. Holt, but it is not a fact that an imitation, or counterfeit, can destroy a genuine.

And it is a controlling fact that no professor of legerdemain has ever been able to apparently duplicate the most simple of our phenomena, unless by the help of confederates. This was admitted by the Court Juggler of England years ago.

And the strangest of all theories in this connection, is the admission, by clergymen, while the Bible abounds in evidence of spirit intercourse with mortal man, which they call divine revelation, that they stultify themselves by claiming that precisely the same phenomena at the present day is the work of their orthodox devil. They do not perceive that this dignitary to whom they award the attributes of omniscience and omnipresence, might have made the hand-writing on the wall at Belshazzar's feast, and guided Saul in the search for his father's donkeys, if he can write between closed slates, etc., now.

Logically, and in accordance with the immutability of eternal law, in which there is "no variableness nor shadow of turning," if a law once existed that gave the "woman of Endor" (not witch, as creed-makers pervert it) clairvoyant and provisionary power, it must exist now, for we have not been notified of its repeal, and if repealable in its nature, St. Paul's beautiful essay on "Spiritual gifts" plainly proved its existence in his "day and generation."

I am not, in conclusion, to be understood as saying or implying anything in extenuation of the wickedness of bogus mediums. Those hypocrites who get up seances for "commercial shows," as the lamented Bundy used to charge, and "steal the livery of the court of heaven, to serve the devil in," should be consigned to the "depth below the lowest deep" that Milton's vivid imagination invented for his rebel angel.

G. B. CRANE.

THE ROCHESTER JUBILEE.

Many have expressed surprise that there should be need of any considerable amount of money to defray the expenses of preparing for the Semi-Centennial Celebration to be held next June, at Rochester, N. Y. Some have said it should be self supporting, that they would attend it, but would not subscribe to aid it.

The facts are that it will require a great deal of money before anything can be realized at Rochester, and it is intended that the general meetings will be free. For the information of such people and all others it may be well to give some details of the need of money in arranging therefor.

In order to make this enterprise a success it is necessary that it should be well advertised; it is necessary that correspondence should be entered into all over this country and in many foreign lands; it is necessary that the Manager should
travel about the country more or less in order to
stir up enthusiasm and interest the people in this
celebration and also make arrangements for many
features in connection therewith.

There are also certain specialties to be provided
that will require a certain outlay, such as souvenirs,
printing, and engagement of places for meet-
ing. All of the above expenses, besides many
minor items, will have to be provided for by money
raised from donations and subscriptions, as there
have none of the wealthy Spiritualists in this
country offered to advance funds as they might,
that these necessary provisions may be hurried
on. However, if all Spiritualists or persons inter-
ested in Spiritualism, would contribute according
that they will be attracted to our cause by the

A great many people have said, "I will assist
you, but next June is so far away that I will wait
until later on." Many of these people have been

There are a number of different departments
arranging for their special part of this conclave,
each in charge of some person who is considered
competent by the General Manager to perform the
duties of their office.

To advertise it as it should be will require a
large expenditure and thousands of circulars will
need to be sent out. Each department will have to
be supplied with literature relating to its particu-
lar branch, and every one knows that printing
costs money. The correspondence should be very
extensive but will have to be limited unless there
is more money to buy postage stamps and station­
ary and to pay stenographers and typewriters for
their services; besides that, there will be the
postage on circulars, so that in all there should be
several thousand dollars spent in that line alone.

The writer is working day and night to make
this a celebration that shall be worthy of you as a
reader! Do not wait, but send in your contri-
butions now. If you cannot send all that you wish
amount, send P.O. money order or New York draft.
If you have read this over, re-read it and ask
your Spiritualist neighbor, who does not take the
paper, to read it. Talk about the Jubilee and ask
your friends to contribute to its support.

Mr. L. C. I. Evans, 1352 West St., S. W., Washing-
ton, D. C., has been appointed to take charge of
the Young People's Department of the Jubilee,
and there has been added a Literary Department,
in which it is hoped to gather all the books, peri-
odicals and other publications that have been
issued on the subject of Spiritualism.

Frank Walker, Gen. Manager, Hamburg, N. Y.

BANQUETED BY THE ANGELS.

I read the JOURNAL and am always interested
in all that it contains. I saw that resolutions were
passed by the Board of Directors of the California
State Spiritualists' Association, that they would
not endorse any medium who required darkness
for the production of phenomena. Now, I will
describe what I saw "all in the dark."

I have been sitting during the past 9 months for
development, at the suggestion of a medium, Mrs.
Geo. Brower of Oakland, Cal., and I have had
some fine visions, I call them, but they were "all
in the dark."

On the evening of the 22nd of Nov. I retired as
usual. I had scarcely laid my head upon the pil-
low, when a drapery of a silken texture, red and
white, was before my eyes. I looked in astonish-
ment, and said to myself, I think I must be going
of my birth-day. The curtain was slowly raised.
I watched it until it stopped far above my head.
It seemed to be filled with everything, and around
it I saw shadowy forms seemingly at work arrang­
ing things, and then came slowly into view a num-

God reasoned thus one day:
Shall I make man the equal of myself
That he with wisdom glow magnificent?

Or would the splendors thus bestowed
Death, unearned, but manifold?

The satiety that always comes of joys
Obtained or bliss foretold?

And the beauteous rays of spirit-sense

And strife ensue, and wisdom fail,
If all were equal unto him who guides the Universe?

"Come into me," he wisely said,
For thee to grow, for me to lead.

Endeavor is the law defined:
The effort made, the end attained.

Patiently strive the bliss to win,
Obtained or bliss foretold?

Perfect thyself from gross within,
Unsought, unearned, but manifold

The effort made, the end attained.
And strife ensue, and wisdom fail,
If all were equal unto him who guides the Universe?

Pet the blossoms at the outset
That be with wisdom glow magnificent?

And the beauteous rays of spirit-sense

Or would the splendors thus bestowed
Death, unearned, but manifold?

Mingled round him with effulgence,
The precious gifts of love divine,

To permeate this spacious bower

And the beauteous rays of spirit-sense

And all the gifts that combine the
Oneness, Truth, Justice of Infinite Intelligence?

That be with wisdom glow magnificent?

And the beauteous rays of spirit-sense

Or would the splendors thus bestowed
Death, unearned, but manifold?

And all the gifts that combine the
Oneness, Truth, Justice of Infinite Intelligence?

That be with wisdom glow magnificent?

And the beauteous rays of spirit-sense

And all the gifts that combine the
Oneness, Truth, Justice of Infinite Intelligence?

That be with wisdom glow magnificent?

And the beauteous rays of spirit-sense

Or would the splendors thus bestowed
Death, unearned, but manifold?

And all the gifts that combine the
Oneness, Truth, Justice of Infinite Intelligence?

That be with wisdom glow magnificent?
MAN AND RELIGION.

Is man better or worse by reason of religious teaching? Geologists say that at one time the earth was in a crude, gaseous state, and that the earliest vegetable and animal life was very rank. The earth in gliding along through space for ages of the earth and its purification, to again regain their once high state. Why should we regret that our foster parents partook of the forbidden fruit? To do so would be to regret our own physical existence, for only by their eating of this fruit has the earth become populated. Since the earth and its vegetable growths have become more etherealized, materialized bodies of, decar nated beings have been known to partake of earthly food and yet not loose their power to de-materialize at will. We find that two men (spirits) came to Abraham, on their way to Sodom and part took of food, (Gen. 15:5). He said: “And I will fetch a morsel of bread, and comfort ye your hearts; after that, ye shall pass on, for therefore are ye come to your servant.” And they said “Do as thou has said.” Bro. Samuel Watson in his “Religion of Spiritualism,” speaks of materialized spirits partaking of water in his presence.

Man must have come upon the earth in a full grown state and by the force of his will formed a temporary body to suit his needs and by eating of the vegetation then upon the earth. This physical body on covering becomes “of the earth earthy.”

This outward flesh easily becomes corrupt, and at death disintegrates, but the heavenly body is finer than light or any known substance, and having no elements of decay, must continue to live. This knowledge, if possessed by all the world, would make the so-called death a blessing; understood by everyone as a forward step into that higher spiritual condition, not to lose, but to gain in ever-real pleasure, would prove the claims of all true Spiritualists, that it is the one scientific religion—one that teaches man that according to the seed sown, so shall be the harvest, whether good or bad, and that we are dual—a flesh-man and a spirit-man, and when the flesh body, at death, moulders to dust, behold the spirit-man comes forth in all its glory, as master of the corporeal condition. The body being created for the gestation of the spirit and by death the spirit is born.

I advise all investigating Spiritualists to read Dr. J.R.Buchanan’s book, “Primitive Christianity,” and I assure them it will give much wider knowledge of our philosophy.

J. B. DESPAIN.
WITCHCRAFT AND ORTHODOXY.

“Familiar Spirits: Their Workings and Teachings,” is the title of a booklet by William Ramsey, edited with additions by H. L. Hastings, 47 Cornhill, Boston, Mass. This pamphlet is No. 44 of “The Anti-Infidel Library,” and while it is intended to oppose Spiritualism, yet we fail to see how it will do so—on the contrary it is an excellent missionary pamphlet to propagate Spiritualism, considering the ecclesiastical sources from which it emanates. After showing the concordance of history to prove the facts of Modern Spiritualism as existing in all ages of the world, the writer deals with witchcraft in all times, and denounces the Mosaic law which says “Thou shalt not suffer a witch to live,” quoting the New Testament to prove that Christianity is not under the Mosaic law. He says:

Neither the Saviour, his apostles, nor their successors for generations, had any part in persecuting or punishing persons, whether guilty of witchcraft, idolatry, or other crimes. But when ungodly men crept in, and, introducing a spurious Christianity, grasped at civil and political power, and, instead of obeying Christ’s laws commenced to exact others of their own, they introduced persecutions and atrocities of every description. Thus in 1488 Pope Innocent VIII charged the Inquisition to hunt up and put to death all witches and other practitioners of diabolical arts. Other Bulls followed, in 1494 by Alexander VI., in 1521 by Leo X., in 1525 by Adrian VI. The barbarities wrought by those edicts were indescribable. In the bishopric of Bamberg in four years 600 persons were burned or hung; and 900 suffered in the bishopric of Wurzburg. In Geneva 500 persons were burned in four months in 1531; and 1,000 perished in the district of Como in 1524. In England in 1562 a statute of Elizabeth made witchcraft a capital crime. Other enactments followed, and during the Long Parliament it is said that 3,000 persons were put to death in England for sorcery.

The author then deals with the Salem witchcraft, so-called, wherein 19 innocent persons were hung in Salem, Mass., in 1692, and three more were sentenced the following year, but for some reason the church and the judges discovered their mistake, and these latter three persons were never executed. The writers’ opinion upon this subject is as original as interesting. Here it is:

We doubt not that many of those unhappy victims were under Satanic influence, and that, too, like the poor demoniacs of old, without any will or wish of their own. But we also believe, and have fully as much evidence, if not more, in the case, that the judges and jurors, the ministers and the people, who engaged in that unrighteous work of condemning and executing so many of their fellow-beings, were themselves under the direct influence of the devil.

Under the heading of “Modern Spirit Manifestations,” the writer gives some remarkable cases of undoubted spirit control, and the teachings given by the spirits, i.e., their experiences, the mediums not being public mediums. One object of the book seems to be to prove what all Spiritualists admit, i.e., that there is suffering for sins, both of commission and omission, in the future life, though not eternal. However; we do not believe that one orthodox reader in 500 will agree in the “Satanic influence” theory held by the author, in view of the evidence he presents to the contrary. On the whole the book is as fair a statement of our philosophy as could be expected from an opponent, and will do much good—no harm.

RELIGIOUS INSANITY.

The Chicago Daily Chronicle gives the following item, showing that an Evangelist was forced to give up work because of the insanity which followed his ministrations. It says:

Markleville, Ind., is just emerging from a sort of Dr. Jekyll-Mr. Hyde-Svengali experience which has created no end of excitement. As a result of five members of the flock going insane and several more showing a “loony” disposition, Rev. Mr. McCraig, an evangelist who held meetings in the town church, was asked to move away.

Mr. McCraig is an eloquent speaker and a good evangelist, but according to the evidence which was produced he possessed a strange influence over his audiences. It was claimed that he exerted a predominance of mind over those who attended his services regulary, and those that went insane and those inclined that way, it is claimed, owe their mental aberration to him.

One of the five, John Markle, died and his people were inclined to hold McCraig for his death. It was in this form that the Grand Jury got the case.
The most interesting instrument in the collection is that intended to measure the mental state of a person, the nearest approach so far reached by science in measuring thought and emotion. A clasp is fitted over the wrist of the subject, the clasp being placed over the arteries. This clasp is connected by a rubber tube filled with compressed air, which connects with a small stylus at one end. This stylus is held against a cylinder upon which is wound a bit of smoked paper. The cylinder revolves and the stylus traces upon the paper the intensity of the emotions or thoughts of the subject.

Another experiment in measuring thought requires a glass table, upon which the subject is accurately balanced. He is then engaged in discussion, or is given a book or paper to read, and as the blood rushes to his head the head tips downward, and his thoughts on the matter he is reading or discussing are measured.

There are machines for measuring the effect of light upon the eye, and it is intended to try to discover exactly what makes sight, and where the connection between the optical organs and the brain begins and ends.

The rapidity of thought will be measured by a simple experiment. A pin is stuck into a finger of the left hand, and the time between the sticking of the pin into the flesh and the twitch of the hand is measured. Then the pin is stuck into the right shoulder and the time consumed by the sensation following the puncture of the flesh to travel to the brain and down the right hand is measured. The difference between the two is the rapidity of thought or sensation. Prof. Stratton says:

"Sight and touch interest me most. Work along those lines will be a continuation of my investigations at Leipsig. In the dark room we can admit a single ray of light, or break up the light and admit only the violet rays, and so experiment with the effects upon the senses of varying intensities of light. If a pressure of one pound upon the hand is steadily increased during a minute until it is two pounds, the psychological results will differ from what would be effected by making the change in pressure within three seconds. There are many interesting problems to be solved, but I don't know just what we shall do first. One has to putter around at first, until he finds out what he is going to do."

AN INSULTING LAWYER.

Rabbi Mayer May was called as a witness in the trial of Hoff, the murderer of Mrs. Clute, last week in San Francisco. Hoff's lawyer wanted to break down Rabbi May's testimony, and pointing out that he was a Spiritualist, occupied a long time in
cross-questions and entangling propositions, endeavoring to show that he was mentally-incompetent to testify because of his belief in Spiritualism. This course was pursued until the judge sharply rebuked the attorney and ordered such foolishness to stop. The Rabbi is a very intelligent man and a teacher of Hebrew. He is also a medium and a so-called automatic writer. The attorney, Schooler was fierce and aggressive, but the Rabbi was cool and collected, and foiled the insulting lawyer.

Inconsistency.—Last Sunday evening, Father Calza, at St. Ignatius Church, San Francisco, denounced mediums as all "in league with the devil," saying it was a sin to consult one who pretends to unveil time yet to come. This dogmatic priest never thought far enough to see that if his assertions were true, all the prophets and seers of the Bible were also impostors and "in league with the devil." But bigoted priests care not for argument, logic, or consistency! Their denunciations are free from foolishness!

Birthday of John Brown, Sr.

The many friends of this old patriarch will be pleased to learn there was a pleasant family reunion on Dec. 22, to celebrate his 80th birthday, at Bunker Hill Castle, San Bernardino, Cal., where he now resides. The Sun of that city thus mentions the event:

The home of Byron Waters was thrown open for the occasion, and here four generations gathered, and the great grandfather, the honored guest of the occasion, had so far convalseed that he was able to take part in the reunion and to form the central figure of the party that faced the camera of the photographer for the family group, and to administer a parental blessing to them all. He hopes soon to be able to receive his friends and enjoy a chat with them over olden times.

This venerable patriarch is the last survivor of the five commissioners appointed by the Legislature in 1853, to set apart San Bernardino county from Los Angeles, and he is also the only survivor of the first officials of the new county. His life has been until within a few years an active one and the pioneers reverence him for his broad, liberal and humane life while he was with them and congratulate him on the arrival of the 50th anniversary of his birth and hope he may be spared many more years to them.

Those of his children who were at the annual family gathering were Mrs. S. P. Waters, Mrs. Laura Woon- ercraft and John Brown, Jr., of San Bernardino; Mrs. Louise Waters, of San Francisco; Mrs. Maria Brown, of Colton; Mrs. Mary Duerer, of Spokane, Wash., and Mrs. Emma Rouse. James Brown is confined to his house on an early winter's day, but he is also the last survivor of the five commissioners. While Joseph Brown and Newton Brown were away from the city on business, the gathering was a memorable one.

The Reviewer.

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This book is made up of nuggets of wisdom, which rival the Proverbs of King Solomon. It is an exhaustive compendium of maxims. The author in the preface says: "I have framed these little mirrors in convenient form that you may carry in your pocket and take a peep at yourself and loan or give your friends. If you have a friend who lives within the narrow walls of pride, conceit and prejudice, and who has accepted ancient adages for maxims, stand where you can catch a sunglean with your mirrors and throw a flash into his eyes. It may irritate, but it will not hurt him, and he will be sure to find out who did it, and in a better mood will thank you.

The Chaldaic Geomantic Oracle and Game of Prophecy, by G. W. Gessmann; translated from the German by H. Gestefeld. Price 50 cts. For sale at this office.

This book gives what purports to be a simple key to ancient Geomantic prophecy, as defined by Agrippa. The term comes from the Greek, Geo, earth, and mantik, prophecy, so called from the fact that the markings were formerly made on the earth, and were supposed to be governed by the Spirits of the Earth." It consists of 16 questions, (under the headings of the various spirit guides or the subconscious soul is supposed to govern the number of dots made, to obtain a correct reply. It is claimed that upon the sincerity of the questioner depends the reliability of the prophecy given.

The January number of the American Monthly Review is one of the best issues in the history of that magazine. From cover to cover, it is thoroughly "live," alert, and forcible. The opening editorial department of "The Progress of the World" gives a clear and exhaustive survey of political conditions throughout the world for 1898. The elaborate article on "The Future of Austria-Hungary," by an Austrian, is the best account given in the English language of the warring forces which threaten to undermine the dual monarchy of central Europe.

In the January Midland Monthly (Des Moines, Iowa), Carrie Wyatt Banks sketches royalty-life in Hawaii, and Leigh Leslie tells the romantic story of Empress Eugenie and Dr. Evans, recently deceased. There are more, and perhaps better, stories than usual in this Midwinter Fiction. The Magazine of Reviews enters upon its fifth year in full enjoyment of its well-earned right to live and grow.

Hopken's Comic Monthly is devoted to wit and humor, and is published at Alameda, Cal., at 25 cents a year, and contains 40 pages of light reading.

Christmas and Spiritualists.

To the Editor:

In the last issue of the JOURNAL a correspondent severely criticised the observance of Christmas as a holiday among Spiritualists.

While there is no law in spiritual philosophy compelling the observance of any day in the year, much less those of Orthodox or Pagan origin, yet I believe it is the duty of Spiritualists to observe the day as it is generally kept among all classes of people.

Fully two-thirds, or perhaps more, of Christmas observers have no regard for the religious ceremonies, but observe the day for the pleasure and ease it creates through family reunions, feasting, making presents, and increasing the children's enjoyment.

Christmas has been celebrated until it has become a National custom and as James Whitcomb Riley poetically expresses it: "There is a sort of feel in the air." No sensitive passing along the streets while the Christmas shopping is in progress can fail to catch the inspiration to create happiness by giving and receiving little tokens of friendship or regard.

Then to discountenance the day for the children's sake, at least, would be robbing them of an enjoyment which they feel they have a right to expect because other children are having it.
same. To those who have grown old and wise it may not seem necessary yet it would be a comfort to the managers of the Spiritualist meetings to deny the little it takes to make children happy upon this one children's day in the whole year.

But let us add the spiritual light and celebrate the day as it will be celebrated when orthodoxy has crumbled and decayed.

The world is moving on, so let us move along in harmony with existing customs and establish the new, only as great events establish their own observance.

Mrs. M. E. Van Luven.

Oakland, Cal.

Spiritualist News.

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

The managements are held responsible for the opinions expressed, nor for the estimated talent of the contributors.

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

The Young Peoples' Progressive Spiritual Society will give a literary and social entertainment, next Wednesday evening, at the Alcazar Hall. It is expected to be a very interesting and enjoyable occasion.

The Lyceum gave an entertainment on New Year's evening at 909 Market street, San Francisco. It was a very successful affair, and gave great credit to the managers as well as those who took part in the same.

The Society of Progressive Spiritualists will hereafter hold their Sunday evening meetings in Alcazar Hall, on O'Farrell street, opposite the Orpheum, between Powell and Stockton streets, San Francisco. Mrs. Lillie will speak and Mrs. Whitney will give spirit messages and answer questions.

Last Sunday the Society of Progressive Spiritualists changed to their new quarters in El Dorado Hall, Alcazar building, 120 O'Farrell St., San Francisco. Mrs. R. S. Lillie gave an address to the ladies of the society, and the ladies of Mrs. J. J. Whitney followed by answered written questions and giving convincing spirit messages.

Dr. Cooley held his farewell seance at Petronio Castle, 909 Market street, San Francisco, last Sunday. The hall was well filled and the manifestations were very convincing. Nearly all received spirit photographs on their handkerchiefs, and excellent results were obtained in slate-writing under test conditions. Dr. Coonley has now gone to San Jose, expects to visit the city again later.

On Tuesday evening, Dec. 28, the Union Spiritual Society of Oakland, Cal., enjoyed a Christmas tree and social time at the residence of Dr. Palmubam, 865 Isabella St. The house was filled at an early hour with men and women, boys and girls, eager to see Santa Claus, and find out what gifts he had for them. The tree was a pretty sight with its glittering ornaments, bags of confectionery and many presents, all lit up by burning tapers. Santa Claus, in robes of fur, made fun for all, and gave generous gifts to young and old. After the presents were set, loaded with good things. All feasted and made merry until everyone was satisfied, after which the time was filled with music, song and recreation until nearly midnight. Mrs. Cowell was present and spoke to the Society of the good things she saw for them during the coming year. When the closing hour came all went away thanking their host and hostess for their hospitality, and feeling glad they were Spiritualists even though they might consider them mentally insane.

R. A. Stitt test and healing meetings Sunday & Wed'ys at 8 p.m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister St., Nita, Evans, Hargrave, Meekin & others. Office 1431 Market.

Los Angeles Notes.

Most of the Spiritual Societies of Los Angeles had very creditable Christmas entertainments. Mrs. Freitag of the Spiritualists is leading on Saturday evening, the 25th, with a charming cantata "The Christmas Gift," given by the Progresive Lyceum, under the management of Mrs. Emma A. Lunt.

well were all the parts rendered, and excellent results were obtained in slate-writing under test conditions. Dr. Coonley has now gone to San Jose, expects to visit the city again later.

The Ladies' Aid watch-night social was a success, both socially and financially. The following ladies and gentlemen helped to make an exceptionally fine program: Mrs. M. S. Browne, Mrs. Lillie, Miss Patterson, Miss Daisy Place, Miss Maybelle Thompson, Traphena Fritzhard, Merie Colby, Miss Martin. The program was planned by the Society desire to express their great appreciation of their kindness. Dancing followed the program, and it was kept up until 12 o'clock, when the old year had given place to the new.

A special meeting of the Board of Directors of the California State Spiritualists' Association was held last Saturday evening. The application of Dr. Schlesinger for exchange of Ordination Certificate was referred to the Committee on Ordination with instructions to report at the next regular meeting. Applications of Mrs. Rebecca Johnson for Protection Certificate, and Mrs. Dr. Tobias for Ordination Certificate, and Mrs. Dr. Tobias for Ordination Certificate, and Mrs. Mme. Montague were read and ordered filed. The Board will publish a "Circular of Information" for the use of all Societies.

On Tuesday evening, Dec. 28, the Union Spiritual Society of Oakland, Cal., enjoyed a Christmas tree and social time at the residence of Dr. Palmubam, 865 Isabella St. The house was filled at an early hour with men and women, boys and girls, eager to see Santa Claus, and find out what gifts he had for them. The tree was a pretty sight with its glittering ornaments, bags of confectionery and many presents, all lit up by burning tapers. Santa Claus, in robes of fur, made fun for all, and gave generous gifts to young and old. After the presents were set, loaded with good things. All feasted and made merry until everyone was satisfied, after which the time was filled with music, song and recreation until nearly midnight. Mrs. Cowell was present and spoke to the Society of the good things she saw for them during the coming year. When the closing hour came all went away thanking their host and hostess for their hospitality, and feeling glad they were Spiritualists even though they might consider them mentally insane.

A Free bureau of information on spiritual and free-thought subjects at 509 Turkst.: 12 to 8 p.m. Dr. Peters.


The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. 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.

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

How we Must our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 50 cents. For sale at this office.

Dr. J. M. Russell's Microbe Formula cures distempers of all kinds, such as colds, influenza or la grippe, fever and ague, and hay fever, etc. 50 cents. Also "healing balm" for wounds and sores of all kinds. 50 cents.

C. A. S. Noss Pottery, Alameda, Cal.

The Lyceum Banner, a monthly journal for Conduits, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of spiritualism among the young should read the "Lyceum Banner." 10 cents per year (60 cents) post free. Florence House, 920�

THE SEA SHORE.
JANUARY.
A bright new year comes tripping dauntlessly
Upon the shifting sands of Time's vast shore,
Moves o'er the deep with sweet and happy glee.
With laughing ripples sooths the breaker's roar.
A sudden gloom brings darkness chill and lone.
A sea-bird hurries by with fringed breast:—
The wind sweeps round the bluffs with sighing moon,
And heavy waves with clangor whirl the beach.
But as the darkness thicker seems to be,
From riven cloud, far on th' horizon's line,
A wondrous brilliance falls upon the sea.
O'er shadows hovers with a radiance fine.
A Gloria supreme swells through the air,
Now rises grand, then falls in cadence rare.
M. FOLGER COLEMAN.

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

A Spiritual Hospital.
As we are in great need of a hospital where those suffering from the positive and negative powders may be applied (especially for the treatment of mental diseases), we hereby appeal to our spiritual-minded friends to co-operate for the purpose of founding a spiritual hospital that shall also be a school of metaphysics. We believe a number of disinterested parties need apply. Dr. B. F. Peters. 505 Turk St., San Francisco, Calif.

Spencer's Positive and Negative Powders.
Mailed, on receipt of price.
1 Box, $1.00. 6 Boxes, $5.00.
The Powders can be relied upon for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and of all ages. The Positive and Negative Powders have been household remedies in thousands of families for years. Many cases have been handed down to the second generation.
Many physicians have used the Positive and Negative Powders in their practice with unvarying success, and will, no doubt, continue to use them as long as they follow the practice of medicine.
The Positive and Negative Powders are as safe and as harmless as they are sure and efficacious. The doses are small and pleasant to the taste, causing no nausea, no vomiting, no purging, no narcotizing, nor any other violence to the system. They simply supplant or outflank the disease, and the patient is well.
Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, all kinds of inflammations, all kinds of Pains (except the Typhoid and the Typhus, which require the Negatives), Derangements of the Stomach and Bowels, such as Dyspepsia, Indigestion, Nausea, Vomiting. Diarrhoea, Flux, Dysentery, also Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Swelling of the Hands, Stiffness in the Joints, Miscarriage, Worms, Whooping Cough, etc.
Buy the Negative Powders for Typhoid Fever, Typhus Fever, Paralysis, Sterility and loss of Sight, Taste, Hearing, Feeling, or Motion from Paralysis of the Nerves.
Buy the Positive and Negative Powders that is, a box of half-and-half of each kind! For Chills and Fever, Intermittent Fever, Dumb Ague.
THOMAS G. NEWMAN, Editor & Publisher.

ZODIAC.
We have just fresh from the press a new pocket edition of Zodiocal Influenes written by that eminent author, Charles H. Mackay of Boston, founder of the West Gate Philosoply. This book contains the twelve signs of the Zodiac with brief delineation of character of all people, with suggestions as to whom you should choose for harmonious associations in your business. Other books containing the twelve signs of the Zodiac and similar instructions sell for $1.00 to $2.00 each. This book fits the side pocket and is light and handy to carry. Retail $2.50. We send it with THE WESTERN WORLD one year for $5.00. Address, The Western World, 88 Jackson St., Chicago, III.

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Love Each Other.

What might we do if we were wise—
What glorious deeds, my earnest brother,
Should we unite
In Truth and Right,
And cease to envy one another?

What might be done? This could be done,
And more than this, my working brother,
May this tongue
E'er said or sung,
If we were wise, and loved each other!

A good book is thus noticed in The Times World for Nov. 12, 1897:
Mrs. Sara A. Underwood, formerly an Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

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Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 lines), $3.00 per month.

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Society of Progressive Spiritualists.
Meets at Alcazar Hall, San Francisco, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. L. Little, of Boston, are 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. every Wednesday. Business meeting will be held and we are asking the sisters on hand to bring a present social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 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, 909 Market st., San Francisco. All participate in the exercises.

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

H. INGRAM LINDSAY, Psychometrist.
UNTIL further notice I will give trial readings for 25 cents and will read for 50 cents. Enclose lock of hair. Address, P. O. box 2320, Boston, Mass.

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Five things observe with care:
Of whom you speak, to whom you speak,
And how and when and where.

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Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.
Mrs. Dr. James A. Bliss, Clairvoyant, San Diego, Cal.
Mrs. Martin Brown, 380 Grove st., S. F. Circles Mon. & Fri. 8 p.m. Sittings daily.
Mrs. Maxwell Colby, Readings, 123½ Oak street, San Francisco, Cal.
Dr. Couley, Independent Slate-Writer, Clairvoyant and Physical Medium. 1151 Market street, San Francisco, Cal.
Mrs. Louise S. Drew, Spiritual Medium. Develops clairvoyance Wednesday evening, 9½ S. F. 322 Fell st., near Octavia. S. F.
Mrs. Esther Dye, Healer, 125 West Sixth street, Los Angeles, Cal.
Mrs. Rozilla Elliott, Spiritual Medium & Inspirational Speaker, 442 S. Angeles street, Los Angeles, Cal.
Prof. Fred. P. Evans, Slate-Reading, 9½ West 28th St., New York.
Mrs. Ladd Finican, Spiritual Medium, 9½ Laguna street, San Francisco, Cal.
Mrs. Mena Francis, Spiritual Medium (Independent). Siting 118 Height st., San Francisco, Cal.
Mrs. Kate Hoskins, Spiritual Medium, 214 Franklin street, San Francisco, Cal.
Mrs. M. T. Longley, Spiritual Medium & Inspirational Speaker, 442 S. Angeles street, Los Angeles, Cal.
Mrs. B. H. Marcon, Psychometrist, box 1099, San Jose, Cal.
Mrs. S. E. McLeod, Psycho Therapeutic Healer, 521 Ellis street, San Francisco.
Mrs. C. R. McMeckin, Medical Clairvoyant and Readings; Luzerne a., San Jose, Cal.
Dr. Max Muenkelbruch, Psychometrist and Seer. Readings on rock or hair, by mail $2. Disease diagnosed for two five-cent stamps—no symptoms required. Box 118, Oakland, Cal.
Mrs. D. N. Place, Spiritual Medium, 5½ 15th street, near Market, San Francisco.
Mrs. Hendee-Rogers, Spiritual Medium, 12½ Taylor street, San Francisco, Cal.
Mrs. Sarah Seid answers calls to deliver lectures, officiate at christenings, marriages & funerals. 1116 Broadway, Oakland, Cal.
Mrs. G. W. Shiriner, S. D., Readings, 230 Kearney street, San Francisco, Cal.
Mrs. H. S. Slosson, Test and Business Medium, 1063 Market st., San Jose, Cal.
Mrs. Irene Smith, Spiritual Medium; Readings, 404 Turk st., San Francisco.
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THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Calif.
Mrs. L. A. Drew, of San Francisco, has just completed a month's engagement with the First Spiritual Union. Her platform and circle work has been very satisfactory, and one result of her efforts is that a large interest is being taken in the young people. Through her efforts a Young People's Progressive Society has been established, and at the close of its second meeting on December 7th, 20 members had signed the roll and as many more young people are seemingly interested in the movement; and fully convinced the members are confidently looked for. This new movement is one eminently fitted to fill a want that has long been felt, and although the growth of Spiritualism may not be expressly stated as one of its objects, yet its great tendency will be to retain the young people, and especially the children of Spiritualists under the influence of the higher forces and thus prevent them from wandering back into so-called orthodoxy or materialism, which for some time past has been the case in the Children's Lyceum. The best and most effective teachers will be obtained from the ranks of these young people's societies. It is hoped and expected that Mrs. Drew will be able to visit us again in the near future and thus confirm and fully establish her work amongst the young people of San Jose.

That the higher forces may carry the Young People's Progressive Society in connection with each Spiritual Society, there will be no excuse for not having a Children's Lyceum. The best and most effective teachers will be obtained from the ranks of these young people's societies. It is hoped and expected that Mrs. Drew will be able to visit us again in the near future and thus confirm and fully establish her work amongst the young people of San Jose.


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Sitting Daily.
Send check of $2 for diagnosis.

Prof. Fred P. Evans, the noted Slate-Writing Medium, has now started on his American and European tour. Tours will be given in Lectures and free Platform experiments in Psychography or Independent Slate-Writing, etc., as well as Private Seances.

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J. A. Edgerton, in Boston Investigator.

Spiritualism must define itself.

When any great fact of being is addressed to the attention of men, the most superficial view is always first in the common consciousness, and is to that, satisfactory. But it requires careful attention and patient thought to grasp all the profound potencies and relations involved, and to deduce the inferences which flow therefrom.

The twitching of a frog's leg, witnessed by Galvani, has required many years to deduce all the wonderful corollaries of our electric science of to-day. And even the masterly analysis of Newton only partially solved the mysteries of planetary revolution. Suppose Newton had been content with witnessing the phenomena? Where would the Principia be to-day? Or suppose he had stopped with the bare assertion of the fact of gravitation. The Arabs had discovered that before him, but he set himself to master the entire problem and we are enjoying the benefits of his success. Thousands had seen apples fall before Newton, but they had not seen in their fall a law as universal as being itself. Thousands have witnessed spirit phenomena, but it seems that very few have seen in them, principles as universal as human nature in all its relations and possibilities. Therefore it is, that for fifty years we have stumbled on without a Declaration of Principles, because the mass were satisfied with the surface facts, and had no wish to go any further, while those who cast the plummet of thought into the deep waters of wisdom have chafed under the anomalous position in which they have been held.

But we have reached the extreme limit of possible tension. Spiritualism must define itself, or as a distinctive movement it must go down. The human mind is one of nature's systems, and it demands system, and will have it. The attempt to keep a body of people in harmonious action without a basis of principles is as impossible as to hold a revolving body together without the attraction of cohesion. No more demonstrative proof of this position could be furnished than the present condition of the Spiritualists in general.

Take San Francisco as an example and illustration. With some thousands of professed Spiritualists some two or three hundred is the greatest number that can be got out to hear the ablest speakers. Why? We have no base, nor bond of unity. We have an untamed individualism or anarchy which gets up some ten to twenty different meetings at the same hour, with a meager attendance at them all. Envy, jealousy and strife is the inevitable result. There is no harmony, because there is no admitted principles around which to harmonize. No one, of all the petty leaders, has any right to say what Spiritualism is, because the Spiritualists, as a body, have not defined it. Hence, one defines in one way and another in a different one. Perhaps none of them are right, but they all think they are, and who is entitled to say they are not. But the investigating seeker hears the contradictory theories and goes away confused and disgusted.

Again, we are afflicted with more or less fraud. But as a general rule these frauds are declared by very many Spiritualists to be genuine mediums:
and they are patronized and employed on the public platform just as readily as the most honest, and yet they are confessedly dishonest and tricky. But we have no principles declaring that fraud in mediumship should exclude from the platform. Hence, we are charged, and justly too, with aiding and abetting fraudulent manifestations. We have laid down no principles condemning, and have no authoritative method of preventing it. We shall be compelled to decide this question or stand condemned before the world. A clear statement of our principles would compel all professed mediums to subscribe thereto, or else stand outside of the Spiritualist organization. We should thus escape the odium now attached to us by the fraud nuisance.

It may have been best that no platform of principles were adopted in our early history, but the time has now come when a further postponement will work irretrievable disaster. Already thousands have left us and thousands more will follow unless a nucleus of principles is adopted.

J. S. LOVELAND.

NIRVANA.

I will not take any part in the discussion of philologists as to the exact meaning of this word, as interpreted by the sacred writers of Hindoo religions, but I desire to look at the subject from a Spiritualistic standpoint, in which I hope my readers may have an equal interest with myself.

In commencing let me say that the word Christ, in our Bible, is an untranslated word, and that sometimes it means Church, sometimes an individual who has been set apart for a certain work, but never a third part of a supposed trinity. The word means in English "anointed," and should have been so translated in every instance. But so strongly were King James' translators impregnated with the Paganism that was substituted in the early centuries of the Christian era, that they never failed to torture a word so as to mean something entirely foreign to what Jesus himself taught. In one case (John 6:39), they even went to the pains of interpolating both "Christ" and "son" into the English translation without a hint of an excuse in the Greek. The Greek is, Osti su ei ho hagios tou Theou, and is translated in our version, "Thou art that Christ, the son of the living God." It is translated "The holy one of God," in the Bible Union and Emphatic Diaglott translations. A proper translation would be, "The consecrated of God." But we couldn't expect so fair a translation by men whose education has been warped by the psychology of the blind leaders in Theology.

Christ then, is not a surname but a title conferred on him as it was on Saul when David called him the “anointed of the Lord,” (1 Sam. 24: 6). The word Christos Chrisea, etc., always means anoint, and should have been translated into English the same as any other words were. If not, then the word in the text just quoted which in the Septuagint is Christos, should have been translated Christ. If the word means a third part of God, then Saul himself was a Deity.

It is not claimed that Jesus was anointed by the application of oil as Saul was anointed king, but by the spirit world. This is the way in which all the social leaders of those days were anointed. Drimakos, Eunus, Sparticus and other leaders of social revolutions before the commencement of the Christian era, who were designated as "Messiahs," received their unctions from the spirit world, and showed the proof of it, that they had been selected by the upper world to lead the slaves out of captivity, by the manifestations about them, as Jesus did. It was not an evidence that they were any part of the Deity, but that the spirit world had chosen them for that purpose. When Eunus went forth at the head of his army, spitting fire, the people had confidence in his claims, that he had been anointed by the gods, that is, the apostrophized dead, of which the spirit of Samuel was one, (see 1st Sam. 28:13). Jesus was anointed of the holy ghost—pneumati hagion—a consecrated spirit, when he was baptized (Acts 10:38). Peter tells us that he had been "made both Lord and Christ," (Acts 2:36). In Acts 4:27, we are told that God had anointed him, implying a time when he was not anointed, and therefore not a Christ. Jesus, being a Christ, did not monopolize that privilege. As a Christ, Jesus had a mission, or supposed he had; that was, to redeem Israel from bondage and establish the Kingdom of Heaven over the land of Judea. That he was mistaken in what was his mission, argues nothing against his being anointed, and we shall see that people were anointed for other purposes than as social revolutionists, or political revolutionists; but Jesus was a social revolutionist, as were all the early Christians and every other person who chooses to mark out a different line of thinking and conduct than that laid down for the public by the Mother Grunds, who rule without sense or reason.

In a number of places Christ, or Anointed, is a title that is applied to the Church, and for the same reason that it was applied to Jesus. (See Rom. 12:5; 1st Cor. 10:17; 12:20, 27; Eph. 1:23; 4:25). And the Church is spoken of frequently as the two worlds blended into one. (See above Scriptures). In 1st John, 2:20, 27, we are told that the disciples were anointed or christed. We also learn in this chapter of an anti-Christ, that is, one who opposes this Christ, denounces the anointed ones as humbugs, frauds, and their manifestations as works of the devil, as do our opponents by Spiritualism. They are against this Christening.

Now, before reaching the development of our subject, let us see what conclusions have been reached:

1. Christ, means anointed from the spirit world, or mediumship.
2. All that are anointed are Christs.
3. This includes the entire Church.
4. The Church is the blending of the two worlds into one. Let us say here that the head of the Church is the heaven, or the spirit world, while the body is upon the earth. (Eph. 1:23; 3:15; 1:10, and other places). There is a figure of speech called the synecdoche in which a part is taken for the whole, which speaks of the spirit
world as Christ, the Church as Christ, and which speaks of the brethren as in Christ. Some places Jesus is referred to as a Christ, on account of his great leadership in this reform, and his eminent and representative qualities, and his conspicuousness. Everything that was anointed from heaven was Christ.

All this is preparatory to some conclusions I wanted to draw, not for our instruction only, but also our profit, on Nirvana, or how we may attain Nirvana, and also its desirableness. By Nirvana, I do not mean the obliteration of the individual in absorption of the whole, as Buddha is supposed to have taught, and yet I mean absorption in which the individual will reach the highest condition of felicity. The idea simply is that we are happier for being members of a community than we should be in isolation. The more spiritual and refined an individual is, the more sympathetic he or she is. Sympathy is an element that brings us into relations with others. Their joys or sorrows become our joys or sorrows, and what is beautiful about it is that while our joys are intensified in some proportion to the numbers of those who are sharing them with us, our sorrows on the other hand seem to be lessened in some proportion to those who sympathize with us. This is taking men and women in a normal condition, but as we become more spiritualized this sympathetic relation is intensified. Spirituality is destructive of selfishness; it leads us out of ourselves and into the great life of humanity, so that what injures one becomes the concern of all, and whatever benefits one makes all happy. The idea can be best illustrated by the relations between the sexes. No individual is so happy isolated from the other sex as when properly mated with one of the other sex. The reason of this is, there is a want of completeness. One sex by itself is just one half of what it should be. Thus the ego naturally includes two persons—one of either sex, and when properly mated, the capacity of both is more than doubled. After all, there is something lacking, even after the sexes are mated. No two persons are competent to meet all the requirements of their finer natures, any more than they are to meet within each other and themselves all their physical wants. There is within us a communal want, and we cannot be completely happy unless that want is met. The blending of the sexes is Nirvana, just that far; but it doesn't go quite, no, not half far enough. Only those who enter into the higher spiritual conditions can form any idea as to what Nirvana is. Every nerve is tuned to every other nerve. The rhythm is perfect. All become as one complete man and woman combined. The joy that flows through one soul, leaps from one to the other, running through all alike, so that every throbbing is felt instantaneously by all. This is Nirvana. And this is what Paul talked about when he represented the Church as having one body and many members (Cor. 12:12).

But how is this to be attained in our present antagonising system of robbing each other. We must rise above this system of commercial warfare and mutual destruction of each other's interests, before we can attain to complete Nirvana. Each must be willing and eager to serve the whole; not only willing, but happy in such service; then shall we reach a state of felicity but poorly comprehended by us in our present all-for-self way of doing things. When we reach the condition where we are anxious to tender our best service, rather than require it of someone else, we shall reach that state of philanthropy which will render us mutually harmonious to each other, so that we shall all give to each other the best that is in us, and we shall thus be a thousand times compensated. Norton, Kansas. D. W. Hull.

AN INTERESTING SEANCE.

I have read with much interest what Mr. Wm. Emmette Coleman has written of seances with Mr. C. V. Miller, and perhaps ought to relate a test received by my wife through Mr. Miller's mediumship.

We attended one of his trumpet seances last August, strangers to him and to every one else in the room. Voices were heard, apparently issuing from a tin trumpet or horn, at various points in space above the heads of all. Some of these voices could be heard clearly and distinctly; others, indistinctly. Names were given, and nearly all of them recognized; sometimes a brief conversation would be carried on between the voice and one of the sitters. Finally the name of one of my wife's guides was spoken, but not clearly. As no one responded, the name was repeated three times when she recognized it and received a message that to her was clear, pointed and convincing, but unintelligible to the others. So far as we know, not a mortal in the room ever heard of the spirit-manifesting, and certainly no one on this Coast ever heard the name in connection with her. He has been in spirit life less than two years; neither of us ever saw or communicated with him while he was in the body, and he was in no way related to us.

I also attended a seance held by the same medium at the residence of Mrs. Julia Schlesinger. A quantity of flowers was distributed from the cabinet by a lady who was called forward to receive them. How they got into the cabinet I do not know, but the controls claimed to have procured them. I wanted one of the flowers, but was overlooked in the distribution, as I supposed. But such was not the case. For at the close of the seance I found on my hat, which I had left in the hall, on the navel post at the foot of the stairs, a fine large double fascia. I saw no other flowers in the hall.

It seems to me that Mr. Coleman's account of the test seance held by himself and the editor with Mr. Miller is alone worth more than the price of a year's subscription to the JOURNAL. Under the circumstances detailed therein, it seems to me unreasonable to suppose that both Mr. Coleman and the editor were either deceived or mistaken as to the manifestations.

I recently undertook to act as amanuensis for an aged Methodist minister in the preparation of his autobiography, and during our last interview he detailed a most remarkable dream which he
had many years ago—remarkable in that it was repeated three times in succession the same night, and literally fulfilled within a very few days. If I can obtain his permission to do so, will send a copy of it to the editor in the near future.

We have in this place an orthodox preacher who represents the same denomination that H. J. Becker, president of the Anti-Spiritualists Association, has been connected with. He is pastor of the United Brethren church, and was formerly a trance medium. He was controlled by what purported to be the spirit of an Indian chief, long since dead, who spoke, or caused him to speak, in an unknown tongue of which he could not understand a word. He sat with a circle for investigation, rapidly developed as a trance medium, and a young lady developed the ability to translate the messages given through him. For about six months the messages were all good and true; after that time, however, they became uncertain, and sometimes false. At the end of a year and a half he came to the conclusion (I do not know by what process, except inferentially) that he had not been controlled by the spirit of an Indian at all, but by the orthodox devil! So he resisted his satanic majesty, the circle of which he had been a member broke up in a sort of pandemonium, and he became an orthodox preacher. He laughs at the preachers and people who pronounce all the phenomena fraudulent, knowing better. Like the Adventists, however, he says it is produced by the Christian devil.

Of course, he is still a sensitive. Clairaudient at times, he hears what he believes to be the voice of God or "the Holy Spirit," addressing him. Once the Lord told him to go and visit one of his lady parishioners who was ill. He promised to go the following day, but becoming fearful and ill. The physicians had concluded to take her to resort, but the prognosis was unfavorable. Obeying the voice, he obtained an interview with her, and told her that he had been a member of the circle of which he had been a part, and that he was convinced that she had never been in such a place before; that the power fairly rained upon them. Two or three days afterward the invalid appeared in her accustomed place at church declaring she was well, and a local paper printed an account of her restoration, attributing it to faith and prayer.

While a youth he attended orthodox Sunday schools; became habitual to prayer; and, while investigating Spiritualism, was a staunch believer in the Bible as God's only book, and in the commonly-accepted orthodox doctrines. So when inharmony crept into the circle and the messages became uncertain he betook himself to more earnest prayer, and he of the unknown tongue could not withstand the influence! All this I had from the good man himself. I have not mentioned his name, because I do not wish to annoy him in any way. In the brief interview I had with him, he was gentlemanly and communicative, apparently ready and willing to talk the matter over in a friendly spirit. Indeed, he talked more intelligently on the subject than any other orthodox preacher with whom I have discussed it.

Salem, Ore. 
WALTER P. WILLIAMS.

THE CAUSE IN THE SOUTH.

My first Xmas spent in the "Sunny South" is of the past, and one thing which struck me very forcibly and odd for that day was the snapping fire crackers, the roaring torpedoes, red, white, green and yellow lights, all of which are a part of the ceremony analogous to Xmas day. We who have lived in the North and West expect to explode fire crackers on the day of Independence, but here it is not so, as we are told more powder is burned on Xmas than on the Fourth of July. We have tried to find out the origin of this custom but have not been able to do so. Another thing which we noted with sorrow was that the young men seem to feel it a sacred trust to become intoxicated upon that day. It seems to us the lines, "Where lives a man that has not tried, how mirth can into folly glide, and folly into sin," are very appropriate.

Our work in the South seems to be bringing forth good fruit, as we note with pleasure that our meetings are attended by a more intellectual people—doctors and lawyers, etc. We know that Spiritualism in the South is on the upward road. As yet, we have not had to fight the untrue quite as much as have the North and West. There is such a large field to work in here, that we often wish we could have assistance from others. It is a rather one-horse load, but with patience and by perseverance, we hope to win our way through. We have found a number here who are readers of the PHILOSOPHICAL JOURNAL, and all speak in commendable terms of it, and hope that the new year may spread its circulation. We pledge ourselves to do what we can for it.

Greetings to all in the far West. I hope that the new year may be a bright and prosperous one for all.

Atlanta, Ga.

A PECULIAR DEFENSE.

Nine colored men who were arrested in an Indianapolis stable and accused of gambling made the peculiar defense that they were simply organizing a club for the purpose of going to hear a sermon. The colored preacher whom they said they were going to hear testified that he had invited them to a special service, and as no gambling device save a solitary die was found about the place, the men were acquitted of the charge of engaging in a crap game. Things have come to a pretty pass when the colored brethren cannot organize for religious purposes without being suspected of playing craps.—Exchange.
“Believing that all religions, including Christianity, are superstitions; that the basic doctrine of the Christian religion—"the fall of man"—is utterly and absolutely false, and that its opposite—the rise of man from the lower orders—is a scientific fact; that beliefs in so-called miracles are hallucinations of the brain and never had its origin in superstition. He requests that no services be held over his body and that it be cremated. Two children, Sidney Richmond Tabor and Mary Tabor, survive him, and to them the entire estate, valued at over $1,000,000, is given absolutely. The will is in the handwriting of the testator and contains the following:

"I also request that my body be cremated at Fresh Pond, or some other crematory, and that all my ashes be left there."

Mr. Tabor was a Director in several Insurance Companies, Banks and other institutions.

His will shows how little influence the Church creeds can have on men who think. Had he known of the philosophy of spirit existence and the true objects of life, he would not have been living such a dual life. Creedal churches make infidels.

This affair has caused such consternation in orthodox circles that the San Francisco daily Examiner of January 6, publishes a symposium of opinions from local expressed in Mr. Tabor’s one "kicked the de; B. Wilson, pastor Church, went out of his way to boast of the hospitals and charitable institutions that Catholics and Protestants had erected, and taunted infidelity with its lack of such institutions.

If orthodoxy has built charitable institutions, it is but a partial reparation for the millions they have slain in "holy war," massacred (as they did the Huguenots), or burned at the stake—and for no other reason than that their victims dared to think, or were accused of witchcraft. But let us glance at history and see when Christianity began its charitable work.

Rev. R. B. Westbrook, D. D., in "Girard’s Will," commencing at page 124, makes some startling confessions on this subject, one of which is:

The first asylum for the insane was established by the Mohammedans in the 7th century, and it was 700 years later before Christians followed the example, through the influence of a monk in Spain.

The same is true of hospitals and other charitable institutions—they were established by the "heathen" Mohammedans centuries before Christianity thought of building them.

But do Christians build the institutions they claim? If we accept the hypnotic power of their clergy as the important factor, perhaps they do, but it is usually the money of the infidel businessman that foot the bills—or perhaps the infidel church member, like Mr. Tabor, who belongs to the church for policy’s sake.

Mr. Tabor evidently believed there was salvation from the sin of hypocrisy in a death-bed confession. It will doubtless help him to progress in the life beyond, having started on the right road in the material world; but a confession at the time of his conviction of the truth would have been far better for his soul.
HOME FOR INDIGENT SPIRITUALISTS.

The Waverly Home which has been purchased by the Veteran Spiritualists' Union, of Boston, Mass., is in debt to the amount of $6,500, and before opening it to the true and tried in our ranks, who have fallen by life's wayside, it has been decided to raise the amount of the mortgage. Dr. C. W. Hidden, 14 Purchase street, Newburyport, Mass., has engaged to raise the amount. The value of the Home and lands is $16,000, and as soon as it is clear of debt, the sheltering doors of the only Spiritualists' Home on the earth will be thrown open to receive worthy Spiritualists from every section of the country.

Dr. Hidden writes thus about the work of raising the means:

Let me say to Spiritualists of means: One noble gentleman stands pledged to be one of 63 to give $100 each to raise the mortgage; he is willing to be one of 33 to give $200 each, or one of 22 to give $300 each for the same purpose. Who will be the next to give me a pledge? I shall be glad to hear from all who are interested in the opening of our Spiritual Home.

This is a humanitarian work and should have the support of all Spiritualists. Any sums will be gladly welcomed, for all count in the aggregate.

Dr. Hidden adds:

I believe the opening of the Waverly Home will do more to advance the cause of Spiritualism than any other project, and I sincerely hope and trust that before the Jubilee Year is far advanced I shall be able to proclaim the good news that the mortgage has been paid—that the Waverly Home has been opened—that our worthy veterans who have sustained the brunt and storm of battle and hardships have found a haven of rest within the walls of a Spiritual Home, owned and supported by Spiritualists. Will the reader help me lift the mortgage from the Waverly Home?

Dissatisfaction in Theosophical Circles.

From a correspondent in New York we learn that there is in the words of one of the “advanced” enthusiasts of the Theosophical Society, a “violent row” in the organization manifesting itself both in America and abroad. It is said to be due to dissatisfaction with Mrs. Tingley, the American head of the esoteric body. Some do not approve of Mrs. Tingley’s high position in the society. Their number is growing so fast that already two esoterical presidents have resigned and the resignation of others is expected.

News came from England on Dec. 27, that Archdeacon Keightley of London, president of the society in Great Britain, had resigned, and his wife, Mrs. Verplanck Keightley, had followed him out.

Dr. Keightley has been reckoned as pretty far “advanced” in the mysteries of the order, and he has given money freely for carrying on the work. He visited this country and was duly honored on the occasion of the society’s last convention. Mrs. Keightley is an American and is credited with “tremendous occult power,” and with working magnificently in the astral realm.

The information received from London included a strong intimation of the intention of one of the other European presidents to resign shortly. Complaints are made that the society no longer studies Theosophy, and has been converted into a charitable organization.

EPISCOPALIANS IN TROUBLE.

A factional fight has broken out in the Protestant Episcopal diocese of Arkansas, over the recent election of a bishop coadjutor. Arch-deacon William Montgomery Brown of the diocese of Ohio was elected and accepted the office.

It now seems that the leading church men of Arkansas have split into two parties and one of them is attempting to prevent the consecration of the bishop coadjutor. He cannot be consecrated without the consent of a majority of the bishops and diocesan committees of the country, and one faction has sent to them notice that a protest against consenting to the consecration is being prepared, charging that the election is illegal because of unfair methods and manipulation practiced by the party that succeeded.

No charge is made regarding Arch-deacon Brown, as he did not seek the honor that has been tendered him.

Cullings from Messages from the Unseen.

Miss Ella Dare, the celebrated poet and psychic, sends us the following beautiful messages, which came to her from the Spirit World:

The following are a few extracts from automatic writing, which I have made for the columns of the most excellent Philosophical Journal.

“Touching life upon this side, we will say that it is fuller, larger, more complete. Here the soul's inmost desires, by means of nourishment and answered needs, grow into bloom and ripe fruition. Happiness is attained by reason of congenial activities that expand into powers and possibilities beyond the measure of all words.”

“Live up to the fulness of your understanding, and try to add to that understanding just a little every day, and thus build one more step to mark the way toward truth.”
There is much that you can do for other people by letting the sun that is in you shine on all those who come within your influence. The world needs sunlight more than the putting down of evils, for love and light. Just shine on, and good seeds will grow in the soil that your souls nourish. The flower of happiness blooms in the sunlight of good cheer. Let it bloom through your endeavor, and your mission will be a blessed one!"

"Motives are the measures of the spirit. Even though they do not bear fruit on earth, they are rooted here in everlasting growth. So guard your hearts from ill, from censure and bad feelings toward those who know so little, and your days will be full of pleasantness and peace. There are many lessons which we cannot describe to you—but there is one by which we learn how earthly trials are needed to carve our characters into greater comliness."

"Many souls coming here are freighted with the rigid thoughts that bound them to dogmas, and to creeds, and first the great work of unloosing must be done before they can enter upon the freedom which they should by right have attained while living in the earthly body. Therefore, do all that may be done in sending God's gospel of love and justice and eternal growth to every living creature!"

MORE INNOVATIONS IN THE CHURCH.

It is surprising how rapidly things are liberalizing in the churches. The stern rigorousness of the dark ages is fast passing away—giving place to more reasonable methods. The Columbus (O.) Dispatch has the following:

The latest church innovation is a dancing class to be organized in connection with St. John's Episcopal church, of Jersey City. The rector, Rev. E. L. Stoddard, announces that he will soon furnish instruction in the terpsichorean art at six cents a lesson. When 40 names are enrolled, a dancing teacher will be engaged to begin the work.

INVESTIGATING SPIRITUALISM.

The Rev. E. H. Caylor, the Anti-Spiritualist, went to Chicago last week to investigate Spiritualist phenomena. He remained there a week, and in a letter to a friend he remarks:

"I had a time in Chicago. I think that no other man ever entered the Windy City with such auspicious opportunities to investigate Spiritualism as I possessed. That I made the best of them you may believe. My mind when I undertook the investigation was an utter blank. I dismissed all beliefs, opinions, experiences, and opened up a clean page for impressions and influences. I was void of all prejudice and had no fear of the truth, be that what it might. My experience and observation of the week are voluminous. I find that a single hour's experience in some instances when woven into a sketch will make a small volume. When I tell my story, the ears of the world will tingle. I was kindly treated in the city and I intend to be fair and logical. That the subject is intricate, I admit.

COMPARATIVE RELIGIONS.

The comparative value of religions is their comparative plasticity and power of evolution. A religion that fails to allow of free thought and enlarged knowledge, fails of universal utility. There is no one religious development that has ever been fully tolerant of opposition and divergence. No religion has ever proved adaptable with equal readiness to all races. Mohammedanism fails wholly to suit itself to the needs of Europeans; but it is adaptable to the negro races of Africa, and is more efficient than Christianity in moralizing and civilizing them. Protestantism has proved inferior to Catholicism in this lessened degree of adaptability. It scorns human weakness; has less apology for human frailties; and it thunders out its denunciations without compromise. It belongs only to the higher races, and gets its hold intelligently only upon the higher classes. Theism is the religion of scholars. Its hope for universal acceptance lies in the fact that there is a growing internationalism of scholarship. It is the most plastic of all, only in this sense, that it refuses to formulate any creed except one that is constantly amendable to the newer development of science—New Unity.

SPIRIT RETURN.—The further we go back in the great historical religions, as well as in the primitive beliefs of savages, we find that all men's gods are the corpses or the ghosts of their ancestors. However imposing the ultimate evolution of the idea, its basis, its root idea, is always to be found in the belief of spirit return. Mr. Grant Allen points out the numerous influence by which the primitive ghost or mummy or spirit passes gradually into a deity of unbounded glory and greatness and sanctity.—Review of Reviews.

PHOTOGRAPHING THOUGHT.—Mr. Thomas Edison, Jr., son of the great inventor, has invented a process for photographing human thought by means of the X-rays, hypnotism, a hard-thinking man, and a mysterious appliance—the secret of which he carefully guards. He has already succeeded, it is stated, in transmitting to a highly sensitized film an outline of a dollar, on which the object's mind was closely centered.—Daily Mail.

It is amusing to see how the newspapers "discover" things. From Paris a report of a "marvelous eyesight" is going the rounds of the press. A doctor has found a young woman who is clairvoyant, and can read writing in a carefully sealed-up envelope, and a great stir is being made about it, as if it were a new thing. Where have these doctors and journalists been living? Two Worlds.
Covert's Detectives Foiled.

On Oct. 10th, last, D. J. Moran, of Denver, Colo., accepted Hagaman's $2,000 challenge to any medium to produce any phase of mediumship that he could not duplicate or expose. Mr. Moran stated that he had two children, attending school, in whose presence manifestations occurred that he challenged Hagaman, Covert, or anyone to explain as fraud or delusion.

Covert sent his detectives to Denver to expose them. One of the detectives asked Mrs. Moran if she was a trance, test, and a clairvoyant medium, as she advertised. Being answered in the affirmative, they flashed golden badges, and in an insolent manner said they wanted a test, Mrs. Moran standing in the centre of the floor, with her five-week-old baby in her arms. Addressing the spokesman, she said: "Gentlemen, you came here to expose me and my children. Your mother requests me to tell you your name is George and her name is Elizabeth. You came here to organize a Society opposed to Spiritualism. You willfail. If you do not heed me, you will regret it very soon. There is a lady who stands by your side whose life you ruined. She is a blond."

The proud detective of a moment before, with hat in hand and bowed head, said: "Madame, every word you told me is true. The description of my mother and her name is correct. I ruined a young lady such as you described. We came here to expose your children. We are exposed. I leave Denver the day after to-morrow for home. Good-day, lady; good-day, gentlemen."

This ended the interview, and now Mr. Moran makes this proposition: Messor, Hagaman and Covert, deposit your gift in any solvent bank, subject to conditions that will be fair to any impartial mind, and I will meet you or any of your representatives in any city in the United States, and there demonstrate the truth of spirit return, and you nor your fake mediums cannot reproduce or expose the spiritual gifts of those two little children. These children are not looking for an engagement, and have never appeared in public except for charity's sake. They go to the Ebert School in Denver.

Durrant was executed last Friday, after joining the Catholic church, and receiving absolution of his sins and extreme unction— that church being the only one which offered to give him a clear passport to eternal joy, as an innocent man.

Prof. James G. Clark, last week, speaking through a prominent sensitive, sent greetings to all his old friends. He says he found the spirit world far beyond his earthly expectations. It was such a pleasure to him to meet the noble souls who had passed on to that plane of existence. He said he was just as much interested in the affairs of this world as he was when in the body. He wants to see the spiritual movement placed upon a higher plane, and is still working for that object.

The new book by Dr. J. M. Peebles will soon be ready for delivery. It relates his travels around the world for the third time, and contains valuable information, interesting to every Spiritualist. The price is $1.50 and will be for sale at this office as soon as it is issued.

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.

VOICE OF THE PEOPLE

A Reception Seance.

To the Editor:

As a sequel to the Christmas tree festival given by Mrs. Walling's little orphans, last year, the old Veterans of the Si
diers Home, near Santa Monica, a full account of which was given in the JOURNAL, I desire to say that the Veterans responded handsomely by the presentation to the family of an organ valued perhaps at about $100.

This handsome and useful present was delivered at their home on New Year's Day from a dealer in Los Angeles, and is highly priced as a token of love and friendship.

As an evidence of the high esteem in which the family is held by those who know them best, it is made doubly valuable to them.

On the Sunday night following the delivery of this handsome present, a reception seance was given to those who had made the present and the eldest girl Francis (12 years old) went into the cabinet. Soon after, the curtains were closed and there came a male voice from the cabinet saying, "Put out the light." This being done we were in total darkness for a few seconds when a beautifully illuminated form came forth, passed around the circle and gave her name: when she returned others came and made known who they were.

After about 15 minutes had elapsed, Minnie, the younger girl, by permission of her mother, went into the cabinet. Soon after this a young lady came forth, crossed the room, took a seat at the organ and began to play. She was followed by them and stop investigation. Mrs. Moran stated that he had two children, attending school, in whose presence manifestations occurred that he challenged Hagaman, Covert, or anyone to explain as fraud or delusion.

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To the Editor:
The members of our reading club are making good use of the books I got for them. That I can express every reader and some few are developing nicely in psychometry and clairvoyance. We have now organized a small circle for physical mediums, and the members are being brought up to date and in line with the latest discoveries of physical science. I do know that all are earnest and honest seekers for the light and truth, that our better nature will give us.

Our club has been invited to meet with the Theosophical reading club which we intend to do some time. It will be "come let us reason together."

Mrs. Ruth Wadsworth, G. M. of O. O. M., has been here and organized a Temple of the Order of Magi. I have joined the order, as have several of our club, in order for all who have entered the Temple are Theosophists and Spiritualists.

I was sorry indeed to hear of D. D. Belden passing over, but still as Mrs. Belden says, he was so strong in the knowledge of what he was, be it hoped, awaiting him, and with the little son Charley, who passed on many years ago, he is enjoying that "Beulah Land" that he so well earned. He is missed more than he could, if she had lived, as well as money, which I greatly missed here. All who ever knew him will miss here. All who ever knew him.

None of the magazines I take are looked for with more delight than the Philosophical Journal, and the only regret that I have is that I finish the reading of it too soon.—Jas. M. Means, Texas.

The December Temple is notable for a distinctly new presentation of an old subject, under the head of "Reincarnation and Mental Enlargement," by Paul Tyner. The author demands the modernization and Americanization of Theosophical teaching concerning re-incarnation, so that it be brought up to date and in line with the latest discoveries of physical science. $1.00 a year; 10 cts. a copy. Temple Publishing Co., Denver, Colo.

The Reviewer.


In the form of autobiography, experiences are narrated which illustrate views of absorbing interest. Love is shown to be the dominant element of life. Telepathy is asserted as an in­dispensible fact in certain natures. A woman's will, at the expense of her vitality, combats insanity in her husband.

Though cross and selfish, and a woman of highly spiritual nature, meeting as friends, make profitable interchange—spirit increasing in him and bodily strength in her.

These and other kindred themes are handled in a bold and skillful way. And although the plot is of the simplest, the author, by the use of direct narrative, keeps her reader interested from the first page to the last.

An important question, "Should the Government Establish Postal Savings Banks?" is propounded by Charles S. Burwell in the January Chautauquan. The author's personal view of this query, is sustained by statistical facts and cogent reasoning there­from.

The American Monthly Review of Reviews for January publishes two remarkable letters of Count Tolstoi on the question of reforming Henry George. One of these letters was addressed to a Siberian peasant and the other to a German disciple of George.

The January number of the Homiletic Review opens with increasing interest the 35th volume of that standard periodical. The publishers have shown their enterprise by securing the contributions of the ablest thinkers and preachers and homiletic teachers and writers of the English-speaking world. The readers of the Review have learned always to expect things fresh, timely, and forcible along the practical lines in which they are interested. Published monthly by Funk & Wagnalls Co., 30 La­fayette Place, New York. $3 a year.

Hopken's Comic Monthly is devoted to wit and humor, and is published at Alameda, Cal., at 25 cents a year, and contains 40 pages of light reading.

Free Advice to Spiritual Investigators, and Free Clinic for the poor: 12 to 1 p. m., at 505 Turk street, San Francisco. Dr. Peters.

A successful entertainment and dance was given by the Young People's Society, on last Saturday evening, at Crystal Hall, 909 Market St., San Francisco.

Mrs. Colby-Luther passed to spirit life on Dec. 26, at Muncie, Ind. She was one of the most eloquent and popular lecturers ever on the Spiritual platform. Many welcomed her to her home "over there."

Chas. J. Anderson, "the Boy Ora­tor," expects to be in San Francisco and the North in the spring, and invites all those who may desire his services to write him at San Diego, Cal. As a public speaker, he is one of the wonders of the age.


Last Sunday the Society of Progressive Spiritualists met in their new quarters in El Dorado Hall, Alcazar building, 120 O'Farrell St., San Francisco. Mrs. R. S. Lillie gave an eloquent lecture and the guides of Mrs. J. J. Whitney followed by an­swering written questions and giving convincing spirit messages.

Madam Montague, in a lecture before the Oakland Psychical Society, re­turning to the Salvation Army demonstration at San Francisco, said that the country might well be proud of such men as those on that platform New Year's day—men of intellect, charac­ter, attainments, refinement and education; great leaders of the people, representatives of grand organizations and administrations, all joining in a great movement to relieve suffering and poverty. All working together to solve the labor problem of the day, providing practically what three mil­lions of destitute men and women seek to obtain in this land of plenty—employment and opportunity. She concluded by saying that such a demon­stration is prophetic of the days to come when the message of love, peace and good-will shall be understood and practiced by every member of the human family.

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p.m., and Sat. at 2 developing and test circle, 10 cts. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1481 Market.

See our Book List on page 31.
Prominent Churchman in Jail.

Wm. H. Kent, a lawyer of Brooklyn, N.Y., a prominent member of the Plymouth Church and the organizer of the Penny Savings Bank, was arrested with the Bethel Mission Sunday school, a branch of Plymouth, in jail at Brooklyn, having been arrested for forgery.

Kent is accused by Mrs. McCord, of Brooklyn, of falsely certifying and acknowledging a satisfaction of mortgage. She says that her name was not put there by her hand or with her consent.

Assistant District Attorney Caldwell stated that Kent had taken no less than $40,000 from his clients unjustly.

A good Book is thus noticed in The Times for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly an Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

This is an excellent book for a holiday present. Bound in cloth $1.50
In paper covers $1.00. For sale at this office.


For sale at this office.

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

How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.


The Breath of Life, by Ursula N. Gestefeld, New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

The Wateeka Wonder!

PRICE, 15 CENTS.
A Narrative of Startling Phenomena Occurring in the State of.
Mary Lurancy Vennum, BY E. W. STEVENS.
MARY REYNOLDS, Case of Double Consciousness, By REV. WM. & P. P. PLUMMER, D.D.

For sale at this office.

LIGHT OF TRUTH,
A sixteen page illustrated paper devoted to Spiritualism, Hypnotism and other occult subjects. 50 cents per year. Single copies 5 cents. Address LIGHT OF TRUTH PUBLISHING CO., 313 & 315 N. Front St., Columbus, O.
The LIGHT OF TRUTH and PHILOSOPHICAL JOURNAL clubbed for one year for $1.75.

SHORTHAND BY MAIL. — Free Course.— Karel's School, Corning, N.Y.
Under the Advertisement, Mention This Journal.

BABYLAND.
Established 1877.
The Babies' own Magazine. Mothers' best help in amusing and instructing the little ones. Bright Stories, New Jingles, Short Stories and Beautiful Illustrations. $1.00 a year, 10e a copy.

Little Men and Women
Established 1889.
For Children from seven to twelve years of age. Just the important age, when children may be most easily influenced by good literature; Interesting Serials, Poems, Fairy Tales, Fancy Work, Games, Short Stories and Beautiful Illustrations. $1.00 a year, 10c a copy.

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

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

SARA A. UNDERWOOD.
In Cloth Binding, $1.50.
In Paper Cover, postpaid, $1.00.

THOMAS G. NEWMAN, San Francisco, Cal.

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

Spence's Positive and Negative Powders Mailed, on receipt of price.
1 Box, $1.00. 6 Boxes, $5.00.

The Powders can be relied upon for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and of all ages.

The Positive and Negative Powders have been household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

Many physicians have used the Positive and Negative Powders in their practice with uniformly successful results; and, with no doubt, continue to use them as long as they follow the practice of medicine.

The Positive and Negative Powders are as safe and as harmless as they are sure and efficacious. The doses are small and pleasant to the taste, causing no nausea, no purging, nor narcotizing, nor any other violence to the system. They simply supplant or outflank the disease, and the patient is well.

Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earsache, Rheumatism, Sore Throat, Cold, all kinds of Inflammations, all kinds of Fevers (except the Typhoid and the Typhus, which require the Negatives), Dermalgias of the Stomach and Bowels, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhoea, Flux, Dysentery, also Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsey, Fits, Scrofula, Sore Eyes, Seminal Weakness, Sleeplessness, St. Vitus' Dance, Threatened Miscarriage, Worms, Whooping Cough, etc.

Buy the Negative Powders for Typhoid Fever, Typhus Fever, Paralysis, Sterility, and loss of Sight, and Motion from Paralysis of the Nerves.

Buy the Positive and Negative Powders, in a box of half and half of each kind.

Chills and Fever, Intermitter Fever, and Dumb Ague.

THOMAS G. NEWMAN, Editor & Publisher
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FORTY YEARS A SPIRITUALIST.

Professor J. Marion Gale was born in Illinois in 1836; moved to Oregon in 1853 and has been the Principal of Roseburg Academy and Washington Academy, and editor of two papers in that State. He received a commission in the Army in 1864, and served to the close of the civil war.

Mr. Gale is well known to the readers of the Journal as an able contributor to its columns, both as a poet and prose-writer. Being highly inspirational, witty and sarcastic, when writing on theological dogmas, his genius proves a two-edged sword in battle with the hosts of error. He has been a Spiritualist for 40 years, and can now testify to the truth of the "Communion of the Saints"—spirits decarnate with spirits incarnate. He tells of his conversion to, and faith in the solace and comfort of, the Spiritual philosophy, in the following brief paragraph:

"I was compelled by the evidence to admit the truth of spirit communication with mortals, in 1857, and could no more doubt it now than the plainest facts of history. The philosophy spirits have given to the world is quite sufficient, if accepted, to make people happy both here and hereafter."

Here is a man who has been the principal of two academies, editor of two papers and an officer in the late war, and who, after 40 years' experience in Spiritualism, asserts the truth of its claims and that its philosophy "is quite sufficient to make people happy." Let the mental pigmies who say there is "nothing in Spiritualism" retire to the shadows, and let the world's truly great men—Crookes, Zollner, Flammarion, Hare, and scores of other great scientists who agree with Mr. Gale—come forth and shine in their brightness.

The signs of the times are full of promise, the harvest is ripe, and with the army of faithful reapers, of which we boast like J. Marion Gale, it cannot long resist the sickles of truth which they so industriously wield.—E. G.

RELY UPON YOURSELVES.

Let us reason from material as well as moral and spiritual standpoints. If you rear a child to always depend on its parents for all it has, it will become very indolent and not exercise its faculties to become self-supporting. Will not the same law hold good on the higher plane of moral and spiritual life? We wish for happiness, but violate nature's law and suffer the consequence of the violation. Then we pray some idol to have mercy on us, instead of obeying nature's law and growing wise and happy.

The reformation will not come by praying to idols, no matter what name you give to them; nor will it come by depending on our spirit friends, although they oftentimes assist us in various ways, but the great fountain of life is always open for all organized life to draw various supplies.

The coming religion will be the religion of nature, or obedience to nature's law—growing a healthy body and developing wise and happy faculties.

A. C. DOANE.
Harvest Time.

By Spirit John Pierpoint, through the Organism of Lida B. Browne.

The harvest is now ready to be garnered in. The seed has been sown, of the truth of life eternal; it has been nurtured, some on good and some on bad soil, but it has ripened into a harvest that is yours now to gather. Will you let it remain out, where the cold blasts of winter will chill and kill the tender fruit, or will you try to work now for a little while till it is safely stowed away from danger?

Many are anxious to join in the good work, but are repelled from lack of harmony within the ranks of Spiritualism. They stay outside till the frosts of theology kill the tender belief that should find a safe shelter in the fold of those who know there is life after death.

Some are hungering for this blessed assurance, but dare not enter the meetings or circles where such knowledge is to be obtained for fear of ostracism. If it was more popular they would seek admission, and not cling to the husks when the wheat was within their grasp. How can this result be obtained is a question that should demand the attention of Spiritualists. Here stands hundreds, yeas thousands ready to be convinced, they have the hopes and would like the proof. Their eyes have had a peep into the glories of eternal life with all its possibilities, yet there they stand on the threshold not daring to enter.

Are you as Spiritualists to blame for this condition? Are you doing all you can to attract outsiders to the meetings, and by your own lives show that your philosophy is grander, deeper, purer than the old myths taught for ages? These are interrogations for each to answer for him or herself, and if the tiny voice within censures, commence at once to spiritualize your own natures, so as to attract others to the ranks.

Organization must be the keynote. It is by that way alone, as your system of society is now based, that you can win success. With temples and halls dedicated to spiritual work, untainted by worldly desires and aims; with stationed lecturers and mediums who do not have to barter with the people for mere sustenance, and can place themselves in a receptive condition, so as to get the brightest and best from the spirit world to give to a hungry public, and with excellent music to harmonize conditions, a religion can be given to the world that will revolutionize society as it is to-day.

Many are the slaves of conditions that could easily be corrected if people would set earnestly to work to remedy them. There is no subject or condition of affairs that demands the attention of humanity, that should not be taken cognizance of by Spiritualists. To round out and perfect your organization, this airy nothing, this wonderful hypothesis, this imaginary cause beyond the reach of reason,—the individualized and individualizing form of Karma,—T. W. Rhys David's "Buddhism," pp. 105, 106.

Buddhism maintains that—there is nothing eternal; the very cosmos itself is passing away; nothing is, everything becomes; and all that you see and feel, bodily and mentally, of yourself will pass away like everything else; there will only remain the accumulated results of all your actions, words, and thoughts. The link between one life and another is a mere shadow,—this wonderful hypothesis, this airy nothing, this imaginary cause beyond the reach of reason,—the individualized and individualizing form of Karma.—T. W. Rhys David's "Buddhism," pp. 105, 106.

Nowadays in psychological literature we find much about Karma. Through Theosophy this term has been introduced into Spiritualism, and in some quarters among the Spiritualists there is manifest a disposition to accept as truth the doctrines involved in this word. In the furtherance of gen-
une truth, as distinct from Oriental pseudo philosophy, I purpose, in a series of brief articles, to show—does what Karma is, and the true character of the doctrine with which it is interwoven, particularly in its occidental phases as taught by Theosophy and welcomed by certain Spiritualists.

Karma is an ancient Sanskrit word (pronounced Kurma in that language, but usually in English sounded as spelled—Kar-ma, instead of Kur-ma), and it means, primarily, action, deed, performance, doing. It is derived from the Sanskrit word kri, signifying to do, to make, to perform. In its extended sense, as a philosophico-religious term, it was used in ancient Hinduism or Brahmanism before the advent of Buddhism in the world. Buddhism is an offshoot from Brahmanism, just as Christianity is an offshoot of Judaism, and Blavatskyan Theosophy is an offshoot of Spiritualism. The founder of Buddhism, Gautama Shakyamuni, who claimed to have become the Buddha, that is, the "enlightened one," was educated a Brahman, and the bases of his philosophy are essentially Brahmanistic. In genuine Buddhism, Buddhism accepted as unquestionable truths the dogmas of re-incarnation and Karma. The latter, Karma, he emphasized much more than had the Brahmans, and it may be said to be the great central principle in Buddhist philosophy.

The law of Karma, in Buddhism, may be explained thus: Each human being is an aggregate of five skandhas; namely, Rupa, the material attributes; Vedana, the sensations; Sanna, the abstract ideas; Sankharas, the tendencies or potentialities; and Vinnana, thought, reason. These five constitute the whole individual. In none of them, nor in the group as a whole, does there exist such a thing as a soul or ego. Buddha denied emphatically the existence in nature of such a thing as a soul or an independent entity or ego. In genuine Buddhism there is neither God nor soul; practically it is atheistic and materialistic. At death the five skandhas are dissolved, and the individuality, which was formed by those skandhas, is also dissolved into eternal nothingness. Nothing survives except—Karma, the "doing." According as the actions of the deceased person have been—good or bad—does he transmit good or evil karma to a new being. As soon as the five skandhas are dissolved by death, a new, distinct individuality is formed by the action of the karma of the old individuality—the surviving karma of each person at death creates a new set of five skandhas, and these new skandhas form a new personality. This new being inherits the merit or demerit, morally speaking, of the dead and gone old being; and according to the nature of the karma of the defunct individuality, according to the merit or demerit inhering in the dead person's surviving karma, will be the nature and circumstances of the life of the new being. The life of No. 2 will be happy or unhappy, in proportion as the karma of No. 1 is such as to merit pleasure or pain. In every case, exactly what No. 1 sows, No. 2 reaps. The life which each one of us is now experiencing is just what is deserved as a resultant of the karmic effects of the life of the last preceding individuality, in each case; and as each individuality in the long chain of spiritual ancestors is the resultant of the acts of the next preceding personality, it follows that each person now living on earth is the heir of the merit and demerit, in greater or less degree, of all the innumerable preceding personalities in his or her immediate line of spiritual descent. We are just what our chain of predecessors have made us, and we enjoy or suffer in this life that which the karma, the doing, the action, of our especial string of mental progenitors entitled them to enjoy or suffer.

Remember that there is no immortal soul, no abiding ego, that is continually re-incarnated, receiving in each incarnation the rewards and punishments due it for its acts in its previous life. The only thing that is common to all the successive incarnations is karma. Instead of a soul-principle, it is karma that passes in an unbroken succession from one life to another, from the first incarnation in a series to the last. Karma continues to incarnate itself until it is incapable of further transmigration, until its last heir, the last individuality it creates, attains Nirvana and thus annihilates karma. When all love of life ceases, all desire for anything of any kind is entirely crushed out, when the person attains a condition akin to that of the stone, as regards utter indifference to life and all that it contains, then no karma is generated or can act; the individuality is in Nirvana, and at physical death it attains Parinirvana, total nothingness, non-existence.

Of all so-called religions, Buddhism, despite its exalted moral code, is the most pessimistic. It is really the gospel of despair. The sole raison d'être of Buddhism, the only object of its teaching, is to kill out karma and its effects and thus get rid of the evils of a state of existence. The knowledge which Gautama is said to have acquired, which acquisition made him the Buddha, the enlightened one, was the law or system by which non-existence could be secured by man; an understanding of the means by which the wearisome round of incarnations might be terminated and the eternal death be secured of successive individuality-creating karma. The end and aim of Buddhism is to annihilate karma in each case, and thereby put an end to sentient existence.

San Francisco, Cal.

SPIRITUALISM A RELIGION.

I do not wish to go on record as a critic, especially of our aged philosopher, Prof. J. S. Loveland. Nevertheless I beg the privilege of expressing a difference of opinion on a declaration of principles of Spiritualism. Perhaps he has forgotten that at the World's Fair in Chicago, through the National Spiritualists' Association, Spiritualism was recorded as a religion in the Congress of Religions, thus giving it all the protection of law which religious bodies enjoy.

This act, of course, necessitated a declaration of principles which was made at the time and duly recorded. It seems to me that a legal recognition is all that is necessary.

Modern Spiritualism began when religion and science had no connection, when religion was
supernaturalism and science infidelity, therefore it was called Spiritualism.

This name does not cover the philosophy and phenomena nor apply to its principles, the true name of which is Spiritual Science. Spiritual Science is the investigation of universal, immutable spiritual laws, the foundation and origin of all religions of the earth. Laws that began with the human family and will continue as long as it exists. Doctrines and theories originated in the minds of men and change with the advancement of the age, thus Spiritual Science cannot be defined as a doctrine or theory, because it deals with immutable laws and stubborn facts. Doctrines and theories have proved to be the greatest curse of humanity, because they create narrow-mindedness, bigotry and intolerance.

Primitive man declared the earth to be flat. The blue sky a tent-covering, staked at the four corners of the earth. The sun and moon lights which God moved about for the convenience of his people. The stars were small lights pinned to the sky for decoration. Thunder and lightning was the voice and manifestation of God's mighty power. Then after a long lapse of years, in which the Bible records that God directed his people through bloody wars and carnage we come to the dawn of Christianity when a new declaration of doctrines and theories were established, then down to the present day, and now these rules are falling far short of the demand of the age and thus time proves that a simple declaration of man never yet established a truth and never will. Truths establish themselves when rightly understood by man and not by declarations.

Now, then, since cold scientific investigation has compelled religious theories to take a back seat and has discovered solid facts, eternal truths, it has transformed the whole scene. It has established a new heaven and a new earth or rather proved it has existed millions of years instead of thousands according to the Bible. It proves that man first existed more as an animal, that he has lived millions of years instead of thousands, as the Bible proves it has existed millions of years instead of thousands. Doctrines and theories originated in the minds of men and change with the advancement of the age, thus Spiritual Science cannot be defined as a doctrine or theory, because it deals with immutable laws and stubborn facts. Doctrines and theories have proved to be the greatest curse of humanity, because they create narrow-mindedness, bigotry and intolerance.

The Professor says, "No amount of gazing at spirit phenomena can make one a Spiritualist." Agreed, but let us be considerate. It is not the phenomena which converts, but the intelligent spirit who produces the phenomena. Phenomena is the bridge which connects the two worlds, over which the spirit-forces pass to and fro. It was the spirits who had proved Methodism a delusion, and returned to inform Brother Loveland of the fact, who converted him, and the reason he is now a Spiritualist and not a Methodist.

MRS. M. E. VAN LUVEN.

All who suffer believe that their sorrow is the greatest; and when happy, that no happiness is so great as theirs.

CASTELAR A SPIRITUALIST.

That the greatest living Spaniard should be also a Spiritualist, is only natural; and we find an interesting confirmation of the fact in the Revista Espiritista, of Mendoza, which cites the following passage from an obituary notice, contributed by the famous orator, writer and statesman to the Illustracion Española y Americana, which occupies the same position in Spain and the Spanish colonies, as the Illustrated London News does in Great Britain and her dependencies:

"The infinite charity of Alvarez, the relief he has afforded to so many afflicted souls, the good he has performed on his passage through life, the wise counsels and the virtuous examples he has left behind him, cannot be lost, either here, in the material infinite, where a brief existence is undergone and vanishes; nor there, in the moral infinite, where we find God and eternity. I see in the other planets so many other altars of genuine expiation, where souls darkened by evil and afflicted by sin, while subjected to human limitations and contingencies, may be redeemed and purified by luminous ideas and good works. I recognize that all great inspirations resolve themselves into answers to prayer, just as the resin burnt in a censer descends in perfume on the person of the thurifer....I believe that with all the beings I have loved and lost, during my sorrowful pilgrimage through life, I communicate and converse."

There could be scarcely a more straight-forward or explicit declaration of Señor Castelar's conviction of the truth of spirit return and of spirit communion than is to be found in the last sentence.

—Harbinger of Light.

SPIRIT VISITORS AT TRANSITION.

On December 4, 1897, the transition of my sister, Mrs. Mary A. Saxten, occurred at Oberlin, Ohio. Her son who was at her bed-side wrote me the following account:

"After it had become apparent that she could not recover the doctor administered chloral to ease her pain. After lying in a partially stupified condition sometime, she opened her eyes and said: 'Oh, I see father and mother and Matthew and James and George'—brothers who had passed over 40 or 50 years ago. She then said reproachfully, 'Perhaps you do not believe that I see them,' and closed her eyes and passed on."

She was not a Spiritualist or church member, but a materialist. Now the question is, at the moment of transition, were her mental faculties so quickened that the memory of those relatives seemed to her real? Or had the spirit so far entered the spirit world that she saw them as they were assembled to welcome her to the spirit world? her spirit for the moment being in two worlds, the physical and the spirit world. I do not consider the fact of itself sufficient to prove our continued existence, but as corroborative evidence it is valuable. My own belief is that she saw the spirits as she said.

JOHN ALLOYN.
No Spiritualists in Penitentiaries or Asylums.

The Independent Pulpit, published at Waco, Tex., in its December number gives some three pages of statistics of reformatory institutions, showing the religious belief of the inmates, and in looking over all the tables not one Spiritualist was found.

We give below the report of one penitentiary and one insane asylum, which shows about how they run. For instance, the biennial report of the western penitentiary of Pennsylvania, located at Alleghany, for the year 1894-96 thus classifies its inmates as regarding religious belief:

- Catholic, 145; Presbyterian, 30; Episcopalian, 13; United Presbyterian, 6; other religious belief, 38; Methodist, 110; Lutheran, 21; Baptist, 35; United Brethren, 8; no religious belief, 2. Total prisoners, 408.

The third annual report of the trustees and superintendent of the Illinois asylum for insane criminals thus classifies its inmates:

- Buddhist, 1; Christian, 1; Dunkard, 4; Lutheran, 2; Presbyterian, 6; Unknown, 31; Catholic, 30; Baptist, 4; Episcopalian, 1; Methodist, 13; Protestant 2; no religion 26. Total prisoners 123.

A summarized table is then given of 20 penitentiaries, insane asylums and reform schools, showing a total of 14,488 religious inmates, against only 1,871 non-religious.

The article is entitled, "Is Hell Preferable to Heaven?" The editor concludes as follows:

In the light of scripture diagnosis of the future state, these facts inevitably point to an uncomfortable conclusion. If we go to heaven we are to be confronted with these 14,000 Christian convicts, pickpockets, assassins, burglars, rape-factors, sneak thieves, forgers and green-goods men. If we are bound for hell, we are to meet with only 1,600 of this class of people, about one tenth as many as will go to heaven. If the future state is to become simply what the character of the inhabitants thereof make it, does it not follow that heaven is destined to be a safer and more congenial place of residence than heaven? Does it not appear that the heavenly emigrant would do well to take his revolver along with him through the pearly gates? Looking upon the situation as it thus appears, should not the prudent man decide upon hell as the more desirable place to spend eternity and bring up a family?

In view of these facts, would it not be wise for the theologians to so revise their dogmas that the natural advantages of hell will not suffer when compared with the attractions of hell?

Of course Spiritualists have no use for such dogmas. They believe that all will reap the just results of their lives in the physical form, and that all will finally progress to the perfect state.

Consistency, Thou art a Jewel!

It will be remembered that on Sunday, Jan. 2, Father Calzia, of St. Ignatius Church and College, of San Francisco, delivered a lecture sermon Spiritualism, in which he asserted that all mediums, seers and prophets were "in league with the devil," and that all who claimed such gifts were impostors, or the agents of Satan.

We have before us the "Monthly Calendar," for January, published by this same "St. Ignatius Church and College." On page 6, it tells the story of St. Agnes, the "child-martyr," who died at 12 years of age, and adds that "in a vision vouch-safed her parents she was seen dressed in queenly robes and accompanied by a snow-white lamb, a fitting symbol of her innocence and purity."

Again on page 21 we find a poem which admits angel (spirit) ministration to mortals and communion with the Unseen. We quote as follows:

"Holy night with its mystery and stillness is dear To the heart, for it exiles all sorrow and fear, And whispers of angels who gently bend low And scatter their blessings on sad hearts below."

All this we would call Spiritualism, but then Shakespeare has said, "A rose by any other name would smell as sweet."

So much for the Spiritual truths in which Father Calzia believes, denounces; affirms, denies; pro-mulgates, yet condemns. But now for some of the foolishness which appears in the January "Calendar." On page 7 we find the following:

INDULGENCES FOR JANUARY:

On the Feast of the Circumcision, or on any of the seven days immediately following, a plenary indulgence may be gained on the condition of receiving Holy Communion, visiting the church,
and praying for the intentions of the Supreme Pontiff.

On the Feast of the Epiphany a plenary indulgence may be gained by the members of the Confraternity of Bona Mors by receiving Holy Communion in this church, assisting at the services of the Confraternity, and praying for the intentions of the Holy Father.

All who visit this church on the Feasts of the Circumcision and the Epiphany may gain an indulgence of seven years and seven guaranties, if with contrite hearts they recite an Our Father, Hail Mary, and hear the sermon, if one should be delivered.

On page 9 of the "Calendar" appears the following idiocy, which should put to blush our nineteen-century civilization:

THE LEAGUE OF STUDY.

The first conferring of decorations for the term '97-'98 took place in the College chapel on Dec. 17. Very Rev. Father Frieden, president of the College, officiated. . . . The decorations were blessed, magnetized to retain hypnotic control over the recipient's mind. Those who were to receive them rose in their places and made the promise never to join Freemasonry or any other secret society . . . . The decorations carry with them the right to the papal blessing and plenary indulgence on the day of reception and at the hour of death. Those who gain the last decoration at the end of their college career, gain the same privileges for their parents and brothers and sisters.

Shades of King Solomon! what wisdom, (?) what logic! (?). They are made innocent in advance, and granted "plenary indulgence" therein, for all crimes that they or their parents or brothers or sisters may commit! However, upon "the other shore" it will be found that neither "plenary indulgence" nor "absolution" by priestly hypnotists will save anyone from reaping what they have sown; but on the contrary, it will only add thorns to the paths they must tread.

Before Father Calzia delivers another lecture against Spiritualism, we would advise him to read the 12th chapter of 1st Corinthians and get Paul's advice concerning "spiritual gifts," which he there enumerates as prophecy, discerning of spirits, the gift of tongues (spiritual mediums are often controlled to discourse in many strange tongues today), healing, etc., and then asserts that as the eyes, hands and other members of the body are essential to its welfare, so are the possessors of these various gifts essential to the welfare of the body of the church. Had the church heeded Paul's advice, it would not have been buried in the fogs of ignorance and superstition that have obscured the minds of its adherents from Paul's time to the present day; and it would have progressed along with the ages instead of binding human souls by hypnotic power to dark-age dogmas.

UNITING TO AID THE WORK.

The Unitarian periodicals are uniting, and the plan is a very desirable one. The more of division there is, the more discord exists, and the less influence and power for effective work. Spiritualists should try to unite, not only in their literature, but in every other way. The Christian Register has absorbed the Unitarian, and the Old and New changed its form, and enlarged the number of its pages. It makes a handsome appearance, is well edited, and deserves success.

THE AGNOSTIC MILLIONAIRE.

Henry M. Tabor, the wealthy merchant who gave such a blow to orthodoxy in his Will, wrote a book entitled "Faith or Fact," on the title-page of which may be read the following: "Illustrating Conflicts between Credulity and Vitalized Thought; Superstition and Realism; Tradition and Verity; Dogma and Reason; Bigotry and Tolerance; Ecclesiastical Error and Manifest Truth; Theology and Rationalism; Miracle and Immutable Law; Pious Ignorance and Secular Intelligence; Hypocrisy and Sincerity; Theocracy and Democracy."

Here is the author's dedication of "Faith or Fact," the work to which the agnostic merchant devoted much time and research:

To the lovers of freedom of every land, and especially to those who have endured the sneers, the invectives, the ostracisms, the persecutions of orthodox Christianity, this unpretentious volume is sympathetically and affectionately inscribed.

In his preface Col. Ingersoll says many kind things about the author, as follows:

I like to know the thoughts, theories and conclusions of an honest, intelligent man. Candor is always charming, and it is a delight to feel that you have become acquainted with a sincere soul.

I have read this book with great pleasure, not only because I know and esteem its author, not only because he is my unwavering friend, but because it is full of good sense, of accurate statement, of sound logic, of exalted thoughts happily expressed, and for the further reason that it is against tyranny, superstition, bigotry and every form of injustice and in favor of every virtue.

Mr. Taber charges the Bible with responsibility for harsh treatment of women in Christian lands, and made liberal quotations from the Old and New Testaments in support of his position. It taught, he said, that the husband should be the ruler; that a father might sell his daughter or sacrifice her to a mob or murder her; that maternity was a crime; that divorce was the privilege of the husband only; that polygamy and the slavery of
women were justifiable; that a man should "surely kill" his wife or daughter if either tried to persuade him to serve "other gods."

In a concluding chapter, entitled "The Republic in Danger," the author indulges in a gloomy forecast of the results of religious encroachment on the liberties of the people, basing his prognostication on the Sunday laws, the laws in various States concerning the oath and against blasphemy, religious teaching in the schools, exemption of church property from taxation, the employment of chaplains in army and navy, Thanksgiving proclamations, and the attempts to amend the preamble of the Constitution by the insertion of a religious declaration.

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 nearly opposite the Station B Post Office, where we are well known, mail addressed to our former No. will not be delayed or miscarried.

THE YEAR OF JUBILEE.

In the beginning of the Jubilee Year—1898—it is well to look around and see where we stand and what has been accomplished during the past 50 years. The Two Worlds sums up the whole matter in these telling words, which we commend to the consideration of our readers:

The past year has been one of consolidation. We have had no special outpourings, no very marked changes or developments. Steadily, silently, but surely, the current of spiritual progress has flowed on. Outside our ranks opinions are more favorable. Spiritual powers and principles are being recognized, and under the name of psychic science, hypnotism, telepathy, clairvoyance, psychometry, and cognate powers, are being admitted within the arcane realm of science.

Inside our ranks the work of unification has been going forward, new workers have come to the front, and a better spirit is being displayed. We are beginning to feel our responsibilities, and are striving to rise to the demands of the hour.

As the advance guard in the army of spiritual progress—of rational, religious and spiritual freedom—we must be found worthy, not wanting, when tested in the scales, for ability, worth, honor, fidelity and love! Our movement is a "forward" one: we are "on the march;" we must ever be in the van in all reform movements, and as individuals strive so to live that our lives and motives may commend our philosophy?

Looking forward, 1898 is a great opportunity—shall we be equal to the call? There is much work to be done—only united effort will enable us to carry to successful issues the undertakings which the demands of the Cause, the Angels and Humanity have laid upon us!

ESSENTIALS TO MEDIUMSHIP.

In answer to an inquiry, the Light of Truth gives the following:

A sensitive organism, moral stamina enough to resist temptation, and sound common sense. Sensitiveness is mediumship per se, but without morality it were better to leave it undeveloped, for it externalizes character and brings out the good as well as weak points in the individual, and temptation is not wanting. The visions of St. Anthony and Luther are examples of what all mediums are subjected to, if not through clairvoyance, through other medial qualities, and the former is not the worst. Common sense is needed to remember that, though a medium, you are still a mortal one, and not entitled to any prerogatives beyond what you earn by good deeds and physical purity. Love makes half an angel, purity the other half. To be free from selfishness and sensualism is, therefore, the aim of all, whether mediums or not. Let this be your guide, and you will have all the essentials needed for the desired effect.

BELIEF IN A SPIRIT WORLD.

"Belief in a spirit world is universal," said the Rev. Dr. Lyman Abbott. "Men in all ages have believed in it. Of course, the forms of their beliefs differed greatly and often were grotesque, even horrible; but the foundation belief was there—namely, that the spirit continues to live after death, and that there is a world of spirits the counterpart of the world we are now conscious of."

My religion is love, 'tis the noblest and purest,
My temple the Universe, the widest and surest;
I worship my God through his works, which are fair,
And the joy of my thoughts is perpetual prayer.

THE COURAGE TO BE HONEST.—We need not preach the courage to die—that is common enough—but the courage to live, to be honest in spite of poverty and neglect, to be true though all is dark, to be faithful though the heavens fall and hearts break and friends and friendship turn to gall. Yes, we must teach men to be unpopular, to be misapprehended, to be ahead of the time, to follow the voice of truth, although it leads into the wilderness, to tell the devil to his face that he lies, and also to give him his dues—an act which requires the supremest courage at all times.—Boston Investigator.
The Reviewer.

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

Through the assistance of a friend of humanity, Mrs. E. V. Wilson has been enabled to get out another edition of her deceased husband's book. The world knows that E. V. Wilson was a remarkable man, and Spiritualists know that he did a great work in the pioneer field of Spiritualism, battling for more than a quarter of a century against superstition, bigotry and ignorance; proclaiming the truths of Spiritualism, and demonstrating its facts with his wonderful platform-tests, compelling the intelligent and thoughtful people of his day to think and investigate, thus converting thousands to the truth.

This book contains a record of many of the remarkable tests and experiences of Mr. Wilson in the different cities and towns of our land. Also instructions in the development of mediumship, facts in Spiritualism, etc.

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.


This is a manifesto to the people of the United States, and to the workers of the whole world, and dedicated by the author to "the cause of social justice." It is a masterly argument against hoarded wealth and for the betterment of the conditions of the laboring classes.

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 embellishments. Price $1.00. Postage, 25 cts. extra. For sale at this office.

Bejtelves Vilag, (Mystical World) is the title of a new weekly periodical, published in Buda-Pest, by Baron Johann Mikos. It is the first periodical in the Hungarian language devoted to the study of occult phenomena.

Professor Cornill in his "History of the People of Israel," now running in The Open Court, Chicago, reaches in the January number that most inspiring and heroic period of Jewish history where the Maccabees wrest the independence of their people from the Syrian tyrants by whom they had been so long oppressed. Dr. Cornill's portrayal is as fascinating as a novel. $2.00 a year.

Spiritualist News

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

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

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

Dr. Dean Clark is lecturing during January in Attleboro, Mass.

Mrs. S. A. Hatch and Mrs. Sarah Walters are coming to the Pacific Coast.

The First Association of Philadelphia, has W. J. Colville for January and February.

Dr. F. L. H. Willis has removed to Rochester, N. Y., and may be addressed at 543 Alexander street.

Prof. W. C. Bowman has been delivering a series of lectures in Chattanooga, Tenn.

Lyman C. Howe is building up the societies and awakening enthusiasm at Milwaukee, Wis.

Mrs. Logan's Circle of Harmony, at 909 Market St., Sundays at 11 a.m., is well attended.

Lansing, Mich., now has its own temple. It is located in the old City Hall block, the former council room being used for the auditorium.

The golden wedding of Mr. and Mrs. A. J. Case, of Waverly, Iowa, occurred on the first day of January, 1898. Mr. Case is a Spiritualist of 48 years.

Dr. J. M. Peebles has been lecturing for the First Spiritual Church of Indianapolis, Ind., and has now returned to his home in San Diego, Cal., for a short rest.

G. W. Kates and wife will accept camp-meeting calls; also have open months next fall and winter to serve local societies. They will also accept calls to organize the D. E. S. I. Address them at 234 Monroe avenue, Rochester, N. Y.

Dr. A. Stitt test and healing meetings Sunday & Wed'y at 8 p.m., and Sun. at D. Develop and test circle, 10 c. at 335 McAllister st. Nita, Evans, Hargrave Meekin & others. Office 1431 Market.

Letter from San Jose.

The best way to elevate Spiritualism and other sciences is to honor their best representatives and ignore to the unworthy, as in politics the people should seek the best citizen instead of waiting for the office-hunters' approach. It often happens that the boastful pretender with the flaming handbills attracts the multitude while substance and worth are overlooked.

It is the duty of the press to call attention to those who do their duty well, and live for something else than the almighty dollar.

At the present time we have an example of what San Jose—a spiritual healer of extraordinary merit and at the same time of uncommon modesty. Dr. E. Elliott, late of Santa Monica, where he was highly esteemed is demonstrating his power as a healer and has served a number without charge. His success in healing the most formidable cases of paralysis, rheumatism and other diseases is equal to any I have ever known.

I would mention merely the case of Judge Barrackman, of Santa Monica, who seemed to be a hopeless case both physical and mental; considered by physicians entirely incurable. His right limb not only helpless but wasted away, when Dr. Elliott took hold of the case and in three treatments, restored him so that to the surprise of his friends, he walked out and in three weeks restored him so completely that he was ready for business—when it was found that the leukoplakia was restored so as to measure over two inches more at the calf, and over four inches more around the thigh. His work here is of that character and his success is due to the spiritual power that assists and guides him. J. R. M. O'RODRIGUEZ.
Letter from Comanche, Tex.

To the Editor:

All our spiritual papers are good and should receive a more generous appreciation and support, at the hands of our people. Mrs. Tillie M. Reynolds, of Troy, N. Y., was with us for awhile during last Fall, and Mrs. Carrie M. Hinesdale, has just left us, after a month's ministrations. They are both grand, noble workers in our vineyard.

J. F. McCarty, M. D.

From an Afflicted Sister.

To the Editor:

Notwithstanding my second stroke of paralysis I am still able to wield the pen sufficient to be legible. I owe many years and can recom­mend their Powders many years and can recom­mend them. My vocal organs were affected so that I could only speak with difficulty, now I am able at 65 years of age, to do the house work of a family, including washing, with my right hand.

I write to the kindess you ex­tended to me in sending me the PHILOSOPHICAL JOURNAL. People who have the means wait till it is too late to do good, too late to bring comfort to the poor and afflicted—when every gift, however small, would be another jewel in their crown.

C. C. Field.

Indian River, Mich.

Obsessing Spirits.

To the Editor:

In company with J. M. White, I held a number of meetings at Burling­ton Junction, Mo., and vicinity. Some undeveloped mediums had been there, undertaking to do more than they could, adding some fraud to fill out the program. It is difficult for a genuine and developed medium to do much good after such work. There is no organized society there, and it is an opportunity to do missionary work, by a good lecturer.

I had quite an amusing experience a short time since that will show how Catholics hate this work, and will use all means in their power, both in the body and out of it, to prevent its success. I was called upon by a former control of a pretended guide, who I knew was a lying spirit, and I told him so, when he owned up to it, stating that he was a Catholic priest who had come to ruin the medium and to prevent him from doing anything for the cause of Spiritualism. He said he had control of the medium and would hold him forever in obsession, defying me and my spirit co-workers to put him out. After I worked him up to a proper pitch, a guide said, "Hypnotize him." The priest said: "Don't you tell him to hypnotize me." I soon hypnotized him, released the medium, and held the priest under the influence about six hours. His friends had meanwhile come to take him to his teachers. I released him and they took him away. I have had several similar experi­ences, and while I don't dislike Catho­lics, I know that they in spirit life try to prevent the spread of the truth. Nearly all cases of obsession are by Catholic control.

For the friends of truth having cases of obsession among their friends I will release them without remunera­tion. I am willing to do this for the Cause, and the great pleasure it gives me to rout the enemy and restore the person's own intelligence.

Maitland, Mo. Dr. R. A. Davis.

The International Jubilee.

To the Editor:

Prof. E. Adolf Whitelaw, of 497 Franklin avenue, Brooklyn, N. Y., late of San Francisco, has been ap­pointed Director of the Musical Department of the Jubilee at Roch­ester, N. Y., June 1-8, 1898, to whom all matters relating thereto should be addressed. Prof. Whitelaw is Presi­dent of the Brooklyn College of Music.

Music is to be a great feature of the celebration. Send your name, address and contributions to FRANK WALKER, General Manager, Hamburg, N. Y.

Evolution.

To the Editor:

I thank you for the notice you gave of my little "Rhymes Composed at Odd Times." I make no claim for them only that they are unique in peculiar originality. Let us hope a few brains that are left amongst so much chaff.

I am an Australian by accident of birth. If such be my misfortune it certainly is not my fault. But in Australia the rivers run inland, the lakes are on the tops of the mountains, the trees shed their bark and not their leaves, and the cherries grow with stones on the outside. If Spiritualism has anything of good I want to be right in it, to get that good. I want to be a spiritual Spiritualist, a liberal Liberalist, a kind of a free thinking Methodist as well.

I spoke as a child, I spake as a child, when I understood as a child, but when I became—if—Who am I? Where did I come from? Where am I going? I don't remember well.

By many a sign and word of mine, Which now I need not mention, I tried again, but tried in vain. To gain from them attention.

Perhaps enraged at being caged! Perhaps the solution! Never gave up, springing lot To talk of evolution.

This left me in somewhat of a quandary. Who am I? Where did I come from? Where am I going?

Just how I came upon this earth Is more than I can tell; If I were present at my birth I don't remember well.

By evolution, grade on grade, A process sure but slow; Was I from clay like Adam made? Like Topsy—did I grow?

I am completely mistified And mixed up more and more: My neighbor claims he lived and died A hundred times before.

And one says this, another that; I can’t tell just where I’m at— ‘Tis all so puzzling.

I have to take a lot on trust, Nor boast of this or that; I fear that I shall turn to dust And find my name is "mud."

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A good Book is thus noticed in The Two Worlds for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly an Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

This is an excellent book for a holiday present. Bound in cloth $1.50 In paper covers $1.00. For sale at this office.


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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.

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

How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.


The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

The only "Telegraphical Rapping Medium"—Novel, convincing and accurate. 1236 Market st., room 86. Hours 12 to 4. San Francisco, Cal.

Free Advice to Spiritual Investigators, and Free Clinic for the poor: 12 to 1 p. m., at 505 Turk street, San Francisco.

Dr. Peters.

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The Powders can be relied upon for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and all ages. The Positive and Negative Powders have been household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

Many physicians have used the Positive and Negative Powders in their practice with unvarying success, and will, no doubt, continue to use them as long as they follow the practice of medicine. The Positive and Negative Powders are as safe and as harmless as they are sure and efficacious. The doses are small and pleasant to the taste, causing no nausea, no vomiting, no purging, nor any building up or any other violence to the system. They simply supplant or outflank the disease, and the patient is well.

Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, all kinds of Inflammations, all kinds of FEVERS (except the Typhoid and the Typhus, which require the Negatives), DERANGEMENTS of the Stomach and Bowels, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhoea, Flux, Dysentery, also Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Conspiration, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsy, Fissure, Sciatica, Sore Eyes, Conjunctivitis, Sleeplessness, St. Vitus' Dance, Threatened Migraine, Worms, Whooping Cough, etc.

Buy the Negative Powders for Typhoid Fever, Typhus Fever, Paralysis, Sterility, and loss of Sight, Taste, Hearing, Feeling, or Motion from Paralysis of the Nerves.

Buy the Positive and Negative Powders that is, a box of half-and-half of each kind for these Fever, Intermittent Fever, and Dumb Ape.

THOMAS CVEWMAN, Editor & Publisher

State 4, San Francisco, Cal.
Societies & Meetings.

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


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DIRECTORS—M. S. Norton, B. S. Brown, Richard Young, James U. Spence and Wm. G. Elder.

Society of Progressive Spiritualists,

Meets at Alacan Hall, San Francisco, every Sunday evening at 7:30 p.m. Mr. J.T. and Mrs. S. LILLIE, of Boston, are 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.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister St., San Francisco.

MR. F. A. Logan’s meeting, called the “Circle of Harmony,” every Sunday at 11 a.m., in a sunny, quiet hall, top floor, 909 Market st., San Francisco. All participate in the exercises.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

SEERSHIP: Guide to Soul Sight...

It is its art and culture, with rules for its attainment. Lucidly it is no gift, but a universal possibility common to the human family. Those fond of Occult Science will revel in the pages of this book. Price $2.00.

EULIS, the Third Revelation of Soul and Sex.

A work containing many secret and inner doctrines of the seership. It is the first work of this kind that has ever been written. It reveals the secret power of the spirit Bellevue and the transits of Mars, 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.

A STORLOGICAL CHART.

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

This wonderful offer will bring hundreds of applications, and as they will receive attention in the order they come, please give the order at once, addressing

THOMAS G. NEWMAN, Editor & Publisher,
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Mrs. Dr. Dobson-Barker,
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"A Dying Soul."

Sleep! soft sleep, come close my eyelids,
Close them, seal them for all time;
Lock them, for I know that gladness,
After death will then be mine.

Let my spirit ever wander
Mid the scenes of peace and rest,
In the land of golden sunlight,
In the bright land of the blest.

Yes, I feel that you're complying;
Far off seems the light to me;
Still, my thoughts, ere I surely grasp it—
Can it, will it ever be?

Yes! the room seems dull and misty
And the lamp shines dim and low—
Fainter, fainter—it is dying,
Dying like the embers glow.

Now I hear sweet heaven's voices—
Strains of music soft and grand,
And the chorus rising higher
Mingling with the angel band.

I am faint and numb all over—

Can it be my dying breath?

Have you come at last to take me!
For I've been waiting—Death!

WILLIAM J. WEIDEMAN.

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

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

The new book by Dr. J. M. Peebles will soon be ready for delivery. It relates his travels around the world for the third time, and contains valuable information, interesting to every Spiritualist. The price is $1.50 and will be for sale at this office as soon as it is issued.

Form of Bequest.

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

FORM OF BEQUEST.

I give and bequeath unto the publisher of the Philosophical Journal, of San Francisco, California, to be applied to its expense fund, $..............; and direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

See our Book List on page 49.

Directory of Mediums

MEDIUMS' CARDS PUT INTO THIS DIRECTORY AT 25 CENTS EACH. Any premium allowed two lines free—All beyond that to be paid for.

Mrs. Egbert Altkien, Clairvoyant: Test Medium, 828 Market st., San Francisco.

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THE RELIGION OF SPIRITUALISM.

Some Spiritualists, in the zeal of their opposition to religion, stand so perpendicularly that they lean a little back. They see nothing but evil in religious systems, and have become so far emancipated from the old, that they feel indifferent at everything which has even the appearance of retaining any of its qualities. If errors mingled with the methods and theories of ancient times, so also the truth existed there, in some degree, and our purpose is to find it and utilize it, no matter how ancient it may be. We can accept and adopt whatsoever is good and true without fear of ecclesiastical bondage.

That certain principles were made a part of the Christian religion, is not a sufficient reason for rejecting them totally. Those principles had an existence long before that religion was known.

Humanity has wandered far from true religion into the realms of ignorance, barbarism and crime. There are many false ideas of it, many impostures that claim the name to which they are not entitled. The horrible theological doctrines that have dominated the churches are the very antithesis of true religion, and are repugnant to those who are of a religious nature, who will silently ignore those dogmas. Science and philosophy offer more help to a person in meeting death than do any of those dogmas.

The creedal system is called a religion because it professes to be a religion and wears the name of Christ, while the churches have but little in common with him or his teaching. They inherit the husk of ceremony only, while the Spiritualist has appropriated the kernel of spiritual truth and power so abundantly possessed by the early Christians.

The fear of future endless punishment is not an efficacious means of bringing sinners to repentance. It is too remote, too indefinite, to influence human beings for whom moral laws are framed, and it is not the proper sort of deterrent for those who have fair conscientiousness. We must be righteous "for righteousness sake," and this is the sort of religion that will bear fruits essential to the uplifting of mankind. We should realize the inestimable value of truth, purity, honor, sincerity and unselfishness, as compared with everything that is ignoble and vile.

Religion, properly understood, should appeal to every human heart as the means of finding the right way of living. It elevates the spirit of man and develops the best moral faculties of his being. It will unfold in the mind a devotional aspect which draws the spirit to a contemplation of higher duties, of grander planes of thought than mere cares and attention to physical existence will do. Thus the one who possesses the religious spirit desires to practically live as near right as he or she knows how, to live in harmony and fellowship with his brothers and sisters of the human family, to live in accordance with perfect justice and encroach upon the rights of none, but accord to all, those privileges and rights which he demands for himself. The man of religion, pure and simple, cannot live a selfish life—he considers the welfare of his associates, friends, neighbors. This plane and mode of life will engender a devotional spirit—not one that bows to the worship of idols or any man-made image of Deity, but a spirit that calls out the best aspirations of the soul, causing it to seek for the higher and diviner conceptions of the purposes of life—a devotional spirit that leads one to look forward to the future and to question, What of life now and hereafter?

Spiritual intercourse is the foundation of true religion, which rises or falls in the ratio of its fidelity to spirit guidance. Poor mortals reject the best blessings when they refuse to accept or scoff at the precious truths of spirit communion or the sweet companionship which the spirits of beloved earthly friends alone can bring. This is the anchor of the soul, the goal of rest on which we can lean our trembling souls and be at rest. These sublime revelations should be received in the spirit of religious reverence, should constitute the highest, purest, most normal and healthful exercises of our souls' religious faculties.

When we add to the knowledge of immortality and spiritual intercourse the achievements of good character, we shall have touched the truest happiness we can reach in this life. Those who knock at the door of spiritual knowledge, earnestly and honestly seeking for truth, will surely find it. It seems that almost every demonstration has been given us from the spirit side of life—the phenomena placing the priceless gem of knowledge in our possession—the philosophy giving faith in the beauty of holiness or goodness. What more can we ask? What more can spirits do to aid or elevate mankind?

While teaching that each one should be free from harsh judgments; while breathing the utmost charity for human frailty; while teaching that all moral obliquity is imperfect unfoldment, still there is no "scape-goat" in Spiritualism. Individual strength and responsibility must be the basis of spiritual attainment, while no spiritual helps are denied or withheld. Its true ethics is the individual victory over personal imperfections—victory in the midst of human surroundings.

We can testify our deep joy as the redemption of the race from the darkness of hoary superstition and the revivitude of fear; and rejoice in the prospective emancipation and salvation. The sound of the new gospel of life and immortality, as proclaimed by Spiritualism, has gone forth to the remotest parts of the earth with the radiant light of its welcome truth. It is of the deepest significance that the forces called religions, which have hitherto ruled the conscience of the world, have at length come to show their regard for Spiritualism by ceasing, in a measure, to assail its phenomena—victory in the midst of human surroundings.

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The various creedal religions are the inventions of men, while true religion is an acquirement in human experience. Ancient Spiritualism is the root of the tree upon which priestcraft has engraven the fruits of its dogmas. When the errors and fallacies are sifted from creeds and doctrines, Spiritualism pure and simple, will still remain.
To-day it is with us in greater power and usefulness than ever before, operating as a searchlight by means of which the fallacies of those creeds are detected and dissipated. It throws its electric rays upon the mysticism handed down to us from the remote past, and helps humanity to emerge from the condition of religious slavery. This resplendent light from the upper spheres beckons us onward to new fields of progressions.

A. H.Nicholas.

**MUSIC.**

I heard a master once; and afterward, While yet beneath the magic of his spell, I sought to put my rapture into words:

Musici the expression of the soul,
The language of the angels; and in us It touches all the mystic chords of life.
It vibrates through and through us, until we Become embodied with the sounds we hear. It sweeps across the soul in fitful gusts And seeks out every longing, every pain. It reaches from our highest spirit heights Down to our lowest depths. It shows to us The beauty and the terror and the hope; The very mystery of life itself. It doth reveal to us, we are divine.

J. A. Edgeerton.

**How Much Organization is Necessary.**

More than once during the past buried 40 years have Loveland and Peebles crossed swords in bloodless battles over what might be denominated non-essentials; and yet, no man more fully appreciates Prof. Loveland's abilities or esteems him more highly than myself. Therefore, personally and cordially endorsing, I ask you, dear editor, to republish the following from his sturdy pen, appearing in your issue of the 18th of January:

Spiritualism must define itself, or as a distinctive movement it must go down. The human mind is one of nature's systems, and it demands system, and will have it. The attempt to keep a body of people in harmonious action without a basis of principles is as impossible as to hold a revolving body together without the attraction of cohesion. No more demonstrative proof of this position could be furnished than the present condition of the Spiritualists in general.

After stating that there are several thousand Spiritualists in San Francisco, he continues:

Some two or three hundred is the greatest number that can be got out to hear the ablest speakers. Why? We have no base, nor bond of unity. We have an untamed individualism or anarchy which gets up some ten to 20 different meetings at the same hour, with a meagre attendance at them all. Envy, jealousy and strife is the inevitable result. There is no harmony because there is no admitted principles around which to harmonize. No one of all the petty leaders has any right to say what Spiritualism is, because the Spiritualists, as a body, have not defined it.

He further continues: "We have no principles declaring that fraud in mediumship should exclude from the platform. Hence, we are charged, and justly too, with aiding and abetting fraudulent manifestations."

In a not altogether unlike strain, the reporter of the late "Cleveland Spiritualist Mass Meeting," says that:

Thirty years ago in this city (Cleveland, O.) was held the fourth National Convention of Spiritualists, with Isaac Rehn of Philadelphia President. It was a notable gathering—the most notable within my memory. Organization was its main theme. Sound methods and plans were presented and adopted, seemingly with every prospect of success; but as time passed, the best thought of that memorable Convention came to naught, since which struggles to organize and maintain local organizations throughout the country have been, as all workers know, a series of continuous failures. In this city, particularly, more societies have been organized and disbanded than perhaps any other one of its size, yet Spiritualism has always had some kind of organization to work through and present its claims. To-day, some of us think who attended that Convention in 1867, organization was premature at that time, while not a few think it was too late.

After informing us that Children's Progressive Lyceums "are languishing all over the country for the want of almost everything that would ensure them success—friends, money, literature, willing and capable workers, appropriate places of meeting and appropriate instruments." He adds: "I may be wrong, but it is my opinion that our hitherto non-success in organization has largely been due to the apathy and the indifference manifested in the long-continued and inexusable neglect of the proper education of our children in the Spiritualistic philosophy."

Organization is absolutely indispensable to success. This is true all the way from a common school district up to the President's cabinet. In union there is strength. Harmony opens the door to an influx of truth and wisdom from the higher spheres of immortality. The difficulty in organization and the adoption of a declaration of principles is that Spiritualism is blessed with so many "exceedingly great men and women," all scrambling for the highest seats in the synagogue—all considering themselves born to rule; and if they cannot rule, then they will seek to ruin. Or, once in power, they constitute themselves into a sort of central propaganda, running the organization in the interest of themselves and a few pet associates. Psychic thinkers look at them pity and pass on.

The rankest individual and the most despicable bigotry often go hand in hand. Neither is justifiable—neither becomes the cultured Spiritualist. Regretfully do I say that there are many Spiritualists enrolled and belonging to the great unorganized who professedly can see no good in a declaration of principles, in Spiritualists' organizations, nor in any religious organizations, even though they erect homes for the aged; retreats for the poor, and infirmaries for the sick. In consonance with this line of thought, Mr. Barrett the able editor of the Banner of Light, writes thus:

The true Spiritualist, having a knowledge of the law of consequences, should be universal in his nature, and broadly tolerant of the opinions of his fellow-men. To state that every religion except Spiritualism is false, to claim all of the world's advancement is due solely to Spiritualism, to denounce Christianity and all other religions as menaces to civilization, is bigotry personified. It cons to render credit to whom credit is due, neither does it lower us as men and women to accept the revelations of truth from any and all sources.

Spiritualists need substantial organizations; a
straight-out declaration of principles, neat and commodious edifices with noble architecture, exquisite sculpture, beautiful pictures, devotional exercises of some kind, emotional and sublime music, platforms and desks decorated with flowers, mediums calm, conscientious and receptive to heaven's inspirations and an enthusiasm like unto that which flamed in the souls of the martyrs of old. These are among the prizes to struggle for—once attained the victory is ours.

Indianapolis, Ind. J. M. Peebles, M. D.

NOTES AND COMMENTS.

The Rev. A. C. Dixon of New York, in a discourse recently given in his church, condemned Spiritualism. Theosophy and Christian Science, all of which he said were instituted by women. Spiritualism, according to the Rev. Dixon, is unspeakably vile, and its female advocates are "a powerful adjunct of wickedness," while "Christian Science is an example of how fallacious and wicked may be the doctrines taught by women." Theosophy is "another example of woman's baneful influence"—and "Madame Blavatsky, in her idiotic mental wanderings, shows how women can lead men into error." He deplored the fact that women are ever licensed to preach. "Her place," he said, "is in the home, not in the pulpit. In her sphere she can be a power for good."

In his estimation, no doubt, her proper business is to bear and rear such specimens of manhood as himself. Well, it is a consoling fact that weaklings, like him, are usually unable to reproduce their kind. If the Rev. Dixon has a wife, and she has any self-respect, she will get a divorce.

That is a unique movement started by the ladies of Grand Rapids, Mich., who pledge themselves to always speak the truth. Don't the ladies know that the most disagreeable person on earth is the one who speaks the plain, blunt truth? That is what sent Jesus to the cross. The truth, too, or what was believed to be the truth, stood back of all the martyrs of all the ages. There is nothing the average human being can so illly endure as the plainly spoken truth.

Rev. W. D. P. Bliss has been in Los Angeles two weeks, and expects to remain a month longer. He is organizing a society of the "Union Reform League," a movement in favor of public ownership of railroads, telegraph lines, etc. He calls himself a Single-Tax Socialist, though he does not believe the single tax (government ownership of all land) would be sufficient. The entire system, industrial and commercial, he says, must be changed, and will be changed in time, whether we do anything to expedite the change and shorten the suffering or not. He has met with great success here. It is not strictly a church movement, although his work is mainly among church people. It seems to me that Mr. Bliss and many other minister have awakened to the fact that a great change in human affairs is impending—a world-wide change—and that unless churchmen place themselves in the van of the movement they and their theological system will be stranded. Whatever force is impelling them however, I wish them success, for it will shorten the struggle and pain of transition.

W. N. Slocum.

THE YOUNG PEOPLE'S INSTITUTE.

The Young People's Spiritual Institute is proving its ability to be of great aid to the organized cause of Spiritualism.

It is a mistaken idea that the Y. P. S. I. is for children. While none over 50 years of age can hold office, none under 12 can join. It is for adults of all ages, and yet it is to encourage young men and women, and to afford meetings for sociability and mediumship away from public interference.

The Institutes now organized are very enthusiastic and are rapidly increasing in membership. The meetings and entertainments being held, show such marked interest that the public local Society already realizes the great help the Y. P. S. I. is to be. Wherever there is a Society or Lyceum, the Y. P. S. I. should be organized, and where these do not exist, the public work will soon follow.

A good organizer in California is now desired. But Institutes can be organized anywhere without other than the help of some person to present the plan. Address me for help or appointments.

G. W. Kates.

234 Monroe Ave., Rochester, N. Y.

A LYCEUM PAPER.

The future historian of the great spiritual movement, when he writes of its periodical literature, will be called to give instances of unparalleled self-sacrifice, and devotion on the part of editors and publishers. There has not been a single publication that has not been sustained by individual effort and at the cost of the means and time devoted thereto. There has never been a sustaining fund to equalize the burden, which has oftimes been of crushing weight. So great has been the obstacles to the maintenance of such publications that the much needed journal for the young has not been attempted.

The Lyceum movement, which is at the foundation of Spiritualism, as educating the youths in the new philosophy of life, urgently called for such a periodical, and constant demands were made from those interested in this work.

The editor of the Philosophical Journal issued a prospectus, but the response was not assuring even to his zeal.

But the call has at last found a response. Thos. Clifford, of Cleveland, O., a practical printer and head of a printing house, has assumed the responsibility. He has issued The Lyceum, an 8-page weekly, wholly devoted to the Lyceum, at the low price of fifty cents a year. He guarantees its publication for one year, and his word is as good as his bond. The publication must be a labor of love for the good it will do. Officers of Lyceums who seek for instructions in "Lesson Leaves," and other means to interest their groups will find in its pages all they seek, and all members are called to aid in its support.
upon to contribute to the interest and usefulness of the paper.

Deeply interested as I have always been in the Children's Progressive Lyceum, and believing it to be the most vital movement in advancing not only Spiritualism, but Liberalism as well, I hail the advent of this exponent of its principles, and solicit the aid of all Lyceums for its success. The churches have special funds to distribute their Sunday-school papers and lesson leaves, free or at cost, and every Lyceum can easily raise funds to give a copy of this useful paper to each member.

A contribution of a cent a week will do this, or the proceeds of a public entertainment given for the purpose.

HUDSON TUTTLE.

WHERE DO WE STAND.

We cannot escape responsibility by blindfolding our eyes to prevent seeing the facts. It would be like the sheep on my father's farm, when pursued by dogs. A number of them in despair, lay down and hide their heads under a log, in the vain effort to escape their pursuers. No my friends; this is a question which to the honest Spiritualist will not down. And there are no real Spiritualists except honest ones. The fact that those starving millions in India, were (or are) a few thousand miles away, signifies nothing as to the principle involved. More emphatically is this true, since in these days of invention, distance is annihilated. Party lines are all erased in the presence of supreme emergency. Those India sufferers are our wards.

What did we do for the sufferers of India? If we simply shut our eyes and said conveniently, "this is a case in which I am not my brothers' keeper," then have we injured ourselves, and tarnished the fair face of the sun of Spiritualism. How shall we atone for this? Let me whisper in your ear, my brother and sister Spiritualists. Atonement for this neglect, can only come through your suffering and mine. Because, as we have said, Spiritualism is practical or it is nothing. I have learned, in my brief experience as a Spiritualist, that in my own case, no single factor, is so potent in producing sympathy for suffering humanity, as an experience of suffering in one's own person.

A poor man is quoted as saying "the poor ye have always with you, but me ye have not always." I interpret that in the following words as expressing his exact meaning: "The poor ye have always with you, but none so poor as I." Garfield said, "I always feel like taking off my hat when I see a working man at work." Abraham Lincoln whose large heart, glowed with the fire of the humanity impulse, loved one poor little black picanny with his hoe in his hand, more than all the Astors, Vanderbilts and Goulds that ever graced the earth, as millionaires, and for the best of reasons, because that little black waif in his innocence merited that love. And millions of them, both on earth and in the spirit world to-day, merit this superior love, and many of them consciously enjoy it.

In saying this, I must not be understood as arraying myself against the person of any man or set of men. I write this not as the enemy of the millionaire, but to inform him once more that he makes himself his own worst enemy and that he does this by the abuse of extraordinary power. In this way, he has turned what should have been an extraordinary blessing, into an extraordinary curse. This curse falls heaviest upon himself. Not because he has not in many cases exhibited much generosily in dispensing the gold, which by a freak of fate, or accident, has been placed in his hands; but because he suffers himself to fall into line with 99 per cent of his fellow citizens who exist under the spell of the same curse with himself. That curse is avarice, the evidence of one-sided development. The greed instinct within him has been cultivated beyond all reason. The humanity instinct and sense of comradship, has been correspondingly neglected.

Now I apprehend that the millionaires are not alone chargeable with the fault of avariciousness. Right here I utter a truth as old as the history of perverted human nature, namely, that avarice crushes the soul of the avaricious. Spiritualism and avarice are terms mutually exclusive of each other. The avaricious man is not a Spiritualist. As well declare that a lump of mud is a diamond as to say that a man who loves gold more than he loves his fellowman, is or can be a Spiritualist.

THOMAS H. B. COTTON.

THE EAR AN UNFAILING CLOCK.

George Henderson, a colored man, of Zanesville, Ohio, noted for a remarkable peculiarity, died recently. He was endowed with a phenomenal power of being able to tell the time of day correctly by simply placing a finger in his ear. At such times he declared that a light flashed through his brain, revealing to him the positions at which the hands of a correct watch were then pointing. His powers were well-known to residents of the city, and he was never unwilling to oblige anyone with the time of day.—Times-Herald.

TOO MUCH CHURCH AND STATE.

There is altogether too much church and State in our Federal, and some State, institutions. J. B. Thomas, Governor of the Soldier's Home at Dayton, Ohio, has forbidden the freethinkers from holding meetings, saying that he recognizes only two churches, Catholic and Protestant. The State and the Nation, as legal bodies, should ignore sects, parties and religious beliefs.—San Francisco Star.

Fellowship is to be sought where alone it can be found, not by preaching inflexible dogmas nor by tightening any of the cords of organization, but by essential oneness of spirit, aim and work.—Exchange.

Marketable conditions do not include independent thought.
PREVALENT DISHONESTY.

Not alone among the Spiritualists but in every class and creed, are there found those who practice rascality, even among the clergy there are numerous cases of dishonesty and lawlessness.

In Jamestown, Cal., on Jan. 14, the Rev. E. A. Jones was arrested for forgery, and in the night broke jail, and fled. Here is what the San Francisco Call of Jan. 15, says about it, in a dispatch from Stockton, Cal.

Deputy Sheriff Black was sent from Stockton last night with a warrant for the arrest of Jones, who was charged by Clerk Cramblitt, of the First National Bank of this city, with having forged the names of Mrs. Mary Putnam and Mr. E. Van Vranken, both of Clements, to a promissory note for $155, payable to Cramblitt. Jones has an unsavory record in this city as a "beat."

SOMETHING AMONG THE CHINESE.

It is quite surprising how the spirit world is operating in a quiet way to open the eyes of people in every country and clime. The following special dispatch in the San Francisco Examiner, of Jan. 16, tells its own story of the interest the spirits are taking in Victoria, British Columbia. It says:

Mow Chung, known to many whites as well as to half the inhabitants of the Chinese quarter as a skillful maker of artificial flowers, is dead. His body lies in state awaiting removal to his native land, and his widow and three children, at their home on Cormorant street, are rejoicing instead of being cast down. They expect no sympathy, but congratulations, for Mow Chung is, they believe, "promoted" by the spirits. Round about his death is woven as strange a story as ever Oriental mysticism and fatalism combined to produce.

The tale is thus related by E. W. McLean, interpreter, who vouches that this is the true version of the wonder that all Chinatown is talking about:

"It was at the beginning of the present Chinese year," said McLean, "that Mow Chung claimed to have been visited by the heavenly spirits, who called upon him, became visible to him and talked with him at his work, telling him that he would soon be translated—that he would pass from this life to become a great mandarin in another world—an honor beyond his fondest dreams.

"Mow Chung was not ready, however. He told the spirits he had an aged father and many relatives in China whom he wished to write before obeying the summons hence. His strange visitors considered his requests, and finally announced that his tenure of life here would be extended as he besought; that the call would not come until 6 o'clock on the 19th day of the 12th month, the 19th of Shap Yee in the Chinese Calendar, corresponding with the 10th of January in our reckoning of the flight of time. No obligation of secrecy was placed upon Mow Chung, and he promptly told all his friends how the fates had favored him, in that he was to become a mandarin in the world beyond.

"All this, however, was a long time ago. Mow's friends had almost forgotten his strange communica­tion with the spirits and the spirit's promise, until reminded of it last week by his putting his affairs in order and bidding them farewell. Even then they thought it no more than an odd fancy that had taken possession of him, but made a note of the eventful day in order to give him a little surprise.

"Last Tuesday afternoon a number of Mow's most intimate friends, including Too Lung, formerly secretary of the Chinese Benevolent Society, called at his home, bringing chickens, ducks, roast porkers, confections, wines—in fact, all the essentials of a Chinese banquet, which was soon in merry progress. Mow Chung did not share in the general jollity, but gravely offered food and drink to the spirits which he declared were hovering about him, but which none of the others could see.

"Then while the feast was at its height Mow
laid himself down upon his cot. He closed his eyes and to all appearances slept well. "Some one laughing asked the time. It was 6 o'clock. "They looked at Mow Chung, bending over him. He was dead."

An autopsy revealed no malcondition of any organ and medical men are fairly puzzled as to how Mow Chung's translation may be scientifically accounted for.

Significance of California's Golden Jubilee.

This week San Francisco is enjoying the greatest festive occasion in its history, in commemoration of the 30th anniversary of the discovery of gold in California, and the 'pioneers of '49' are gathered here from all parts of the world to celebrate the event.

It is significant that while those pioneers were braving the wild waste of plains and mountains, and the still wilder savages who sought their lives—all in search of the delusive yellow metal—there was another band of pioneers at Rochester, N. Y., braving the scoffs of a skeptical world and the violence of mobs incited by a bigoted priesthood, to investigate the raps and other phenomena produced by angel messengers through the little Fox girls. They, too, were in search of gold—the gold which "fadeth not away," which thieves cannot steal—the immortal gold which shines eternal "in heaven's jeweled crown." Each band of pioneers fulfilled their mission—one found the material gold; the other, the gold of immortal life.

PHENOMENON IN CLEVELAND, OHIO.

The Cleveland Plain Dealer contains the following story, which it says "is vouched for by the narrator, and the narrator is a person of high standing in local society:"

A Mrs. Blank, a lady in somewhat straightened circumstances, was sitting with a book in her hands in her humble home on the West Side, one day, a few weeks ago. Suddenly a blank shadow fell across the page she was reading. She looked up hastily and was astonished to find that there was no cause for the sudden shade. It still laid across the page as she looked back, but almost immediately began to fade. It faded slowly, and several times Mrs. Blank looked up and tried to discover its origin. The day was cloudy and there certainly was not enough sunlight to throw a shadow.

The dark tint continued to grow dim and presently it was gone. Mrs. Blank rubbed her eyes. She thought her vision was affected.

Then, just as suddenly as came the shadow, a broad ray of sunlight streamed across the self-same page. It was so bright that Mrs. Blank could almost pick out the colors of the spectrum. Again she looked up. The sun was hidden. The sky was gray and cold.

The dazzling gleam faded just as the shadow did. Darker and darker it grew. Then it was gone. Mrs. Blank was again inclined to blame her eyes for the peculiar vision. She laid down her book and bathed her forehead with cold water. Not for a moment did she ascribe her singular experience to an occult source. She couldn't forget the circumstance, however. It haunted her all that day and through the night.

The next morning she received a telegram announcing the death of an uncle of whom, when a young girl, she had been very fond. He had died in a far Western town, a fact which greatly surprised Mrs. Blank, because when she had last heard of him, a dozen years before, he was in Australia.

Five days later she received a letter from a firm of San Francisco lawyers notifying her that she had fallen heir to her uncle's wealth and asking instructions.

And this is the reason why Mrs. Blank has looked upon that strange shadow and sunlight episode with considerable awe.

She can't help but think it was a message to her—a mingling of good and bad news.

The sunshine of gold gilding the shadow of death.

GOD IN THE CONSTITUTION.

According to the Cleveland, O., Dispatch, at the Ohio State Spiritualist Convention, held there on Dec. 30, speeches were made opposing the addition of the name of Deity to the Constitution of the United States, and financial aid was promised to the bureau that has been established at Washington to carry out the movement. This is the topic now which should be agitated. The God-in-the-Constitution cranks are at work and will endeavor at this session of Congress to provide for such an amendment to the Constitution. The Dispatch adds:

Secretary Francis B. Woodbury, of the National Association, said in the course of an address that there were about 152,000 Spiritualists in Ohio, and that Cleveland had more than any other city of its size. He said that so-called magicians did things which mediums accomplished, but the former resorted to trickery, while the power of the latter was due to spiritual influence. He said there was little difference between the mesmeric and trance conditions, and, inasmuch as there was no doubt about the genuineness of the former, there should be no doubt about the latter.

Over 300 towns in the Middle West, have passed the curfew ordinance, requiring children under 15, without leave of absence, to be at home by 8 o'clock in winter and 9 o'clock in summer. This regulation has diminished youthful arrests from fifty to seventy-five per cent.
Mass Meeting in Chicago.

A mass meeting will be held in Chicago, I11., on Feb. 22, 23 and 24, and it is intended to make it the greatest mass meeting ever held in the interest of the National Spiritualists' Association. Here are the official notices:

Washington, D. C., Jan. 17, 1898.

To all whom it may concern:

In pursuance of instructions given to the incoming Board of Trustees of the National Spiritualists' Association, in regard to Mass Meetings or Conventions, at the last annual convention held in Washington, Oct. 19, 20, and 21, the Board of Trustees, at its recent meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a mass meeting in its interests, to be held in the city of Chicago, sometime during February, 1898.

FRANCIS B. WOODBURY, Sec.

Washington, D. C., Jan. 17, 1898.

To all whom it may concern:

In accordance with the enclosed, I hereby call a Mass Meeting, to be held in Handell Hall, 40 Randolph street, in the city of Chicago, February 22, 23 and 24, in the interests of the National Spiritualists' Association.

All preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave., S. E., Washington, D. C.

Mediums and speakers who can be present will please communicate with me at above address.

CORA L. V. RICHMOND,

Vice President N. S. A.

Washington Letter.

Officers of the Children's Progressive Lyceum for 1898, were elected as follows: Conductor, Francis Bailey Woodbury; Assistant Conductor, Mrs. G. S. Glendaniel; Guardian, Mrs. F. G. P. Lillie; Assistant Guardian, Miss Jennie White: Secretary, Geo. S. Glendaniel.

The First Association of Spiritualists is in a flourishing condition. A recent bazaar netted $40,000, and the Sunday evening audiences are limited only by the seating capacity of the hall. Mrs. Cora L. V. Richmond, the pastor, attends about seven meetings a week, and has also traveled 700 miles on her wheel since she came to Washington, is well, contented and doing a magnificent work.

Mrs. E. V. Wilson writes thus: "I think of you, Bro. Newman, as an old friend of my husband, E. V. Wilson, and I sincerely thank you for your kind remembrance and desire to aid me in my weakness and ill health. I feel that E. V. is often with you, aiding you in your good work. May the new year be full of prosperity for you and the Philosophical Journal."

See our Book List on page 62.

Spiritualist News.

C. V. Miller has returned from the South and is now giving seances again at 409 Leavenworth St., San Francisco.

Dr. Cooley has returned from San Jose, and gave a lecture with spirit messages and fine music at 909 Market street, San Francisco, last Sunday.

Mrs. R. S. Lillie gave an excellent lecture at El Dorado Hall, San Francisco, last Sunday, which was followed by spirit messages and the answering of questions by Mrs. J. J. Whitney.

Madame Montague occupied the platform of the Oakland Psychical Society at Fraternal Hall last Sunday, with spiritual phenomena. She also lectured Monday, Jan. 26, at 8 p.m., at Washington Hall, San Francisco, opposite the Tivoli. She will give readings and answer questions.

G. W. Kates and wife will accept camp-meeting calls: also have open months next fall and winter to serve local societies. They will also accept calls to organize the Y. P. S. I. Address them at 234 Monroe avenue, Rochester, N. Y.

With its new officers the People's Society is forging ahead in a manner that augurs well for the good of our Cause. Its meetings at 111 Larkin street, every Wednesday evening, are always interesting and afford one an opportunity of hearing a good lecturer or viewing phenomena of a high order, from one or more good mediums—and all free.

The usual Annual Session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23. The Workers' Conference, composed of officers and teachers of the various Colored Schools in the South, takes place Feb. 24, at Tuskegee, Ala. These conferences present an opportunity to study the condition and the progress of the Negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

Lois Waisbrooker, the well-known humanitarian speaker and writer, whose books have given pleasure to thousands, will be tendered a complimentary testimonial by the People's Spiritual Society, on Saturday evening, Feb. 5, at 900 Market St., (Pythian Castle), in Crystal Hall. A fine literary and musical program will be rendered by some of the best local talent, after which there will be dancing. Admission 10 cents. There will doubtless be a large attendance, for Mrs. Waisbrooker has hosts of friends in San Francisco.

At the Spiritualists' church, Green Bay, Wis., on Dec. 25, there was a Lyceum Christmas tree, with its glittering ornaments, bags of confectionary and many presents for the children, and also for the officers and leaders of the Lyceum. Thirty-six of the children spoke pieces that were taken out of the Philosophical Journal: music and songs by the young ladies and young men of the Lyceum. After this, sweets were passed to all who were present, and at the close of the entertainment there was a fine lecture from Dr. J. B. Fards.

The Southern Cassadaga Camp Meeting, near Lake Helen, Volusia county, Florida, will commence Feb. 6, and close March 20, 1898. First class speakers and mediums will be present. Tourist tickets can be purchased in all large cities direct to Lake Helen. For particulars, write to EMMA J. HUFF, Corresponding Secretary, Lake Helen, Fla.

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 335 McAllister-st. Nita. Evans, Hargrave Meekin & others. Office 1431 Market.

A good Book is thus noticed in The Two Worlds for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly an Agnostic, has issued an truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

This is an excellent book for a holiday present. Bound in cloth $1.50. In paper covers $1.00. For sale at this office.

The new book by Dr. J. M. Peebles will soon be ready for delivery. It relates his travels around the world for the third time, and contains valuable information, interesting to every Spiritualist. The price is $1.50 and will be for sale at this office as soon as it is issued.

Dr. Max Muehlenbruch

Herbalist & Psychometrist

Diagnosis of Disease by lock of hair, (applications required) 5 to 10 c. per case. ORE read Psychometrically, $2.00.

FULL LIFE READING, by mail, $2.00.

P. O. Box 118, OAKLAND, CAL.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.
Mrs. Georgia Cooley.

The First Spiritual Society of Chicago, Ill., is being entertained by the ministration of Mrs. Georgia Cooley, of Summerland, Cal., who has been clairvoyant and clairaudient from early life. For fifteen years the spirit names are given by her while on the platform.

As a lecturer she is a teacher of spiritual laws that pertain to life in the mortal and spiritual realms. In the three months Mrs. Cooley has been serving the Society, she has been ready to assist in every way besides filling her regular lecture work.

Her experiences in the realm of spirit would make an interesting volume; her inspirational songs, copyrighted in 1884, are largely in public use; her daily readings are of a spiritual and business nature, and those developing under her spiritual guardians report most favorably.

We hope that she may be with us for some time and assist in the organization of the State Spiritual Association.

Mrs. C. H. Horine, Rec. Sec.

Letters From W. H. Yaw.

To the Editor:

I should like to answer through your valuable Journal the many inquiries concerning injuries and why I am being detained so long from my home and duties.

I recognize the fact that those with whom I hold business relations are entitled to a specific answer to their enquiries.

I employed a good surgeon to attend to my case, and he has done all that human skill could do to assist nature in repairing the injuries.

Mr. Cooley's skill was skilfully set, and for a time it seemed to form a perfect union, and I felt very much encouraged. But nature would have its own way, in spite of science and art, and the two parts, supposed to be partially knit together, separated, and now I am patiently waiting for that slow mysterious something we call nature to make the necessary repairs.

In the early part of my sickness I expected to be at home in about eight weeks, but under the new order of things I shall have to wait much longer.

As a supplement to the above I will say I have a claim against the town for damages, and if we can settle the same mutually, I will adjudge myself fortunate indeed, but if I have to resort to the courts for justice, when I shall be able to return to my home, becomes a very uncertain problem.

I wish to express to you the great satisfaction I experience in the regular once-a-week arrival of the dear old Journal. I watch expectantly and impatiently for the arrival of a long absent friend. It keeps me in touch with our glorious spiritual movement in the beautiful city of San Francisco, and the country at large.

It is true the many private correspondents have posted about my friends, but without the Journal I should feel completely lost in this far-away land.

A story was recently told of how a preacher tested the effect of the hard times upon his congregation. At the conclusion of one of his sermons he said: "Let every man in this large congregation who pays his debts stand up." The exception noted, a careworn, hungry individual, clothed in his last suit in front of him. "How is it, my friend," inquired the minister, "that you are not with the only man in this large congregation who pays his debts stand up." The exception noted, a careworn, hungry individual, clothed in his last suit in front of him. "How is it, my friend," inquired the minister, "that you are not with the only man in this large congregation who is unable to meet his obligations?"

"I publish a newspaper," he meekly replied, "and my brethren here, who have just stood up, are all my subscribers, and..." "Let us pray!" exclaimed the minister.—Exchange.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.
For a Club of 4 subscribers for one year with $4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

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


How She Earned It; or $25,000 in 11 years, by a woman who made it. Illustrated. 204 pages, cloth bound, $1.00. St. Louis: Anna C. Reifsnider Book Co. For sale at this office.

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.

Trial Subscriptions will be taken for 5 months for 25 cents each. Here is a chance to send the Journal to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

Materialization and Other Spiritual Phenomena, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.


The only "Telegraphic Rapping Medium!"—Novel, convincing and accurate. 1289 Market st., room 6, San Francisco, Cal.

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Telephone West 549.

Orders called for and delivered free of charge all over the City. Please give us a call.

NEW EDITION OF THE
Mediumistic Experiences
OF
JOHN BROWN.

The "Medium of the Rockies" which covers a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—leading the body to visit the spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Circle—Remarkable Manifestations of Spirit power—prophecies, visions, etc.

This new edition contains 192 pages, including the additional matter expressly written by John Brown—who is now 80 years of age—and others, which confirm many of the incidents and prophetic visions therein recorded as well as giving additional mediumistic experiences and visions of great interest to the people of this age.

Bound in fine paper covers, price 50 cents, postpaid. For sale at this office.

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GIVEN FREE AS A Premium.

Now let every reader pay all arrearages, and a dollar wholly in advance, and we will mail a copy of this intensely interesting book, as a premium! If the time paid for has not yet expired, you need not wait for that time to come, but renew for a year from that time, and you will get the book now. This is an opportunity of a lifetime to get a 50 cent book as a premium by paying one dollar for a year's subscription in advance.

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

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

The solemn hush evening spreads o'er all, 
Nature answers to the call. 
The song of birds, the hum of bees, 
Even leaves stop rustling on the trees.

'Tis nature's communion—eventide— 
Nature answers to the call. 
The solemn hush evening spreads o'er all, 
Even leaves stop rustling on the trees.

**Societies & Meetings.**

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 Lines), $1.00 per month.

**Cal. State Spiritualist Association.**

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

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**Society of Progressive Spiritualists.**

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7:30 p.m. Mr. 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 spiritual messages.

**UNION Spiritual Society.**

Meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

**Seership: Guide to Soul Sight.**

Its art and culture, with rules for its attainment. Lewis A. Nutter, M. D., author. Blank monthly social on the first Friday of each month at 605 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, 900½ Market st., San Francisco. All participate in the exercises.**

**Ladies' Aid Society meets at 2 p.m. Wednesdays for business at 218 Stockton-st.: venereal social meeting, on the first Tuesday of each month at social hall.**

**Seership.**

A work containing many secret and inner doctrines of the Rosicrucians. In it and by it both man and woman have not merely the road to enormous power, mental and individual, but the grand secret of the prolongation of life, and rendering existence a road to perpetual power.

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When answering this advertisement, mention this journal.

**BOOK FREE.**

Mrs. E. B. Duffey's book, entitled "HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person. (Price 25 cents.) An exchange says, "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium of a medium. It is just a new chapter added to the records, to those who desire to know something of the beyond; being one of the most common sense productions we have seen in spiritual literature for many a day."

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

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Teacher of occult sciences.

Erects Horoscopes and reads Nativities with scientific and mathematical accuracy. He requires the following particulars;

Date and hour of birth—Place of birth—Married or single— Widower or widow.

If hour of birth cannot be given, please give name, age, and sex, and other essential data, e.g., birthplace, residence, height, complexion, color of hair and eyes, and general disposition.

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The map is specially designed by Professor Geo. W. Walrond, and shows at a glance the signs and planets' positions at birth, the planets and their influences, the Sun's position, etc. In what part of the body each sign rules, the ruling planet of birth, and the transits of Uranus, Saturn and Jupiter for 1896, 1897, 1898 and 1899. To the astrological student the map alone is worth the price of the subscription to the JOURNAL as a PREMIUM.

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

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The Heart has an Eye.

"Don't talk so silly," the wiseman said.

And the words made the darling cry,

Then out from his heart there came a look
Which quick her tears did dry.

Then their lips met together and music

Like a singing bird flying by;

For love she saw behind the words,

Then their lips met together and music.

The heart has an eye of wondrous power

For love she saw behind the words,

Then out from his heart there came a look

Is an inspiration to all who have the

The world knows that E. V. Wilson

is a remarkable man, and Spiritualists

know that he did a great work in

the pioneer field of Spiritualism, but

also pioneered in the development of

thoughtful people of his day to think

and investigate, thus converting

to the eye of the heart is bright.

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Send age, name in full and two 2-cent stamps and leading symptom and we will send you a diagnosis of your case free and we will try and make the price of treatment right to you. Remember please that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that doctor, you have never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or ever to express an opinion. We know some doctors do see, but we do not.

The P. Journal, has always endorsed Dr. C. E. Watkins.

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