MY HOME OVER THERE.

How I long to take to my home over there
The friends that I loved so well,
To soothe their spirits from harrowing care
With truths which to them I would tell.

Of our sunlit bowers and grottos fine,
Bespangled with glittering pearls.
Of the eglantine and tall swinging pine,
To the topmost boughs there curls.

The wreaths of roses superbly sweet
With fragrance no mortal hath known,
Then intertwined clear down to our feet
From their high and lofty throne.

And from an arbor where love resides, Without fear or censure of others,
Love is pure, like sister's and brother's.

No galling chains to cramp us here
Or dictum from friends or foes,
For love is free, and the heavenly sphere
Heals all our sorrows and woes.

MRS. F. A. LOGAN.

SOLVING THE PROBLEM OF ORGANIZATION

1.—It is well understood that our people love liberty. Agreed, but society interests demand a just government by the majority of members. Order must be established. Each member must be willing to sacrifice for the comfort and well-being of all. We must drown selfishness by ministering to the spiritual needs of others. Just government means no oppression to lovers of justice.

2.—New-born societies are but infants at best, and need parental care and government to develop their latent powers. Therefore our form of government should be similar to secret orders. State Associations should have an officer to assume duties similar to Grand Marshals. This State Guardian should be especially qualified for the position, if possible. He should be salaried and solely employed in organizing, working up enthusiasm, installing the officers of each society and attend to all duties devolving upon him. This guardian or missionary would keep the State Association closely en rapport with local societies also inspire noble endeavor, interest and enthusiasm on the part of each society.

3.—Local officers should be elected quarterly for it is easier and more harmonious to re-elect good officers than to remove poor ones.

4.—The work of societies should cover all the Spiritualist needs of the community. They should establish Lyceums where needed, also mediums' meetings where the spirit forces can develop new mediums.

5.—Libraries should be established. Societies should at least see that Spiritualist papers be read in every household. These weekly visitors are full of declarations of principles, and live thoughts on Spiritualistic topics. We greatly need a practical application of spiritual teachings. A little book in tract form, "How to build the temple within," should be gratuitously distributed and religiously taught in the various meetings.

6.—When we cease to put a premium upon phenomena we will have less fraud. Spiritualism receives its spiritual food from spirit spheres. Then why should we continually gorge upon phenomena when we can just as well have a mixed diet. Phenomena is food for infants—Spirituality for adults.

7.—State Associations must exercise proper discipline to preserve harmony. Also adopt a system of keeping up enthusiastic unselfish work on the part of every member of local societies. This alone will inspire true confidence. Then all true Spiritualists will contribute labor and financial support. We truly believe that lack of confidence is the reason of non-support. Each society must become veritable reform schools and thoroughly Spiritualize every convert. "When we as a class show the outside world the treasures that are locked up in Spiritualism and the beauty and comfort it sheds on its believers, then all will want to enter the fold. Many are anxious to join in the good work but are repelled from lack of harmony in our ranks. Organization must be the key note, it alone can win success. —Spirit John Pierpont." When each Spiritualist has erected a
spiritual temple within, then we will have temples erected by societies and all other necessities to carry on a glorious work.

The spirits have fulfilled their mission. We have received a mighty charge. Then let us cease to make merchandise of these gifts and revelations but consecrate our all to this reform work and heartily co-operate with the spirit world and work to gain the victory. If we do not wake up to our possibilities and make our organizations what they should be, our first Jubilee may be the last. Let us emulate the example of our enemies for they get thousands of dollars for use while we get hundreds. It is none too soon to begin using worldly means to assist us. Political leagues should be organized that would help legislate a little heaven into human existence as well as protect our rights. "Ruination and total degradation of the race is speedily approaching in spite of outward glittering civilization!" Spiritualism is here to redeem and develop the race. Spiritualists are "weighed in the balance and found wanting!" We must cease rolling our many talents in napkins, but at once put them in use, lest they be taken away and given to those who make good use of only one. Are we going to marshal our forces, respond to the call to duty and fight the battle with reason and love, or are we going to set our seal of approbation upon existing rotten conditions of the race by inaction and wait until forced to shoulder muskets and march through blood to protect our individual rights and property interests? Let us catch the inspiration from spirit guardians and with a mighty marshalling of disciplined forces go forth like David of old and slay this mighty giant who stalks our earth with the glittering word of truth—which "is quick and powerful, and sharper than any two edged sword, piercing even to the joints and marrow, and is a discerner of the thoughts and intents of the heart."

MRS. M. E. VAN LUYEN.

A GENERAL SURVEY.

EGYPT'S ROLE IN THE RELIGION OF ANTIQUITY.

La Lumiere for April, publishes an article by Dr. Lux on "The Role of Egypt in the Religion of Antiquity." The author shows that the ten commandments of Moses were found in the ancient Egyptian manuscript called "The Book of the Dead," as well as the original doctrine of the atonement, which it symbolically exposes, showing that it was believed that Osiris saved the souls of the departed (through the mediation of Typhon) by his death and resurrection.

Here, then, we have the origin of the ancient system of Osirian mythology upon which the Christian dogmas of the atonement and resurrection were founded thousands of years later.

LEVI TATION AND ITS LAWS.

Psychische Studien for March contains a very interesting and scholarly article, entitled "A Research to Elucidate the Phenomena of Levitation," by Dr. G. von Gaj, of Jaska, Kroatien. Dr. Gaj introduces his subject by stating that hundreds of the most reliable and trustworthy people, including Sir Wm. Crookes, Prof. Zollner, Count Aksakov and Carl du Prel, have attested to the fact of the medium Home having been levitated, and that he floated in the air over the heads of those attending the seance, in the light.

The writer replies to those philosophers who are now striving to account for this phenomena on the hypothesis of hallucination, hypnotism, etc., and who claim that levitation is impossible, owing to the law of gravitation. He shows these wisedom that gravitation and its laws are admitted to be unknown to science, and will only be understood when we come to more thoroughly understand the science of electro-magnetism. He accounts for levitation by comparing the human body to a balloon, and showing that the same law applies in both cases.

Dr. Gaj is a countryman of Nikola Tesla, the "electric wizard," and like Tesla, has great faith in the powers of electro-magnetism to explain all the phenomena of nature, including communication with the unseen.

"A DREAM THAT WAS NOT ALL A DREAM."

The servant girl of a well-known neighbor of mine stated that, on the 24th of March, she dreamed that her departed father stood by her bed and told her that her sister-in-law was at the point of death, and that she would be called upon to nurse the sick lady until the latter's sister would arrive. That day at noon a telegram came from the girl's brother, which read: "My wife is very sick; come at once." The journey was taken, and on Thursday the girl returned and reported that for two nights her sister-in-law had been so very ill that she was constantly under the physician's care. Her sister came unexpectedly to fill the office of nurse, thus relieving the girl from her task, as stated to her in the dream.—R. S., in Spiritualistche Blatter.

OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

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A GENERAL SURVEY.

BOHHEMIA.—Nearly, if not quite, every country in Europe now has from one to a dozen periodicals devoted to Spiritualism or kindred subjects. The latest of these comes from Prague, the capital of Bohemia, and is, I believe, the only periodical in the Czech language, devoted to occultism and psychological thought. It is published by H. Kosterka, 36 Puchmajerowa, Prague, and is called the Samaritan.

FRANCE.—La Revue Scientifique et Morale du Spiritisme, in reviewing the work in France for 1897, says: "The Spiritualist movement is on the up grade. To-day there is no town which does not possess one or many circles in which the public can gain instruction."

HOLLAND.—Het Toekomstig Leven (The Life to Come), published at Utrecht, says that Annie Besant was announced to give a series of lectures on Theosophy, Esoteric Christianity and the Conditions of Life after Death, at Rotterdam, Amster-
dam and the Hague. It also announces that Prof. Denton's "Is Spiritualism True," is being translated into Dutch, to be printed in that office in a cheap form, so as to ensure a large circulation.

ITALY.—There are now two excellent periodicals in Italy devoted to psychic science and occult phenomena—Il Vessillo Spiritista, of Vercelli, and Il Monde Secreto (The Occult World), of Naples. In addition to these well-known journals, Milan, Rome, Turin and Pavia each have monthly periodicals devoted to these subjects. Prof. M. T. Falcomer, of the Royal Technical Institute of Alessandria (Alexandria), in an article contributed to L'Avisatore della Provincia, says that "among 22 new members of the Unione Kardichiana, of Milan (which has Prince Alexis Trubetskoy and the Marchioness Maria Capronica del Grillo, as one of its warmest supporters), we find the names of two learned professors, an artist, a physician, and four army officers."

**INTELLECTUAL REVOLUTION NOW HERE.**

The evidence of the truthfulness of the affirmation that a new order of society is being formed, is open before all eyes, in seeing the wide spread of new teachings not given in the old order of either State, college or church. These new teachings embrace all fields of knowledge known to the human consciousness. These teachings cannot be incorporated in the old order of human institutions, consequently, they are surely and slowly being erected into a glorious new order of things.

If they were to become incorporated in the old order, this would mean their transformation, which would be an inauguration of a new order of society, since the old order constantly rejects, and would destroy the newer concepts. A new order of things, a new era, is now at our doors, that will as completely transform the present existing order, as that the old order of vegetable and animal life were displaced by the present order.

To proclaim a new order of society to-day, is not a new thing, for every cycle and epoch of the past had their forerunners, their John the Baptists. The most seeming contradictory relations however, are seen, for, are not all things going on just as they were before? buying and selling, teaching and doing as always was done in church and State? giving in marriage and filling the globe with inhabitants? sorrowing and joy? life and death? Are not all things just the same? Why announce a new order when none is seen?

Here is the unconscious blindness of the great body of teachers, and of course, the masses of the people never see only what is seen by the popular classes of teachers. Did not John the Baptist proclaim of a greater than he to come? Did not this great prophet proclaim a new order? Did not his immediate followers announce the doom of old things and affirm that the new would take their place? Did or did not these affirmations prove to be true? If false, how comes the influence of so-called Christianity to be operating for near two thousand years? Who proclaimed it? What trans-formations has it given to the world that still operate? Again, has not the downfall of all the old powers of nations been proclaimed prior to their destruction? Is it any more irrational to now proclaim the transformation of present societary operations into a new order of societary operations, than these same predictions that were made of past nations and people that proved true?

Well, to-day it is an intellectual revolution that is undermining all the old teachings upon which are built and perpetuated the present order of society affairs.

This intellectual revolution is breaking the camps of consolidated political parties into scores of new camps. This means total disintegration, and a consolidation of the great whole that will build up the social commonwealth. This building up is now going forward.

The intellectual revolution broke the consolidated camp of Roman Catholicism, culminating in the Reformation under Luther. This again disintegrated into the hundreds of religious camps now here. But, these again are subjected to another form of phenomena. Materialism and Spiritualism sway them back and forth until the old church orders are fast "losing their grip."

Spirit phenomena constructed a large body of people into one restless, vibrating, growing and decaying organism. At this time disintegration has the "upper hand," and there is being constructed by the universal commotion a soil fitted for the reception of the scientific evolution of all things, which soil, when sown with the seeds of the intellectual new order of things, gives a growth that will sweep into fossilized conditions the whole of the old orders of church teachings. Of evolution, of science, of medicine, of psychology, of the whole phenomena of a psychic character, known under dozens of different names; these will all be unified, and thus we have an inauguration of a new order of society at our doors.

Believe it or not, 1900 will see the doom of the present orders of economics and a new political regime, and this paves the way for the new intellectual teachings to be disseminated among the people.

L. EMERICK.

**The Sources of the "Secret Doctrine" and the "Theosophical Glossary."**

In a former article I invited attention to the wholesale plagiarisms in Isis Unveiled. The Secret Doctrine, published in 1888, Madame Blavatsky's later and most important work, is of a piece with Isis. It is permeated with plagiarisms, and is in all its parts a rehash of other books. Two books very largely form the basis of this work.—Wilson's translation of the Vishnu Purana, and Professor Winchell's World-Life. The Secret Doctrine is illustrated with Hinduism and Sanskrit terminology, and the bulk of this was copied from Wilson's Vishnu Purana. A large part of the work is devoted to the discussion of various points in
modern science, and the work most largely used
by Mme. B. in this department of her book was
Winchell’s World-Life. A specimen of the whole-
99-608. Nearly the whole of four pages was
copied from Oliver’s Pythagorean Triangle, while
only a few lines were credited to that work.
Considerable other matter in The Secret Doctrine
was copied, uncredited, from Oliver’s work.
Donnelly’s Atlantis has been largely plagiarized
from Mme. B. not only borrowed from this
writer the general idea of the derivation of Eastern
civilization, mythology, etc., from Atlantis, but
she coolly appropriated from him a number of the
alleged detailed evidences of this derivation with­
out crediting him therewith. Vol. II, pp. 790-793,
contains a number of facts, numbered seriatim, said
to prove this Atlantean derivation. These facts
were almost wholly copied from Donnelly’s book,
chap. iv, where they are also numbered seriatim;
but there is no intimation in The Secret Doctrine
that its author was indebted to Donnelly’s book for this
mass of matter. In addition to those credited,
there are 130 passages from Wilson’s Vishnu
Purana copied uncredited; and there are some 70
passages from Winchell’s World-Life not credited.
From Dowson’s Hindu Classical Dictionary, 123
passages were plagiarized. From Dechambe’s
Mythologie de la Gréce Antique, about 60 passages
were plagiarized; and from Myer’s Kabbala, 34.
These are some of the other books plagiarized
from: Kenealy’s Book of God, Faber’s Cabiri,
Wake’s Great Pyramid, Gould’s Mythical Monsters,
Jolly’s Man Before Metals, Stallo’s Modern
Astronomy, Schmidt’s Descent and Darwinism,
Massey’s Natural Genesis, Mackey’s Mythological
Astronomy, Schmidt’s Descent and Darwinism,
Quatrefages’s Human Species, Laing’s Modern
Man Before Metals, Stallo’s Modern
Science and Modern Thought, Mathers’s Kabbala
Unveiled, Maspero’s Musée de Boulaq, Ragon’s
Macconnerie Occulte, Lefevre’s Philosophy, and
Buchner’s Force and Matter.

The Secret Doctrine is ostensibly based upon
certain stanzas, claimed to have been translated
by Mme. Blavatsky from The Book of Dzyan,—
the oldest book in the world, written in a language
unknown to philology. The Book of Dzyan was
the work of Mme. Blavatsky,—a compilation,
in her own language, from a variety of sources,
embracing the general principles of the doctrines
and dogmas taught in The Secret Doctrine. I find
in this “oldest book in the world” statements
copied from nineteenth-century books, and in the
usual blundering manner of Mme. Blavatsky.
Letters and other writings of the adepts are found in
The Secret Doctrine. In these mahatmic pro-
ductions I have traced various plagiarized passages
from Wilson’s Vishnu Purana and Winchell’s World-
Life,—of like character to those in Mme. B.’s
acknowledged writings. Detailed proofs of this
will be given in my book. I have also traced the
source whence she derived the word Dzyan.

The Theosophical Glossary, published in 1892,
contains an alphabetical arrangement of words and
terms pertaining to Occultism and Theosophy, with
explanations and definitions thereof. The whole
of this book, except the garblings, distortions, and
fabrications of Mme. Blavatsky scattered through
it, was copied from other books. The explanations
and definitions of 425 names and terms were copied
from Dowson’s Hindu Classical Dictionary. From
Wilsons’s Vishnu Purana were taken those of
242 terms; from Eitel’s Handbook of Chinese
Buddhism, 179; and from Mackenzie’s Masonic
Cyclopedia, 184. A modicum of credit was
given to these four books. But, inasmuch as, scattered through the Glossary,
credit was given at intervals to these books for a
certain few of the passages extracted therefrom,
its readers might easily be misled, by the remark
in the preface relative to these four books, into
the belief that said remark was intended to cover
the various passages in the Glossary where these
books are named as the sources whence they were
derived, and these alone,—that the passages duly
credited to said books comprised the whole of the
matter in the volume taken from them, instead of
being but a small part of the immense collection
of matter transferred en masse to the Glossary.
But the four named in the preface are not the only
books thus utilized. A glossary of Sanskrit and
occultic terms was appended to a work called Five
Years of Theosophy, published by Mohini M.
Chatterji in 1885. At least 229 of these terms and
their definitions were copied in Blavatsky’s Gloss-
ary, nearly verbatim in every instance; and no
credit whatever was given for this wholesale
appropriation of another’s work. I cannot find a
single reference to Chatterji’s glossary in any part
of the later Glossary. Nearly all the matter con-
cerning Egyptian mythology, etc., in the latter, was
copied from Bonwick’s Egyptian Belief and Mod-
er Thought. A small part of this was credited,
but over 100 passages from Bonwick were not
credited. Nearly every word in relation to Norse
and Teutonic mythology was copied from Wagnev’s
Asgard and the Gods,—a little being credited, and
some 100 passages not. Most of the Tibetan mat-
ter was taken from Schlagintweid’s Buddhism in
Tibet,—some credited, but nearly 50 passages were
not. Much of the material anent Southern
Buddhism was copied from Spence Hardy’s Eastern
Monachism,—nearly 50 passages being uncred-
ited. Most of the Babylonian and Chaldean
material was extracted from Smith’s Chaldean
Account of Genesis, with nearly 50 passages not
credited. The Parsi and Zoroastrian matter was
from Darmesteter’s translation of the Zend-Avesta,
and West’s translation of the Bundahish, in the
Sacred Books of the East,—mostly uncredited.
Among other books levied upon in the compilation
of the Glossary, principally with no credit given,
are these: Sayce’s Hibbert Lectures, Myer’s
Kabbala, Hartman’s Paracelsus, Crawford’s trans-
lation of the Kalevala, King’s Gnostics, Faber’s
Cabiri, Beal’s Catena of Buddhist Scriptures,
Rhys David’s Buddhism, Edkin’s Chinese
Buddhism, Maspero’s Guide au Musée de Boulaq,
Subba Row’s Notes on the Bhagavad Gita,
Kenealy’s Book of God, Eliphas Lévi’s Works,
and various others. WM. EMMETTE COLEMAN.
EASTER LILY—FROM ROSEBUD.

Upon our desk stands a beautiful white lily, sent to us by a friend as a memento of the Easter-time; as its sweet perfume is wafted to us, we can but think how Nature speaks in a voice low, sweet and melodious. How true: "She glides into our darker musings with a mild and healing sympathy," and leaves stamped indelibly her presence there. How symbolical is this waxen bloom, and what a promise it conveys to us! Out of the cold, dank darkness of earth it has pushed its way, slowly, patiently, until at last, in all its snowy beauty, it stands before its god of day, the sun, as we all must stand, some day, somewhere, before the great Creator of life, with the garments of mortality thrown one side, folded up, and put away in earth's sepulchre. After we have overcome the darkness of superstition and ignorance of this existence; after we have cut the cable which holds us firmly bound to the wharf of time; when the twilight bells have tolled their last peal, and we answer their call, then, like the lily, will we unfold our soul's waxen petals to the sun of our life, God, the giver of all good.

You bring a message of the Easter time, sweet lily? What have we as Spiritualists to do with it? Much? Ah! yes, what a promise of immortality at this season of the year is brought by thee, bright flower! You say, not legendarily, but as an ever living truth; not because 't is said one broke the seal of the sarcophagus, and "rolled the stone from the grave away," but because all Nature, all life-material springs into a newer existence at this season. The clouds and cold of winter have passed away; last year's sweet songsters have returned to their favorite haunts; the earth is newly covered with nature's carpet, and its brown harness of winter is hidden from your sight.

The trees have put on their Easter-gowns, and all spring flowers are holding high carnival. Can you not hear their sweet songs, and the promise of brighter, more gorgeous blooms yet to come?

Listen, do they not say to you, "After the clouds, the sunshine; after the battle of life has been fought, then the sweetness of peace eternal; after the change of the winter death, Life! Life!! immortal, where thee and thine will be together forever more?" Ah! no fear that our souls will vanish into nothingness or sleep the sleep of Endymion. But, like this fair sweet blossom which will fade, yet from the bulb, which produced it, many others will spring, and the imprint thy sweet presence has left upon our mind is so engraven that no touch from the brush of Father Time can ever erase it from our memory. So should our lives, our works be. From the soul's center, which has given us mortal life, others will come to take our places when we have gone up "higher."

We leave behind us the stamp of our labors, and from the scroll of life they can never be effaced. If our labors have been for good, we have painted a beautiful picture, where the lights and shades are well blended, and the perspective clearly marked. But if poorly or badly, what coarse dark lines have we drawn for all who come after us to gaze upon? If we are, as Tennyson says, "heralds of a higher race," should we not prove it by our works? Does not the Easter-time promise us that we may? At this season, when all nature holds her grand jubilee, let us ask Eros and Aphrodite to place their nectar and ambrosia to our lips, so we can feel the true inspiration of love springing into life, that all our labor may be for love, the love of our fellow-man; and if the darkness of Gethsemane be upon us, let us combat our weakness and stand before the light of a newer Easter morn, and with Socrates pray, "Oh! beloved Pan, and all ye gods whose dwelling is in this place, grant me to be beautiful in soul, and all I possess of outward things to be at peace with them within. Teach me to think wisdom the only riches, and give me so much wealth, and so much only, as a good and holy man could manage or enjoy." With this prayer upon our lips and in our hearts, we will win in the race of life, no matter what may be the quest, until at last "Moulded by God, and tempered with the tears of angels to the perfect shape of man," we drop the anchor in the harbor of Peace.—Mrs. Loe F. Prior, in Banner of Light.

DEFAMING THE PROPHETS.

In a recent issue of a popular magazine, a writer who ought to know better than to repeat the declara­tions of the belated theologians of the dark ages, characterizes Franklin and Voltaire as "skeptics." Voltaire's creed was, "Love the good God and be good," and Franklin's belief was substantially the same. Both were Theists, and accomplished more for the cause of truth than almost any other reformers of any age.

The ignorant bigots who designate such intellec­tual giants as skeptics, do not seem to know that the Nazarine affirmed, in substance, the creed of Voltaire—keeping the Jewish law was sufficient to save. On two occasions Jesus affirmed the power of Judaism to do this. "The truth shall make you free," was another declaration of the Son of Man. Can the traditionalists refer to abler or more effective champions of truth than those dis­tinguished men? They were of the same religious school as Washington, Jefferson, Lincoln and the original investigators and founders of religious systems. —Jewish Quaker.
THE JUBILEE ANNIVERSARY.

We notice by the English Spiritual papers that the Anniversary Celebrations in this Jubilee year were very enthusiastic and successful. They report vast audiences at Manchester, on Sunday, which enthusiastically supported the speakers, who accredited themselves very ably. The proceedings throughout offered an indication of the extent of the Cause, the number of its adherents, the ability of its advocates and the devotion of its workers.

Bro. J. J. Morse, we are told, "in happy vein turned the tables on those who challenged us for proof. He demanded evidence from them, and demanded that they should disprove our facts. He then gave a summing up of the whole matter, showing the good that Spiritualism has accomplished for freedom and progress.

Mrs. Emma Hardinge-Britten, who during her late illness had lost her voice, when called to the platform, the Two Worlds states that "her voice was regained in a wonderful manner, and rang out with all its old melodious charm. She spoke with power and pathos, and received a most enthusiastic welcome."

Mr. E. W. Wallis closed with an earnest appeal for further devotion—pleading for the development and exercise of latent spiritual powers. He said that he looked forward, asking, What is to be the result? What the next step?

There was a great gathering of children in the procession. Our contemporary says: "About 25 Lyceums, nearly half a mile in length, with the beautiful banners flying, the bands playing, and the happy children, was a grand demonstration. One lady stepped out of the ranks, and looking backwards, said, 'I cannot see the end.' Truly! Who can see the end? The children as they grow will carry forward the light and truth—the work, the growth, the blessing, will never end. Ah! We cannot see the end; we are sowing for the eternal harvest!"

It then adds: "We were very much disappointed that Mr. E. Dawson Rogers could not be with us, both for the cause (his illness) and for what he missed. We wish he could have seen the thousands on Sunday, and heard the fine singing, the eloquent and enthusiastic speeches, and caught the inspiration of the hour. The Lyceum work would have surely stirred and cheered his heart, and the splendid spirit and feeling of the evening service was a baptism and a consecration."

We are sorry to learn that Bro. Rogers was indisposed, and hope for a speedy recovery, especially as his valuable services will be in demand as President of the Semi-Centennial International Congress in London, June 19 to 24.

LONDON CRITICS ARE FRANTIC.

It appears that many of the London critics are quite frantic over the publication of the report of the Proceedings of the Society for Psychical Research, which contains Dr. Richard Hodgson's report of the celebrated seances held with Mrs. Piper. Light, an English Spiritualist weekly, says that "Most of the critics seem to be absolutely unable to be fair"—many of them grossly misrepresenting the methods employed by Dr. Hodgson. But this is what we may expect from the average newspaper critic when it concerns Spiritualism or its phenomena. Of course, there are some honorable exceptions. The exact wording of Dr. Hodgson's conclusion is quite emphatic and reads as follows:

At the present time, I can not profess to have any doubt but that the chief "communicators" to whom I have referred in the foregoing pages are veritably the personages they claim to be; that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.

The following is from the Birmingham, England, Daily Gazette, of March 30, 1898, which has been strongly opposed to Spiritualism, and is therefore noteworthy as indicating the change of attitude which is coming over the press. It says:

In psychical circles there is much excitement over a most mysterious medium named Mrs. Piper,
who is admitted to do the most wonderful things in a manner which baffles detection or explanation. The experts who exposed Mme. Blavatsky and many other so-called tricksters in spiritual matters confess that Mrs. Piper completely bewilders them.

Dr. Hodgson, famous for tracking down all sorts of impostors who pretend to have dealings with spirits, has been studying Mrs. Piper for five years, and he confesses that he is conquered. She has almost persuaded him to become a believer in Spiritualism himself. Her most amazing feats are in connection with a person referred to (in a Psychical Research Society report just issued) by his initials, "G. P." "G. P." was a young American, by profession a lawyer, but by practice a writer, a philosopher, and a zealous associate of the American branch of the S. P. R. He met his death accidentally in 1892, but some time previously he had said in conversation to Dr. Hodgson that if he should die first and find himself "still existing," he would "make things lively" in the effort to reveal the fact of his continued existence. He is said to have taken complete possession of Mrs. Piper. Through her he communicates all sorts of messages to his friends, and tells the secret facts of his life. Yet Mrs. Piper never knew that any such person existed.

Dr. Hodgson gives numerous examples of how "G. P." is using the medium and proving his own identity. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed "G. P." who was communicating, and he soon afterwards stated that his father had taken his photograph to be copied, as was the case, though his father had not informed even his wife of this fact.

Some friends of "G. P.'s," named Howard, were invited to the seance, and they were then told by Mrs. Piper (that is, by "G. P." speaking through the medium) of private matters known only to the dead man and themselves, and of conversations in which they had taken part.

Dr. Hodgson, who is declared to be up to every trick and fraud among Spiritualists, reports that in Mrs. Piper's case "the possibility of accounting for the phenomena by fraud has been fully considered and rejected." How, then, is the matter to be regarded? Is a belief in Spiritualism the only alternative?

THOUGHT TRANSMISSION.

That this is a real fact, of vast importance, there can be no doubt. One of the things which have puzzled the "knowing ones" is what is called India’s Secret Mail. That country is a land of secrets, but none of them transcend her "Secret Mail." The Agnostic Journal says:

All who have lived in India are well aware of the fact that accurate knowledge of important events which happened at a distance is often possessed by the natives long before the Government, with all its appliances of telephone and telegraphy, know anything whatever about it. All through the Sepoy rebellion this was evidenced over and over again. In one instance "the secret mail" was ahead of the Government courier by 12 hours, the Government doing their best to secure the swiftest despatch. How is it done? To this question no official can give an answer. Hindus themselves will rarely talk on the matter, but they admit that they depend neither upon horses, men, nor signals. Nor is it suggested that these are used, as, in all probability, the signallers would have, at one time or another, been seen; nor could there be a vast system of stages, covering hundreds and thousands of miles, without some one coming across it. Whether or not there is anything in the suggestion that the Hindus possess a system of thought transmission, as familiar to them as the telegraph is to us, is a matter for consideration. One thing is, however, certain, and that is that they have some means of communication more rapid than horses or runners.

The key to this whole matter, no doubt is the fact that the adepts of India understand the science, and practice the methods of "thought-transference"—the most rapid means of communication possible. What else can account for the facts stated in the foregoing extract?

CLOCKS STOP AT DEATHS.

Some of the French and German journals have much to say on the subject of "clocks and watches stopping at the time of death." A great many cases have been collected and brought forward. In Psychische Studien, Professor F. Maier, of the Tubingen University, speculates about the probable causes of the phenomenon; whether it may be due to the sudden rupture of a magnetic connection, or to the shock of ethereal vibrations. Occurrences of such character take place too frequently, he thinks, to be attributed to "coincidence."

BEAUTIFUL FLOWERS.—Sympathy and resignation are indeed beautiful flowers grown in the garden of many a tender and noble human heart. But it is active love and energy which alone can push on the chariot of human progress, and progress is the gradual realization of the divine spirit which is incarnate in every human being.
Dr. Schlesinger is giving platform tests at San Antonio, Texas.

The Grand Lodge, Mich., Spiritualist Camp will open on July 31 and close August 28.

Mrs. R. A. Robinson, of San Francisco, has been quite ill, but is now convalescing.

Mrs. R. S. Lillie gave an address at Occidental Hall last Sunday, for the Society of Progressive Spiritualists. Its subject was "In a state of anaesthesia, undergoing a surgical operation. These visions, which he calls "The Lethean Apocalypse," will no doubt interest students of psychology.

The frontispiece of The Philosophical Journal for May contains a finely illustrated article, entitled "Skiagraphs," by Dr. Otto L. Schmidt of Chicago, 111., and other articles of great interest.

Mrs. F. A. Logan, lecturer and dealer, will send a printed formula of the不出得神物守卫, containing an account of his prophecies and the fulfillment of the same, as well as letters to his clients. The Doctor is very busy, and wants it understood that correspondents must not expect an answer, as he will not answer letters. "The twenty-fifth of December," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, name, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal.
that they desired me to act as their medium in following these lines. They gave me definite instructions as to the manner and time of giving treat­ments, even to the smallest detail. This has reference to Mental and Spiritual work.

The vision, though intensely interest­ing and exciting to me, is too lengthy for publication, but I shall put it into practice at once.

DR. WM. PENN HAWORTH.
Los Angeles, Cal.

San Jose Notes.

To THE EDITOR:
Considering the infallive we have of a dry year, stagnation in business generally, the Klondike and war excitement, combined with the ever-last­ing dig of the thousand-and-one so-called Christian begging-combines, it is a wonder we live, yet it is in evidence that we yet exist, that is, the First Spiritual Union lives, and under existing circumstances is doing passably well.

During the year '97, from lack of interest, poor talent, etc., the Society ran down but a new growth has begun, and the spirit of investigation is showing itself by the presence of strangers. Mrs. S. Cowell has been with us during the second half of 1897, and will remain during June. Her work is helping the Society. The attendance increases and has continued to do so from the first. All know her and her abilities. The Society is improved into Macabee Temple, 151 S 1st St.

For a time we were short on talent, speakers and mediums, but at present there is a supply. It is reported that Mrs. Prior is giving sittings and instruction in Palmistry. Prof. King is here working to establish a branch of the Harmonic College. They have both favored our Society with talks. Our local mediums, Mrs. Henriksen, Hubbard, and Sisters Marcen, Fuller, and others, have been in evidence of late, and materially assisted in making the morning meeting interesting.

The shortage in the root of all evil, caused by the dry season, deters to a great extent, many from doing more in helping to spread the truth of our cause to the world of unbelievers.

The question of basic principles causing some discussion. A majority favors adoption of something, not dogmatic or of creedal tenor.

W. D. J. HAMBLEY.

Mass Meeting in Atlanta, Ga.

The National Association held a mass meeting in Atlanta, Ga., on May 10 to 12. A fine program was arranged and carried out. It was a thorough success and the meetings were well attended. Prof. Richmond, Vice President, and Mr. F. B. Wood­bury, Secretary, were in attendance: also Mr. F. R. Hendricks, Mrs. Loe F. Prior, Owen C. Meredith, and Mrs. Hilligoss, as speakers and mediums. Vice President Mrs. Cora L. V. Richmond delivered several very interesting addresses, replete with brilliant thoughts. Secretary F. B. Woodbury in his remarks about the spread of Spiritualism in the world, said that it was taking root throughout all the churches, both in the pulpit and pews. He said he attended the Pres­byterian Church in that city on the previous Sunday morning, expecting to hear an orthodox sermon, but was delighted to hear a discourse filled with the philosophy of Spiritualism.

Intense interest was manifested throughout the entire meeting and the management are to be congratulated upon the splendid success of the undertaking, and the results will no doubt be very beneficial to the Cause in that locality.

The Atlanta papers give good notices of the meetings. One of them makes the following statement:

"These Spiritualistic meetings have evoked more interest and curiosity than any meetings of the kind ever held here." It then adds:

TELEGRAPH OPERATOR TEST.

The feature of the evening was the spirit communication of Mrs. Prior and the most striking and mysterious message was sent through the medium of a telegraph operator in the spirit land.

Suddenly Mrs. Prior threw her hand over her eyes and became greatly agitated. She spoke excitedly: "I have a message for that young lady sitting near the center of the hall—the young lady wearing the white hat. I can hear nothing but \texttt{Tick! tick! tick!} What does it mean? You lost a relative who was a telegraph operator?"

The young lady bowed her head.

"He was lame, too; had some disease which caused his feet and limbs to swell, until he almost lost the use of them. Oh, I see; it was something like blood poisoning."

The lady bowed her head. "Tick, tick, tick," the medium, "his message to you is that he is much better off than if he had lived in this world longer, for he would have been a cripple for life."

The work of Mrs. Prior during the past year has been eminently successful, and his clothing was ruined. Columbus, O. Dispatch.

Rev. A. N. Kelly, who about three weeks ago was egged out of Bloom­ville, O., where he addressed the people from the street, was given similar treatment when he was first introduced in the village on Sunday evening, May 15. As on the former occasion, he took sides with Spain and bitterly abused those who favored war in behalf of Cuba. His treatment was such as to be unfavorable to a speedy return again as on the former occa­sion, his clothing was ruined. Columbus, O., Dispatch.

Mrs. Lida B. Browne will send us a report of the Rochester Jubilee, and we hope it will be in time for next week's JOURNAL.
The Secret of Life, or Harmonic Vibration, by Prof. Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches how to cultivate and use the Electric and Magnetic Forces of the body. How to fully develop the Muscular System and Nerve Energy without mechanical means (the only natural method of physical culture). How to acquire Grace, Beauty of Face, Figure and Expression, How to possess Robust Health and Great Mental Vigor, Natural Voice Culture and Artistic Deep Breathing. A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers.

It is a $2.00 book. To any purchaser who desires it, we will present the JOURNAL for one year, if mentioned at the time of ordering the book.

"Freedom's Battle Cry," is the title of a patriotic war song, words and music by Arthur Groom, a member of the First Association of Spiritualists of Philadelphia, Pa. It was written under inspiration. It is on the present war with Spain, and both words and music, while entirely original, are filled with that peculiar inspiration found only in the Mar­seilles, and a few other hymns of the nations. It is destined to be famous.


The Sivartha Book of Palms­try, or "The Hand of Isis," by Dr. Sivartha. 56 pp. For sale at this office.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pages. 25 cents. For sale at this office.

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See our Book List on page 351.

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Come ye weary contrite souls, who in self-made prisons languish; Know this: Eternal love unfolds And calls to the spirits in prison.

If only you will heed the way Where love's eternal trust is; Though you have reaped what you have sown— Your condemnation is your own.

Learn now what erst you failed to learn; Forget the pain which racks your mind; And every joy a soul can earn; It is that everyone may find the "Medium of the Rockies" which covers a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—leaving the body to visit the Spirit-world—describing the Manifestations of Spirit power—prophetic methods used by Spirits to communicate—A balm for all your anguish, and only pray for justice. When hell is out of fashion.

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Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.
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No matter what they say; 
Beneath the snows of winter dreams
In the starry hour of night, 
And sometime—in the future, 
There'll be blossoms in the desert
For sale at this office.

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From every phase of wrong;
That which lifts the world apace,
And hinds with golden thong;
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Up the steeps of Time,
In answer to the parent plan,
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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.

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DREAM LIFE.

[It has been asserted that nothing can be imagined but may come true.]
I followed my dream in its airy flight,
I swung on a cloud, so fluffy and white,
I leaned on the moon—she was full and bright—
Then counted the stars as they shone by night.
I journeyed to planets whose people are
Wiser and better than we, by far,
Then hurried through space from star to star
With the speed of the breeze on my wind-made car.
I searched the depths and I mounted the heights,
I paused on the brink of the northern lights,
I planted our flag high on the north pole,
So voyagers may know when they reach that goal.

MRS. C. K. SMITH.

SPIRITUAL PHOTOGRAPHY.

I have said, and proved as far as space would admit, that in all this class of work there is a plane of conduction formed between the plate and what is imprinted on it. Also that these planes are of a great variety and innumerable. By referring to Prof. Denton's "Soul of Things," Edison's talking machine, telephone and the like, any one that has the intuitive sense well developed knows what this plane is charged with, by citing the sealed-letter reading, the mind reader and clairvoyance. These things being conceded facts, by intelligent and investigating people, we are ready to explain.

The X-Ray so-called is formed, like all other light by chemical change of certain compounds, and light charges a plane that has matter in wood and flesh that will unite and form this plane; so that a board or flesh will not make a shadow, but bones, rifle balls and the like will, for they have not the matter in them to form the plane.

In the world there are very many planes charged with the action and appearance of things and sounds, and they are retained by the plane as long as the plane or any part of it lasts. This is shown by Denton's experiments and Edison's talking machine, and when an artist gets on his negative an impression of some person or thing, not arranged for, it is from these charged planes. A plane may be charged with a person in different positions and the artist may get at different times different pictures of the same. A plane may be charged with a picture of persons far away and is gotten from planes charged by that person. In the case of a man getting a picture of his wife two miles away; his wife might have charged the plane that reached the plate on which the picture was found. In the last case the plane that imprinted his own picture was connected with a plane or planes on which was charged his divorced wife's and his mother's pictures long ago when both were alive and well.

About four months ago, near Sharon, Pa., I think, an artist was requested to take a picture of a house and family. He arranged the family on the stoop and had the camera in position, and when he had developed the negative the picture was as all expected except the addition of the old man who had died 30 years before. He was sitting in his chair where he used to sit before he died. In this case a pane of glass in the window back, formed the plane that the old man's picture had been charged with for there was a pane of glass in the negative.

But how about the fraud? There is fraud and incorrect ideas about Spiritualism, as in other things where ideality, credulity and imagination take much of a hand without proof or reason. If the artist pretends that he presents to a man a perfect picture of his dead wife, as she now is there is no doubt he is a fraud, though perhaps innocently, for in nearly all cases she is presented wearing the same dress, perhaps the same ring on her finger and other ornaments she wore in health and happiness in life. Is it probable or even possible that she wears the same dress that others have worn out, passed to the rag-man, been made into paper and a daily paper now contains a part, or perhaps it has decomposed in the earth and some of its parts are grown up into grain made into bread and eaten, and now form some part of a nabob or serf. More likely than that he gets a picture of his dead wife as she now is, that (according to some) she has found her affinity and they
are enjoying themselves in other realms. I am
fully satisfied that there are no pictures taken of a
person now dead unless it is taken from an old
picture or a plane charged with their appearance
before the death transit. Every picture carries
its face the proof of this fact. There are
impossibilities in the spirit land as well as in the
physical. These planes may be arranged by the
artist or the spirit that controls him, if he is a
medium.

All the action and knowledge of the spirits and
much in this world, are brought about by the intu-
itive and arranging senses, for they belong to the
mind. The five senses and memory are purely
physical, and consequently die with the body.

E. B. Southwick.

A MATTER OF PRINCIPLE.

The question of a declaration of principles by
Spiritualists—a sort of belief or creed—has been
for some time agitated, and several suggestions
have been made in the JOURNAL in relation there-
to, some of which are undoubtedly commendable,
while others are questionable. One which appeared
very valuable, is to the effect that any declaration
of belief by Spiritualists which did not coincide
and harmonize with the scientific spirit of the age
would be merely a repetition of religious creeds in
the past, and would make the Spiritualists only
another sect among the already too numerous
subdivisions in Christendom.

Too much emphasis cannot be placed upon this
view of the subject. Religious creeds and beliefs
in the past have been based solely upon the
impressions made upon man's mind without the
possibility of their verification; and hence, if any
man solemnly declared a "thus saith the Lord"
and impressed his views upon his fellows, it was
sufficient to settle all doubts. Or, if a man could
confidently tell a story to the effect that he had
had an interview with God—like Moses, Moham-
ded, or other supposedly inspired prophets—and
could make that story sufficiently graphic, it was
accepted without question. And if some doubting
Thomas dared dissent, let him be anathema! The
history of religions may be summed up in the
category. If Spiritualism, as a form of religious belief,
becomes scientific. Heretofore they have been
enemies. Not only has religion had its martyrs,
but science also can show its illustrious victims of
the vengeance of partisans of religious creeds
which were being undermined and crumbling
under the influence of that reason which is des-
tined, like the stone rejected by the builders, to
become the chief of the corner. The very first
form under which Spiritualism made its advent 50
years ago testifies to its scientific character. In
ten years after Morse harnessed electricity and
made the tick of his great discovery heard round
the world, the first tiny rap was heard at Roches-
ter, New York, which announced the connection
between the material and spiritual worlds just as
surely as Morse's invention demonstrated the pos-
sibility of communication between the old world
and the new; and these 50 years have witnessed
quite as great an extension in the one case as in
the other. So unprepared was the skeptical world
for the advent of Modern Spiritualism that it has
taken a half century to so firmly fix the knowledge
which it brings in the minds of a few that there is
now little danger that the old persecuting spirit
will succeed in suppressing it.

So exactly does Spiritualism comply with the
requirements of science that it may be said that it
only asks that these requirements shall be firmly
adhered to in the investigation of its claims. And
yet the scientific world, with a few noble excep-
tions, has turned its back on Spiritualism, forget-
ting that its own history, so short in this world,
shows its assailants to be the same ignorant perse-
cuting spirit which has assailed Modern Spiritual-
ism since its advent.

If Spiritualism, as a form of religious belief, is
destined to have any superiority over the old
creeds, it must be found in the fact that it employs
the methods of science in appealing to reason,
instead of opinion, imagination, fancy or fear. It
appeals not only to the heart but to the head; it
challenges the utmost scrutiny which the inventive
powers of man can bring to bear, while at the
same time it calls out the deepest love and rever-
ence for the highest and noblest in man's nature as
well as in universal being. Let us recognize this
great office of Spiritualism and go forward in faith
that with such power and such means it will finally
bring blessings upon all mankind, even if we never-
put into set form any thing more than the method by which these great truths can be presented to the world.

M. A. CLANCY.

Washington, D. C.

shall the Anglo-Saxon one day Rule the World?

Is this prophetic? Then all prophets have but read the signs of the times. Not from the stars; not from the occult world, but from the plain expression of the people and by the cause and effect of the environments which surround them.

There are many reasons why the fair Anglo-Saxon should rule the world. Because of their keen sense of justice and their wonderful self-control which permits them to deliberate as to the right or wrong of any question and having decided, they possess the courage to admit a wrong, or to force the right.

These are imperishable instincts; these are nearest the perfection of the human race, but above all other attributes is their recognition of woman. They place her on an equality; they counsel with her and admit that, the Deity who chose her for the temple of re-production must of necessity have imbued her with all the instincts of a combined sex, to re-produce either in perfect form. They give her the same opportunity of culture from childhood to maternity, showing no partiality to the opposite sex, consequently each generation born upon this plan must be nearer the acme of intelligence, more fit to rule the world.

The English-speaking people are these people, since the Latin races persist in education for the few, while we are just as persistent in education and by the cause and effect of the environments which surround them.

The subject gets some attention in Chicago...

"A Psychologist of one of our largest Universities gives some criticism to psychical research, but does not wish his name mentioned in this connection...."

Prof. Gale continues his statements, referring to psychical research in other Universities.

Thus is shown the influence emanating from a body of men—quiet, but thorough in their work—the Society for Psychical Research of London, and its branch at 5, Boylston Place, Boston, Mass. Proceedings, Journals, etc., are only sent to its members. To obtain them it is necessary to become an associate at an expense of $5.00 a year, or an active member at $10.00. The Branch is in need of money to enable Dr. Hodgson to return to Boston and resume investigations of trance phenomena through Mrs. Piper. Therefore a few of the Society's friends are making an effort to obtain the needed sum. Prominent among them are Rev. R. Heber Newton, Rev. Minot J. Savage, Rev. Geo. H. Hepworth and Geo. H. Highbee, Esq., of Burlington, Iowa.

Some may think from the names mentioned as being active in this work that it is an emanation of Spiritualism. No such good thing. Simply a
manifestation of hunger by them—an honest desire for truth, as thinking men understand truth.

As this Society is not an organization from which lawyers or laymen obtain large fees, simply a work of love, it now asks for $5.00 or $10.00, for each well-wisher, and in return they are entitled to all proceedings, journals, etc., for this year. Therefore those desiring to aid in this way can do so by remitting $5.00 or $10.00 to the Psychical Research Society, No. 5, Boylston Place, Boston, Mass.

Probably the mass of interested people in psychical research, have little conception of the character of the phenomena through Mrs. Piper, as reported by Dr. Hodgson. Therefore it is desired to impress on the minds of the people that on these subjects an honest investigation is being made, and their co-operation is asked—not as a charity, but for a full return for the small sum invested.

**Geo. H. Jones.**

**The Emblem of Freedom to Think and Act.**

Our flag is a symbol of sacred associations. It has been touched by the glow of glory; the gloom of defeat; the dew of tears. It has covered the silent forms of the "bravest of the brave."

It enfolds all our history from the sad night of servitude to the glad morning of liberty. It keeps the record of Yorktown, of New Orleans, of Appomattox and the magnificent victory at Manila. It prophetically speaks of an island yet to be freed from the cruel chains of tyranny. It dropped in saddest sympathy when from the Maine hundreds of gallant lives were hurled to death by treachery. When the red star blazed its fiercest o'er the field of carnage—it has witnessed the gentle ministration of woman. It tells of woman's patriotism expressed in helpful work, in brave renunciation, of long, slow years laden with the tortures of suspense.

Every star and stripe is a tongue speaking most eloquently of the woman who did so much to eliminate the stain of slavery from its folds—Harriet Beecher Stowe. Its floating folds mean unity, protection, patriotism, equality, honor, liberty, obedience, love. Like the sound of magnificent martial music, it makes the patriotic blood thrill in quickened waves through a nation's arteries. With stripes of red and white, and stars on sky of blue, it is emblematic of strength, hope and purity of purpose. It never yet has floated o'er an army bent on selfish conquest. It has only been unfurled in the cause of humanity and justice. And to the soldiers far away battling for the purest purpose that can animate the human heart—may it speak its rich message of inspiration, of hope and cheer. May it tell of the gratitude, the sympathy, the admiration and love of those at home.

Every Memorial day—it proudly takes its place with fragrant flower and tinted wreath, telling more tenderly than words of a nation's love. On this most sacred day of days when vines and flowers like swaying censors give richest fragrance, when the wild, sweet song of bird takes more pathetic cadence; when earth and sky seem to feel the deepest touch of spring-time glory—then ever let flag and flower pay eloquent tribute to the heroes who for their country's welfare gave their lives.

Our flag! To generations yet unborn we shall give its stainless folds. Through centuries yet to come whose widening vistas shall shine with the holy light of peace, it still shall keep its silent record. It will see intellectual triumphs in the fields of thought; splendid victories won in the fields of art and science. It will see savage and selfish instincts die, and the blossoming of the finer qualities of mind and soul. May it soon look on "a new heaven and a new earth," when the nations all are joined by fraternal bands of harmony.

**Bertha J. French.**

**A Message from the Spirit World.**

This morning I was taken from my bed and made to feel a buoyancy that deadened every pain, and the very air itself seemed full of the odor of new-made hay and growing corn. My arm grew lighter and easy of motion, and a voice said: "John I will stand beside you and help you write a message for my friends in San Francisco, where once I made my home." Then, as though I was in the midst of summer flowers, I found myself confronted with a spirit who said his name was L. B. Ward, for whom I was requested to write: "My Brother and Sister Spiritualists, and all who care to listen to my words:—It is inspiring to me to impart words that will exhonerate me from censure when you meet me, for not having warned you in time to avert impending danger. It is worse than folly for you to shut your eyes against the corrupt methods superstition is enacting to subvert your intercourse with us. You that knew me in earth-life, knew me to be a staunch advocate of spirit communion. A knowledge of its truth was given me long before I came here, and all who would have their names recorded among the heroes, and have their lips grow rosy with eloquence, should help create a fund, in the hands of the JOURNAL, that will help dispel the veil between us and drive superstition far back into chaos, from whence it came.

"Many of those once confided in for help have come here on the stool of repentance for not having given their earthly goods to help build a temple in which all mankind alike can worship. It is to you who live in fine houses and fare sumptuously, that we make this appeal. It is not from the poor that we solicit aid; it is from those whose palaces glitter with shining wealth and costly jewels, whose avaricious greed for further gain would tear down the temple of liberty in order to have the golden calf, hang free-thought on the cross of oppression and look on without even suggesting the poor protest Pilate offered against the killing of Jesus.

"You that knew me in earth-life know that I was a plain-spoken man, a fighter in defense of Spiritualism, and I make this appeal in the name of a convocation of spirits from a high sphere, whose message they gave in the JOURNAL, on March 10, and who are sending delegates to all the world on missions of peace, to help lift humanity from the dungeon of superstition. How glad I
would be to teach you some of the wisdom and beauties of nature, and make you know that our advancing spiritual ship is on the sea of progress. We ask you to help give it the propelling power needed, and show to the world what rapid progress can be made by a heroic few.

"Thousands and tens of thousands of spirits from the higher spheres see a black cloud rising in mid-ocean as though the very gods were at war and are coming like a mighty army to help exalt mankind above superstitious credulity that has ruled the world with the sword in by-gone ages. Spiritualists, do you not also hear the rumbling of a demoralizing army approaching, such as the nations of the earth never saw before? We come to you for help to check its headway, and awaken into new zeal the multitudes, so that no armed force can check your ownward march. We have lived over the past and know well what our experience has been. By the light of reason I have improved the fashion of my father and have learned that social virtues are derived from the law of nature and not from superstition.

"One object of my visit to you, in part, is to prove that I live and that my desire is to help relieve you from superstition by using reason, in order that you may become wise enough to regard your brothers' rights as you would your own; then you will see the beauties of nature that make sweet the fragrance of your spirit friends when they come to see you. We visit the palace and hovel alike, to dispel the gloom of death and fill its place with love that turns their mourning into joy and helps to clothe them with a mantle of white, such as the angels wear.

"I am less inclined to censure mediums now than when in the earth-life. I can now see the many isms to side-track them. Spiritualism is based on Naturalism. I know of no true ism except Naturalism. It can be seen on every tree and shrub whose existence is eternal. Nature is the mother and spirit is the father and protector of all animate and inanimate substance, so far as I know; but those unacquainted with our messages cannot fully appreciate them, forgetting that civilization was first brought into existence through spirit intervention; and all mediums who would have their talents improved, should help to create a fund that will facilitate the hastening of the time when mankind will cease to do wrong. Then the forest leaves and rosy flowers will fill their souls with the fragrance of love for one-another, and whispering angels will bring fadeless flowers to increase spiritual light, and you will have nothing to regret when you come here, and our message to you will not have been in vain. 'There is a tide in the affairs of mankind, which, taken at its full flood,' will lead to success, and it is our great plan that all meet with that success. 'The signs of the times are ominous; great changes are being made in the affairs of men, and it behooves Spiritualists to band together for protection against an evil hour. Unity of action is one of the beauties of nature, and is a power for good, of which you should avail yourselves. Those who come here expecting to find a well of pure water from which to quench their thirst, without having borne the burden they see others bear, will find no well to drink from, and all should remember that nothing is more conducive to happiness than forbearance with one-another. Forbearance and unity of action strengthen the weak places and restore harmony where discord had crept in.

"I see you are passing through a great national crisis. Every individual should take an active interest in the defense of our Republic. Its history should predominate in your public schools, for the safety of your country depends largely upon education. History shows that all good governments are traceable to their public-school education. It imbues the youth with patriotic zeal; and lights the world with spiritual gifts, which I hope will always be in keeping with brotherly love. 1800 years ago great judgments were manifested in an increase of spiritual love through one man; and 50 years ago that same love manifested itself again through those little girls that gave superstition a shock from which it will never recuperate. Superstition is being exposed, and many are beginning to have a clear vision of its deformity.

"Mothers and fathers, take your children to the meetings with you, and do not leave them on the outside to grow thorns to prick you when you come here. Remember, it is brave men and women we want, who are not afraid to train up their children in the light of reason, that your ranks may never become shattered for the want of carefully trained children. Then victory will shake hands with progress, and my message to you will remain a fertilizer for them and their posterity forever. And I will stand acquitted from neglect of duty before the bar of justice, and will still remain, your old friend, WARD. Farewell until I meet you face to face." ~JOHN BROWN, SR.
San Bernardino, Cal., April 18, 1898.

International Jubilee at Rochester, N. Y.

The Semi-Centennial Celebration of Modern Spiritualism opened here on Wednesday, May 25, in the afternoon, at the Lyceum Theatre, under the auspices of the National Spiritualists' Association. An enthusiastic audience, comprising people from different parts of the United States, listened to an elaborate program. An overture by the orchestra and chorus jubilate by the congregation —words by Lizzie Doten, and music, "Auld Lang Syne."—was followed by an invocation by Mrs. Elizabeth Lowe Watson, of California.

The address of welcome by Hon. Geo. E. Warner, Mayor of Rochester, was a cordial one. He spoke of the first meetings held here fifty years ago, when a justice of the peace and a police force was necessary to keep the rabble from mobbing the Fox girls, and contrasted the feeling of the people then and now toward Spiritualism. He welcomed all to the city and wished us to feel at home and take away pleasant remembrances.

The response made by Harrison D. Barrett, President of the National Spiritualists' Association, was full of feeling and enthusiasm. He said that the thought of the Spiritualists the world over was now centered on this city. The new cycle of the next fifty years should mark still
greater changes than had been wrought in the past half century. All were urged to record themselves against the needless shedding of human blood—speaking of the present war as a righteous one—but that we were engaged in a grander warfare for the recognition of the universal brotherhood of mankind. A protest was made against capital punishment, medical monopoly, compulsory vaccination laws, trusts and combines. “Spiritualism,” he said, “is arrayed on the side of woman suffrage and all the other reform movements, and the watch-word is, be good and do good to all mankind.”

General Manager Frank Walker briefly reviewed the work of preparation for the Jubilee, and resigned the chairmanship to President Barrett.

J. J. Morse of London, England, referred in graceful terms to the Stars and Stripes and Union Jack which adorned the platform, bringing forth round after round of applause. “We are all one and the same people,” he said, “and working together for the uplifting of humanity.” He is the accredited representative of the British Spiritualists’ Association.

Mrs. Cora L. V. Richmond, Vice President of the National Spiritualists’ Association, delivered the “Ode to the Jubilee,” a poem which in epic form recited the birth and progress of the new belief during the past half century.

The music was an important feature of the program. A violin solo by E. Adolph Whitelaw of New York, accompanied on the piano by Mme. Milo Deyox, elicited a cordial encore. Harry E. Arnold is a pianist whom all music lovers ought to hear, and his selections were thoroughly appreciated. Mrs. Giles was the vocalist of the meeting and her songs were roundly applauded. As a grand finale the orchestra played the national airs round after round of applause. “We are all one and the same people,” he said, “and working together for the uplifting of humanity.” He is the accredited representative of the British Spiritualists’ Association.

The benediction was pronounced by Mrs. Carrie E. S. Twing, of Westfield, N. Y.

In the evening, meetings were held at the Lyceum Theatre and Fitzhugh Hall. At the former place Pres. Barrett presided and addresses were given by Mrs. Twing, Oscar A. Edgerly of Lynn, Mass., and Hon. D. P. Dewey, of Michigan. At Fitzhugh Hall, Dr. Smith of Brandon, Vt., presided and the following speakers and mediums took part: Frank Walker, J. J. Morse, Mrs. Tillie Reynolds, Mrs. Loe F. Prior and E. W. Sprague. Excellent music was listened to at both places of meeting.

Besides the regular meetings, a reception was given to the visiting friends by the First Spiritualists’ Association. Mrs. Brockway, J. J. Morse, Mrs. Loe F. Prior, Mrs. Maggie Waite, Will C. Hodge and others, are here on exhibition.

A department has portraits of many pioneer workers, among them is that of Amy Post who took the Fox girls to her home when the angry mob wished to persecute them as witches. There are pictures of the various camps and many other interesting articles too numerous to mention. Over 3000 feet of wall space is thoroughly utilized, yet there are over 200 articles received that there is not room for.

Among the visitors here who have been on San Francisco platforms as speakers and mediums may be mentioned, President Barrett, J. J. Morse, Dr. J. M. Peebles, Moses and Mattie Hull, Mrs. Cadwallader, Mrs. Elizabeth Lowe Watson, Mrs. Loe F. Prior, Mrs. Maggie Waite, Will C. Hodge and others.

The headquarters are at Power’s Hotel, but most of the mediums are located at the Whitcomb House and pleasant reunions and meeting of people well known by reputation are among the features of this—the grand celebration of Modern Spiritualism. —LIDA B. BROWNE.

Surely there is no man or woman so supreme in their own methods as to scorn the assistance of the “great majority” who have passed on; even those, who, as special guides and teachers, must have greater opportunities of spiritual knowledge. No spirit, however, can be your individual spirituality; no teacher can experience the individual growth that is needed for you; there can be no substitution of their advancement for yours.—CORA L. V. RICHMOND.

People do not persecute each other on account of disagreements in mathematics. Families are not divided about botany and astronomy. It is what people do not know that they persecute one another about. Science will bring, not a sword, but peace.—R. G. INGERSOLL.
The conflict of this age is a double one—beginning in the mental, continuing in the material. The day of reckoning for the past ages is at hand. The cry of the oppressed is having its effect.

The Latin nations have a long list of crimes charged to their account; but none is longer or more aggravated than Spain's, which has exceeded them all in its barbarity, tyranny and tortures. It has carried its "Inquisition Methods" over the whole world, and its nefarious crimes against humanity are chronicled in the history of every continent. Cries for redress from the oppressed are chronicled in the history of every nation.

In America, the history of the Spanish conquests, for the past 400 years, teem with deeds of humanity are chronicled in the history of every nation. They have been redressed and tortured, come from every part of the globe.

The time has now come for a settlement of the long account: and it can easily be seen that the dynasty is doomed, and the country ruined. Its only hope is in a republic, educating the people up to self-control, and liberating them from ecclesiastical thralldom.

Out of this struggle will come purer and more enlightened governments. Co-operation will supersede competition; the people will become more prosperous; and progress towards the higher life will be the result. This is doubtless the design of the spirit world in letting loose the "dogs of war." The crimes of the ages must be expiated; the oppression of the people must cease, and humanity must be elevated to meet the needs of the twentieth century civilization.
what she does, and that she puts herself in the hands of the committee. There were placed on a small table two lighted lamps, with ordinary chimneys, and the medium stood for a moment with arms extended and looking up as if invoking divine assistance. A blank look came over her face for a moment, and then she seated herself before the lighted lamps, and began talking to them as if they were intelligences. The reporter tried in vain to make sense of what she said, but it sounded like no known tongue. Dr. Linn said he speaks four languages, but it was nothing he has ever heard spoken. It was later learned that the language, if it is anything more than gibberish, is unknown, but it is supposed to be Chaldean, as the woman claims to be under the control of a Chaldean fire worshiper. She spoke in a caressing, cooing voice, as one would use to a child, sometimes changing the tone as if in reproach or anger.

The lamp was turned up high, and Mrs. Kaynor placed her hands over the top, closing her fingers around the top of the chimney, and holding it for several seconds. When she commenced her pulse was 110, but her hands felt cool to the touch. She grasped the chimney at the hottest place, took it off, and handed it to the committee, but it was impossible to grasp it as she did without being severely burned. Then she passed her hand and even the lace on her sleeve through the live flame without sustaining injury. A reporter handed her a dollar bill which she folded and passed slowly through the flame without it being scorched. The doctors on the stage tried to handle the chimney in the same manner as the medium, but it was too hot for them, and Dr. Gibier twice dropped it on the floor in his attempts. She held the hot glass against her cheek for 58 seconds without apparently any ill effects.

After the woman came out of her trance, or whatever the condition, she offered her hands for examination, but there was no indication of any blister or burn. The only thing noticeable was that the down on the back of her hand was slightly scorched when a magnifying glass was used.

The physicians present had no explanation to offer of the phenomenon, but one of them said that he is acquainted with a man living a short distance from this city who can handle fire in the same manner as Mrs. Kaynor.

THE DEVIL AND THE ADVENTISTS.

The Last Days, a monthly published in San Francisco, pays its respects to us in this way, when referring to our late article on page 278, entitled, "The Adventists Rage." It says that when we edited a weekly in the East, devoted to the theme of the personal return of Jesus, that we were a "blind leader," then refers us to what Jesus said about blind leaders, and then states positively that we had "landed in the ditch; but it does not state just what Jesus is reported to have said in that connection. He spoke about..."
Mrs. Hender-Rogers has gone to Dixon, Cal., to visit her son, and to take a vacation.

Mrs. Chandler gives a free lecture on palmistry at Occidental Hall at 3 p.m. on Sunday.

Mrs. S. Cowell has returned and will be "at home," at 414 East 16th St., Oakland, Cal.

Mr. John T. Lillie has been suffering with a grippe during the past week.

The International Congress of Spiritualists begins in London, England, on June 19, to last until June 24. A good program is arranged, and a large attendance is expected.

On Sunday, May 29, Mrs. R. S. Lillie held a Jubilee service at 305 Larkin St., San Francisco. After a brief but interesting address by Dr. Y. York, Mrs. Lillie gave an excellent inspirational lecture on "The Golden Jubilee of Spiritualism."

All Spiritualists of Washington are requested to meet in Tacoma, June 22-23 to organize a State Association. The National Protective Association, for a worthy charity, on Saturday evening at Occidental Hall, San Francisco, will be "at home," at 414 East 16th St., Oakland, Cal.

The regular quarterly meeting of the Board of Directors of the California State Association was held last Saturday evening at 605 McAllister street. After the usual routine business, the committee appointed to select a commission to formulate Basic Principles reported organization, and work so far accomplished.

Communications were read from W. D. Hambley, Dr. Alice Tobias, Thos. Ellis, Mrs. E. L. Watson, Mrs. Hodge and Mrs. R. I. Johnson. A certificate of Protection was granted to Chas. J. Anderson. M. S. Norton was appointed State Organizer, and he will at once enter upon the work of thoroughly organizing the Spiritualists of California for active and energetic work.

The Young People's Progressive Cross Society held a grand benefit entertainment and dance on Saturday evening at Occidental Hall, San Francisco. Among the items of interest were a character sketch of Admiral Dewey by Winston Churchill, two articles on "Spain and the Caroline Islands," and some other topics. You won't regret buying the June Arena.

The Jubilee number of the Evolutionist, the New York Spiritualist weekly, is nicely printed and well illustrated, and has many articles of true merit. It is published at $1.50 a year by W. W. Sargent, 1099 Bedford Ave., Brooklyn, N. Y., and is a credit to the Cause.

The June Chauntouyan contains excellent portraits of Rear-Admiral George Dewey, Secretary Alger, Ex-Secretary John Sherman, the queen of Spain and her son, Alphonso XIII, and other people now universally talked about.

The American Monthly Review of Reviews for June opens with the editor's review of the first month's war with Spain. The contributed articles include a character-sketch of Admiral Dewey by Winston Churchill, two articles on the Philippines, and one on "Spain and the Caroline Islands."

Carl Vrooman writes of International Populists and Populism from Plattsburgh down to the present day. The symposium on Direct Legislation is contributed by a number of illustrious British statesmen, in the New Time for June. 56 Fifth avenue, Chicago.
The Song of Universal Brotherhood, by Nellie E. Dashell. 50¢.

This is a beautifully-illustrated poem, in an elegant brochure of 16 letter-sheet pages, and covers, with symmetrical title-page in bronze and blue. It contains several beautiful pictures, both in words and art, as illustrations, which are followed by the lessons drawn from them.

It compares life to an ever-widening river, in its course from the mountain brook to the great river emptying into the sea, following it from its source in the dark past to the gloomy present, and on down the steeps of time to the bright future. This is given in the form of visions, which are illustrated by five full-page pictures and six lines.

The first few lines are on the theme of "The Old Oaken Bucket." The first verse may be given in full to illustrate the technique and general style of this inspired work:

How dear to our memory the scenes of our childhood! As thought wanders back to the ripening corn, or, flutter of springtime abroad in the wildwood, Afloat on the maples that shaded the lane, The sweet clover bloom on our reverie

The editor is not responsible for the opinions of correspondents.

Jubilee Thoughts.

To the Editor:

In these momentous times, when the planet is swaying with the trend of great thoughts, and mighty principles are being evolved above the debris of worn-out methods, let us pause and look about for a solution of the enigma. Have we, as standard-bearers of the New, been "weighed in the balance" and is the handwriting on our walls:

Fifty years ago within an obscure home, through "babes and sucklings," the first spirit alphabet was formed, enabling us to intelligently decipher the dispatches from our contemporaries across the border.

Where is the legacy bequeathed by a noble woman, to form a nucleus whereby we might concentrate our forces to meet the contending surges of the new order that is shaking the foundation of old creeds and senseless dogmas?

Yes, let us have a "declaration of principles" that will throw a search-light athwart the situation, and let us demand a movement in the right direction.

Let not our noble donor go down to her death struggling with the mists of an unfulfilled desire hovering above her pillow.

I assure you, Spiritualists, who hold and manipulate these funds, that an unseemly force is hovering around you. Bestir yourselves! and make atone-ment for this fatal delinquency before it is too late, and you have to suffer for a sacred duty unfulfilled.

Mrs. E. P. Thordiik.

A booklet, gotten up in superb style, is received from Mrs. Esther Dye, magnetic healer, 125 West 6th St., Los Angeles, Cal. It contains some new thoughts on magnetism, and her method of treatment of disease.

We have received a catalogue of Rare Occult Books (some quite unique) by Williamson & Co., booksellers, Toronto, Canada. There are 400 volumes enumerated. This is a rare chance for adding rare books to your library.

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

We will send the JOURNAL for one year and this book, to old or new subscribers, for $1.15.

Lyceum Membership Cards for the Jubilee year have just been issued by Hudson Tuttle, Berlin Heights, Ohio. They are nicely printed; size 3 by 6 inches, having an engraving of Andrew Jackson Davis on its face, and contains a statement of the objects and pledge of the Lyceum, and blanks for names of members and conductor. He will furnish them at 5 cents each, 25 for 80 cents, or 50 for $1.00. He also informs us that he has designed and is manufacturing a "Badge Pin" for the Lyceum, which will soon be ready for delivery.

Transition.—The funeral service of Mrs. Lottie Case Levett took place on May 30, at 10 a. m., at the undertaker's parlors, 122 Eddy street, San Francisco, Mrs. R. S. Lillie officiating. Mrs. Levett was young in years but steadfast in a knowledge of life and immortality, and after prolonged suffering, welcomed death as an "angel of life" and calmly making all arrangements went out to join those who had preceded her, and whom she knew awaited her coming. To such, death is but a glorious change.

The Sivartha Book of Palmistry, or "The Hand of Isis," by Dr. Sivartha. 56 pp. For sale at this office. Price, 35 cents.

Dr. Max Muehlenbruch

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal., 22113.

The Editor is not responsible for the opinions of correspondents.
Sunset at Sea.

When the sun has dipped down in the west,
Behind a fleecy fold,
The evening star comes peeping out.
Lit by a sea of gold;
The wave crest glistens with a golden sheen
In the wake of the falling light;
And far off down the horizon
Comes stealing the veil of night.

William J. Weideman.

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Our new Catalogue of Occult, Spiritual, Liberal and Scientific Books is now issued, and will be sent to any address, upon application. We hope our readers will feel interested in the establishment of an "Occult Book Store" in connection with the Journal, and patronize the same liberally.

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

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.

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

What, eighty years! That can't be so—

"We're girls in masquerade!
" White hair," you say, "and wrinkles too?"

"We're playing old and said.

"A mother!" Yes, that may be true,

For mothers all are young.

And babes the spring-time flowers

That bloom our paths along.

But "babes" no more, you still protest,

These stalwart men and maids

Who, hand in hand, compelled sizing

Life's stream with sunny glades.

And what if these who, trooping in

With ball and bat and root,

With jackets rent and buttons spent

Seek grandma all about?

What folly then to hint at youth

Or claim her dower fair!

No "masquerade" of crepit age,

No guise of frosty hair.

Dun age we still deny

And claim her dower fair?

Youth lives forever fair and sweet,

Though eighty years we celebrate,

No "masquerade" of 'crepit age,

Or claim her dower fair?

Life's stream with sunny glades.

For mothers all are young,

And babes the spring-time flowers

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The Kingdom Within Thee.

Weary and foot-sore I came to a log
That across my pathway laid,
Then I said to myself, 'I, further I'll jog,
But sit me right here in the shade.
And seek sweet rest on this moss-covered log
By its side I'll lean my cross,
And lay me like some watchful dog
On this carpet of green moss.

And for a time I'll dwell in silent thought
On the kingdom that is within,
And view its palace, by nature wrought,
Free from envy, malice and sin.
I remember well somewhere I read that
The kingdom of God is within thee;
But while I was trying to strain out the gnats
This kingdom was lost unto me.

But 'tis wonderful how with spiritual eyes,
One may view his inmost self,
And explore this kingdom if he tries.
And from my throne within this palace
Lome's sceptre all shall see,
Like the Adam within I'll crucify.
And view its palace, by nature wrought,
Free from envy, malice and sin.

And no one within my kingdom shall dwell
That loveth or maketh a lie,
And those who eat against my love rebel
As long as eternity shall endure.
And only think, I am king in this kingdom.
That I drill my subjects well;
Between me and them there is no medium,
This kingdom was lost unto me.

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

How to Magnetize; or Magnetism and Clairvoyance, by James Victor Wilson; 104 pp. Price, 25 cents. For sale at this office.

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Moreover—much of our work has had to be done in different parts of the city, for lack of office-room. This has made the careful conduct of our work very difficult, and a location where the concentration of our offices and all our work is possible has become necessary.

This has made a change from the present office building, where our principal offices are located, imperative.

We now have a large building, which is devoted exclusively to our offices. We have ample room adjoining to enlarge this building from time to time as our work may necessitate.

Our location and accommodations are unsurpassed. We now have the largest and finest offices in the United States, devoted exclusively to the treatment of chronic diseases.

It is a matter of pride to Spiritualists, that among their number should be found the physicians having these accommodations, and especially so that their old friend and champion, Dr. J. M. Peebles, is the one to achieve this wonderful success. It is a demonstration of the fact that the public, generally, are commencing to realize and appreciate the advantages which a Psychic Physician possesses. It is a recognition of merit and thorough medical and scientific education, supplemented by wonderful psychic gifts. Our practice is not limited to adherents of Spiritualism, in fact, a large number of our patients are members of orthodox churches.
SPIRITS OF THE LOVED ONES.

The spirits of the loved and the departed
Are with us, and they tell us of the sky,
A rest for the bereaved and broken hearted,
Holy monitions—mysterious breath—
A whisper from the marble halls of death.

They have gone from us and the grave is strong,
Yet in night's silent watches they are near:
Their voices linger round us, as the song
Of the sweet sky-lark lingers on the ear,
When floating upward, in the flush of even,
Its form is lost from earth, and swallowed up in heaven.

Longfellow.

IN THE DEPTHS OF SOLITUDE.

In recent years it has become apparent to Spiritualists and Occultists that silence is a great promoter of spiritual development. Why is silence desired? Because communication with the departed is made less difficult when the mind is called away from earthly cares and material things; when the spirit can drink from that fountain of love, which is the source of true happiness to man.

The Occultists go into the silence to awaken the higher self by means of thought concentration, which is considered one of the first steps in the development of the inherent powers of the spirit. These powers must be developed both in this life and the life to come, through many bitter experiences. But can we not make this long, rough path short and smooth, by commencing here and now, since the powers of the spirit are destined to become omnipotent.

This power exists in everything according to its capacity to recognize the truth; from the blade of grass to the angel. The vegetable kingdom performs its work. The animal expresses a larger degree of power—day and night—waking or sleeping. This invisible power moves the machinery of nature in all departments of material life; and does it according to its physical construction, or the plane it occupies in the chain of evolution. It is the life of all being, it is love, the soul of the Universe.

On earth man has a higher appreciation of this fountain of cause than do the lower orders of development; but as he is to grow in wisdom and happiness through coming ages, he must be very ignorant now. Assuming that happiness and wisdom go hand in hand the question arises, what shall we do to become wiser and happier. Those earnestly seeking the truth from occult sources will appreciate an answer to this question from the stand point of the inner life.

After using necessary diligence in providing for material wants, you must give your more undivided attention to the education and advancement of the inner, individual life. The visible is mutable, the invisible—eternal—the former sustained by the labor of hands—the spirit is developed by the efforts of thought. How can we best educate our thought-forces?

This question brings us directly to the subject in hand, Solitude. Can we fully appreciate its full significance? Let us try. Suppose you walk out across the green meadows, plucking the flowers of beauty as you pass; you approach the rolling hills and wander up the little green valley; a crystal brook winds along from hill to hill, with a grass plat on this side and a grove of great oaks on the other; even the birds express their joy and give their songs to the harmonies of nature; but you leisurely pass on, admiring the little waterfalls and projecting rocks—still higher—the oaks give way to the tall pines, and the almost mournful tones of those ever singing, ever green trees fill the heart with sacred reverence; you forget the cares of life, all mental struggles are forgotten; you feel a composure and enlargement of spirit that cheers the heart, and animates the brain; the reflective faculties expand, and reason hardly ventures to step into question, from whence such magnificence.

In this calm and reverential repose, a sense of joy comes into the heart, and you are ready to exclaim, Who and where is the author of these creations of nature? You are now in the mood to take a step into the inner temple of life. You are immortal; you feel this truth in all it implies. It
is your "higher self" which partakes of the power and potency of universal cause. You are in the temple of nature—will you in this enchanting hour, in this undefiled mansion of Love—this solitude—read perhaps your first lesson in the unfoldment of the mysteries of the eternal future. You can sit down on the soft carpet of moss, close your eyes and call in your wandering thoughts; control your mind; remember that you are an atom of the great Universe, a combination gathered from the eternal past; and contains within a part and portion of the power which will unfold the eternal future. Your thoughts are all concentrated; now wait for the intermingling of your higher spiritual forces with the fountain of Cause. That fountain is around you; it is surging through every artery of all life; it will flow into your being as fast as you can subdue the inharmonies of the spirit. Here, in this silent retreat, forget for the time the cares and burdens of life, and rest in the arms of Nature; close to the fountain of Love. It will lighten your burdens and make you happy as fast as you will clear away the obstructions to its divine companionship.

The following lines refer to the Devonian age:

The sun looks down and only faintly smiles
To see young childhood struggling on with fate.
The lashing waves; the half projecting rocks;
The rifted caverns in the mountain side:
Now half submerged beneath the glinting sea,
And now emerging as a rock-made floor—
All speak like voices from an empty tomb,
Addressed to the still sepulchres of death.
But now a new-born thought comes from the stars—
Comes from the shining worlds of constant glow;
And the bewildered mind finds rest and hope,
And feels that waves of Evolution rise—
The conqueror of every age of time.
O deathly solitude, strong in thy grasp
The essences and elements of power
Are moving on the destinies of life.
O lonely solitude, not thou alone
To build these vast embattlements of strength—
Not thine alone to balance in the scale of worlds
This little globe—star of divinity!
But the great life that rolls in every star
Wears like a mantle the deep solitude,
While hungry from the glow of energy
Shines like an ever-living fount of Love.

E. D. FRENCH.

Sources of "The Voice of the Silence," "Esoteric Buddhism," etc.

The Voice of the Silence, published in 1889, purports to be a translation by Mme. Blavatsky from a Tibetan work. It is said to belong to the same series as The Book of Dzyan, which is true; as, like that work, it is a compilation of ideas and terminology from various nineteenth-century books, the diction and phraseology being those of Mme. Blavatsky. I have traced the sources whence it was taken, and it is a hotch-potch from Brahmanical books on Yoga and other Hindu writings; Southern Buddhist books, from the Pali and Sinhalese; and Northern Buddhist writings, from the Chinese and Tibetan,—the whole having been taken by H. P. B. from translations by, and the writings of, European and other Orientalists of to-day. In this work are intermingled Sanskrit, Pali, Tibetan, Chinese, and Sinhalese terms,—a manifest absurdity in a Tibetan work. I have traced the books from which each of these terms was taken. I find embedded in the text of this alleged ancient Tibetan work quotations, phrases, and terms copied from current Oriental literature. The books most utilized in its compilation are these: Schlagintweit's Buddhism in Tibet, Eelkin's Chinese Buddhism, Hardy's Eastern Monachism, Rhys David's Buddhism, Divvedi's Raja Yoga, and Raja Yoga Philosophy (1885); also an article, "The Dream of Ravan," published in the Dublin University Magazine, Jan., 1834, extracts from which appeared in The Theosophist of Jan., 1880. Passages from this article, and from the books named above, are scattered about in the text of The Voice of the Silence, as well as in the annotations thereon, which latter are admitted to be the work of Blavatsky. Full proofs of this, including the parallel passages, will be given in my work on Theosophy, including evidence that this old Tibetan book contains not only passages from the Hindu book quoted in the article in the Dublin Magazine, but also ideas and phrases stolen from the nineteenth-century writer of said article. One example of the incongruity of the elements composing the conglomerate admixture of terms and ideas in The Voice of the Silence will be given. On p. 87, it is said that the Narjol of the Northern Buddhist are "learned in Gotrabhu-gnyâna and guña-dassana-suddhi." H. P. B. copied these two terms from Hardy's Eastern Monachism, p. 281. The terms used in Northern Buddhism are usually Sanskrit, or from the Sanskrit; those in Southern Buddhism, Pali, or from the Pali. Hardy's work, devoted to Sinhalese Buddhism, is composed of translations from Sinhalese books, and its terms and phrases are largely Sinhalese corruptions of the Pali. Sinhalese terms are unknown in Northern Buddhism. The two terms in Voice of the Silence, descriptive of the wisdom of the Narjols, are Sinhalese-Pali corruptions, and therefore unknown in Tibet. Narjol is a word manufactured by H. B. P., from the Tibetan Najar, which she found in Schlagintweit's work, p. 183,—the r and l being transposed by her.

Esoteric Buddhism, by A. P. Sinnett, was based upon statements in letters received by Mr. Sinnett and Mr. A. O. Hume, through Mme. Blavatsky, purporting to be written by the mahatmas Koot Hoomi and Morya,—principally the former. Mr. Richard Hodgson has kindly lent me a considerable number of the original letters of the mahatmas leading to the production of Esoteric Buddhism. I find in them overwhelming evidence that all of them were written by Mme. Blavatsky, which evidence will be presented in full in my book. In these letters are a number of extracts from Buddhist books, alleged to be translations from the originals by the mahatmic writers themselves. These letters claim for the adepts a knowledge of Sanskrit, Tibetan, Pali, and Chinese. I have traced to its source each quotation from the Buddhist scriptures in the letters, and they were all copied from current English translations, including even the notes and explanations of the English
It seems to hear many voices saying, O it is easy to tell that. We had to keep a lot of ships and men employed to prevent sympathizers with the Cuban insurgents from landing arms, ammunition, food and men on the Cuban coast, which cost our nation many thousands of dollars monthly. Then our whole people became shocked at the spectacle of two or three hundred thousand non-combatants, and women and children being starved to death right at our doors; and to cap the climax, the battleship Maine was most treacherously blown up and destroyed, and 266 of our sailors and soldiers killed and a large number wounded. O yes! these are the causes which lie on the surface; but there are deep causes, of course, away beyond the surface which every philanthropist should uncover and hold up for the contemplation and education of the masses of mankind.

Every servant of the people should cry aloud and spare not; let the arrows strike where they will, or wound whom they may, the truth should be proclaimed.

Spain, for several centuries, has held the distinction of being the nation par excellence in its devotion to the See of Rome, and of being the most loyal supporter of the Catholic faith. The king of Spain received from the pope the title of “Most Catholic King.” Spain introduced the Inquisition and many thousands were tortured and slain through its instrumentality.

The very antithesis of liberty seems to control the spirit of her ruling class. Is not such a people the natural result of the teaching of such lies as, that sins, no matter how enormous, may all be forgiven for a few dollars given to the church? and even though one should die minus absolution by the priest, a sufficient amount of gold would raise the one for whom it was given, from the lowest purgatory to the highest state of bliss.

Such dogmas produce tyrants, and the natural conclusion to be drawn from such teaching is, that might makes right, that justice can be thwarted with gold, and that the God of the Universe is a party to the vile contract, and that liberty and freedom are only for the rich and powerful. So we can but conclude that we are at war because of false and pernicious religious teaching, and so long as such abominations continue, so long we shall have war, tyranny and crime; and all our spent treasures, all our loved fathers, sons, husbands and brothers slain, will be offered up on the altar of ignorance and superstition.

Crown King, Ariz.

B. F. French

International Jubilee at Rochester, N. Y.

On Thursday, May 26th, there were three sessions held in the Lyceum Theatre. The morning conference was presided over by Mrs. Cora L. V. Richmond and the subject for discussion was “The Accomplishment of Spiritualism in 50 Years.” President Barrett presided at the afternoon meeting. An address on “Facts of Science and Spiritualism,” by Charles Dawbarn of California, was read by General Manager, Frank Walker. Mrs. Anna L. Robinson of Port Huron, Mich., gave an interesting talk and described several spirit forms. George T. Colby of Florida, urged the necessity of organization among Spiritualists and thought the world would not be greatly benefited by the belief until people could see something in it besides phenomena.

A most enjoyable concert was given in the evening, followed by the wonderful “Fire Test” by

WHY WE ARE AT WAR.

I seem to hear many voices saying, O it is easy to tell that. We had to keep a lot of ships and men employed to prevent sympathizers with the Cuban insurgents from landing arms, ammunition, food and men on the Cuban coast, which cost our nation many thousands of dollars monthly. Then
Mrs. Isa Wilson Kaynor, daughter of the well-known spiritual worker of the past, E. V. Wilson. A committee of five persons, three physicians, and two newspaper representatives were selected to closely inspect the test and examine Mrs. Kaynor before and after her exhibition.

Two ordinary lighted lamps were placed on a table in the center of the stage. Mrs. Kaynor had her hands washed with soap and water by two members of the committee and then seated herself at the table. She went under the control of a fire worshipper and began to fondle and caress the heated lamp chimneys. Although members of the committee flinched when the chimneys were held within two inches of their cheeks and dropped them with alacrity when an attempt was made to hold them in the hand, Mrs. Kaynor touched her lips to the hottest point and held one against the cheek for 57 seconds by the watch. She held her hand in the flame of the lamp for several seconds and passed a folded dollar bill through the flame without its being ignited. After coming out of the trance the medium was examined by the committee who reported that the heat had not caused any blister or other effects.

There were three sessions held at the Lyceum Theatre on Friday, May 27, together with a meeting of the Young People for organization and a Convention of the New York State Association.

In the morning a discussion took place on the question, "Shall we have a declaration of principles?" led by Dr. J. M. Peebles, of San Diego, Calif., which was warmly debated.

At the afternoon meeting Mrs. Jennie Hagan-Jackson gave the invocation and President Barrett read a paper prepared by Dr. Dean Clarke entitled, "A Declaration of Principles," in which the teachings of Spiritualism were embodied. These were ten in number.

Will C. Hodge, of Chicago, Ill., spoke on the same subject. He thought the one grand feature of Spiritualism was that we could not agree and were not chained to any dogma. "This condition must exist," he said, "as long as each individual was differently organized." He thought there should be a declaration of principles, but that they could be summed up in the statement that "Salvation is the result of individual effort and eternal progress is the destiny of the human soul."

Some interesting spirit tests were given by Mrs. Loe F. Prior, pastor of the First Spiritual Church of Atlanta, Ga., which were fully recognized. Two ladies burst into tears when a lady was described coming to them who passed out of the body by suffocation caused by smoke during a fire. An address was given by Mrs. H. L. Russegue, of Hartford, Conn., while entranced. She told what Spiritualism signified—to make men think for themselves, to teach that humanity is greater than the idols it has worshipped. "Spiritualism" she said, "is another flower on the tree of knowledge."

Excellent music was interspersed between the lectures and tests.

In the evening, Mrs. Jennie Hagan-Jackson, of Fort Worth, Texas, delivered an address on "The Lights we have set on the Shores of Time," concluding with an impromptu poem on a theme selected by the audience—"The Elevation of the Soul," speaking in excellent rhyme and with never a pause for a line or rhymed word.

The second speaker was A. J. Weaver, President of the State Association of Maine. His subject was "The Power of Spiritualism to Elevate and Bless." He said that the state of mind in this world governed the spirit forms after death; that a beautiful mind would have a beautiful spirit form in the spirit land beyond the grave; that not only the spirit form but the spirit garments, spirit abode and the views of spirit scenery in the next world depended on the beauty and purity of the mind in this world.

The third feature of the evening's program was spirit delineations by Mrs. Maggie Waite, of San Francisco. Her work was very rapid, and full names as well as descriptions of the spirits were given. Among others was that of a man who said he was the mayor of Rochester at the time of the Fox rappings and went to Hydesville to investigate. Records prove that the person mentioned was the mayor here 50 years ago; the medium had no knowledge of that however. Susan B. Anthony received a test from Mrs. Waite which was fully recognized.

The musical program to all meetings is under the direction of E. Adolf Whitelaw, President of the Brooklyn College of Music. He was on the Pacific Coast a few years ago with Mr. Colville and many San Franciscans have had the pleasure of listening to his violin solos. He is assisted by Mrs. Giles, soprano; Mrs. Hanford, contralto; Mr. Hays, tenor and Mr. Engel, bass, all of Rochester. Harry E. Arnold, of New York, is pianist and Miss Fannie Bryton, of Providence and Mme. Milo Deyo, of New York are accompanists.

The session of the New York State Association in the Chamber of Commerce rooms was well represented, 26 delegates being present. The convention was presided over by Pres. Frank Walker, an address was given by G. W. Kates, pastor of the Spiritualist Church of this city, and a response was made by Moses Hull, of Buffalo. Reports were presented by the various societies. During the past year there were 20 new societies formed, 18 being organized by E. W. Sprague, of Jamestown. Moses Hull was appointed chairman of the nominating committee.

The Young Peoples' meeting at the New Osborn House resulted in a National organization, the society to be known as "The Young Peoples' National Spiritualist Union." The question was discussed as to whether it would have an organ of its own or utilize the papers now published. J. J. Morse, of London, extended the good wishes of the "British Young Peoples' Society" and said they joined hands in the good work. By-laws and constitution will be prepared.

The fourth day of the celebration was interesting alike to Spiritualists and the many unbelievers who attended the meetings. After the opening of the morning session by the customary devotional exercises, President Barrett introduced Dr. Fred
D. A. Spinney of Reed City, Mich., delivered a brief address in which he said: "Spiritualism has changed the world in the past 50 years. All the scientists were formerly materialists and could find no facts beyond the grave. Step by step it has been proven that there is something to man besides matter. Our philosophy has changed religion. Fifty years ago we had preached to us a burning hell; now there is no such doctrine taught. It was the Spiritualists who first instructed the people that their minds would suffer if they did not do right. The spirit world teaches pure homes, pure manhood and womanhood, to do right and then you will receive your reward on the other side of life."

At the session of the New York State Association, held the same day in the Chamber of Commerce Building, addresses were made on the subject of district missionary work by Moses Hull, G. W. Kates, Mr. Alridge, Mrs. Collins, Mr. Sawin, and Mrs. Twing. The officers of last year were unanimously chosen for 1898-9: President, Frank Walker, Hamburg, N. Y.; 1st vice-president, Mrs. Carrie E. S. Twing, Westfield, N. Y.; 2nd vice-president, Mrs. Tillie U. Reynolds, Troy, N. Y.; secretary, Herbert L. Whitney, 953 Madison St., Brooklyn, N. Y.; treasurer, H. W. Richardson, East Aurora, N. Y.; trustees, Dr. E. F. Butterfield, Syracuse, N. Y.; W. Wines Sargent, Brooklyn, N. Y.; James R. Stone, Waverly, N. Y.; Mrs. S. Comstock Ellis, Auburn, N. Y.;

Lida B. Browne.

WHAT DO WE BELIEVE.

We believe man to be the crowning work of nature's processes, physically connected with all the lower orders of creation, and spiritually related to spirits, angels, and the Infinite Spirit.

We believe man to be a trinity in unity, constituted of a physical body, a spiritual body (or soul), and the conscious spirit—the spirit being the real man.

We believe that death is simply a release—a shedding of physical mortality, and that the resurrection is the raising of the spiritual out of the decaying physical body.

We believe that spirits have spiritual bodies in the future life and, being conscious identities with memories and reasoning faculties, can and do, under proper conditions, communicate through natural law with the mortals of earth.

We believe that the spirit-world is here and everywhere, and that with us walk, all unseen, our sympathizing spirit friends, aiding and impressing us at times from their higher planes of wisdom.

We believe that these spirit spheres—more conditions than far-off localities—are as diversified as are human intelligences, and at death each enters the sphere that his mortal life and mortal conduct have fitted him for.

We believe that punishment or compensation naturally follows the violation of law in all worlds, and that the heavens and hells are conditions rather than fixed localities in space.

We believe that salvation is of works rather than
of faith or grace, each earning the heaven that he will inhabit in the next stage of existence. It may be expressed in one word, character.

We believe in the brotherhood of the human race—that the last and the lowest in the line of evolution, has in him all the possibilities of the angel, the archangel, the arsaph.

We believe that Gautama, Buddha, Socrates, Plato, Jesus and others of those grandly inspired souls of the past, were leaders of human thought and helps to human advancement.

We believe in maintaining under all circumstances our selfhood, accepting spirit messages, not as authorities, but as helps touching this life and the life to come.

We believe in the wisdom of better supporting the Spiritualist press; of employing regular speakers; in sustaining of lyceums; in building up educational institutions, and in encouraging home circles in the place of public, promiscuous seances; and in living such just, upright and ennobling lives as will make a heaven here and now.

In expressing the above beliefs, I am speaking only for myself. Beliefs are not principles. I mention the above beliefs as possible helps in the construction of a broad declaration of principles... We are in the midst not only of a war with Spain, but a war with old theology, a war with iron-clad yet perishing creeds, and a war of almost non-essential theories among ourselves. Professing the harmonial philosophy, the most of us are painfully inharmonious. We have not profited as we should by our angel ministries. The tares must be burned. Changes are rapid. Reconstruction there must be. These changes we must lead, and lead aright, or be overwhelmed by them. I repeat—the crisis is upon us. Are we ready? The times demand consecrated men and women; consecrated hearts; consecrated prayers; consecrated seances; consecrated wealth and consecrated energies. Shall Spiritualism have them, exhibit them, live them, and through them crown this fading century with a fadeless victory?

The Fox-sister period of the old pioneers called for the battle-axe and the battering-ram, for peals of thunder and flashes of vivid lightning. The old foot-weary pioneers did their work and have passed on, and up higher. God, heaven and good angels bless the few remaining old veterans. The sandals of these are way-worn. Their feet are heavy with years. The snows of many winters are upon their heads. They were persecuted; they were wounded and scarred on many a moral battle-field, but never in the back! They faced the foe with Demosthenes' eloquence, and Paul's courage. At their approach, superstition and bigotry sought their hiding places, and the creed-incrusted priesthood was silenced whenever it ventured into the arena of public debate.

Give us a broad, flexible declaration of principles, with unity of spirit, and love as the central force, and in 20 years Spiritualism will be the acknowledged religion of the enlightened world.

"Let! I see long blissful ages,
When the Mammon days are done,
Stretching forward in the distance,
Forward, to the setting sun."

J. M. PEBBLES.

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THOMAS G. NEWMAN, EDITOR.
Assisted by an Able Corps of Special Contributors.

IGNORANT BOMBAST.

Harper's Weekly, of April 9, gave an amusing but deplorable display of ignorance or that which is worse, willful misrepresentation, concerning Modern Spiritualism. It stated that the Fox sisters invented the "Rochester knockings," etc. It is not apparent whether it is an editorial of that sheet, or a communication from some correspondent, who dared not sign his name.

As it is not usual for such periodicals to allow correspondents to use the columns without appending names to their articles, we must conclude that it is an editorial, and shall hold the editor of Harper's Weekly responsible for the foul attack on Spiritualism.

Whoever may have written it, is shown to be a prejudiced ignoramus, or he would have known that the "rappings" at the Fox cottage were not an earthly "invention."

Hundreds of mediums all over the world who never knew the Fox sisters, have had similar manifestations come through their mediumship, and the most crucial investigations have established the fact, beyond question, by scientific men and men of genius and character, that the Fox girls were but passive instruments in the production of these phenomena, also that the intelligence directing them were utterly beyond the knowledge of these girls.

Stupidity is the only excuse for such a fulmination as that given in Harper's Weekly, which says that the "raps" were the invention of the Fox girls. For 50 years such phenomena have been repeated under every variety of circumstances, in thousands of places where the Fox girls were unknown. Science acknowledges the facts, and the greatest scientific men of this age have not
been able to find any reasonable explanation for the manifestations which have occurred in their presence, other than that they are what they purport to be, the work of disembodied spirits—those who have lived and acted here in earth-life, but have passed to the next stage of being.

Yet that writer in *Harper's Weekly* scoffs at the facts and derides the phenomena, attributing it, in his ignorance, to trickery and fraud. He assumes to know more about it than the great scientists of the world who have been testing it for years. Such an onslaught exhibits an enormous amount of stupidity, ignorance, self-conceit and bombast combined!

Dr. J. M. Peebles in an address at the Rochester Jubilee wisely made the following statement:

All intelligent persons know that there are multitudes of Spiritualists in this and in all enlightened countries—they further know that there are millions of people noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, noted for their good moral character, and scholarly adepts in psychic research, who solemnly testify that on strictly scientific principles they have investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism—this gospel of the Fatherhood of God, brotherhood of man and the present ministry of spirits, is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes; and in consonance with the soul's highest aspirations. It is God's living witness of a future conscious existence. It is truth, and truth is immortal; and, love, pure love, is as abiding as the stars.

The United States of America, a humanitarian Republic, did dare, however, to interfere with Spain's butcheries in Cuba, and command the haughty oppressors to stop their nefarious and cruel work.

It is a disgrace to the professed Christian nations of Europe that they turned a deaf ear to the cries of their fellow Christians (showing no signs of even being humanitarians) thinking only of policy, and selfishly permitted a reign of savagery and butchery, when they saw it to be their interest to do so. To the credit of Americans, be it said that they are on the side of freedom and justice, and that they dare to spend their blood and treasure to help an oppressed and down-trodden people to gain their freedom and obtain their rights as a free and independent State.

**VIBRATION THE LAW OF LIFE.**

Out of Motion and Number, according to Balzac, all things proceed. The law of harmony in music, sculpture and painting, is the law of existence in every form of nature. Vibration may perhaps be considered motion modified by number. Variations in the rapidity of the light-waves give us all the colors in the spectroscope; variations in the number and the length of sound-waves give us all the notes of the octave. The differences between the densest solids and the subtlest ethers are simply differences in their rate of automatic movement.

"In "Vibration the Law of Life," by W. H. Williams, (for sale at this office—cloth, $1.25) we have a remarkably distinct and original reminder that all life is motion, and that the experiments and discoveries of Tyndall, Huxley and others concerning the relations between form and motion have a practical bearing of immense importance to human well being and happiness. The author claims that his book furnishes nothing less than a solution of that enigma of the ages; mastery of the motor power by which the human machine may be kept running and in perfect repair as long as we please to use it.

Not long ago Dr. Cram, an eminent Boston physician, wrote:

In every disease there is lost-motion to be restored. Physiologists of note like Dunglison and Landois refer to the human body as a machine. Intelligent physicians who accept this great truth must accept its corollary, that every machine has two prime factors—the machinery and the power that runs the machinery. We know where to find the machinery of the body; but as to the power,—what is it, where is it, how is it obtained, how is it applied and in what portion of the anatomy is the reserve held? When these questions are answered, we shall have a full blaze of light on the
thick darkness that has so long enveloped professional work in the department of practical medicine. With control of this power, disease would disappear. Its achievement would be the greatest that human progress has scored since civilization began.

These questions the author of the book before us claims to answer; this control, it is asserted, he has achieved. If the claims made for the discovery set forth in the book prove to be well founded, its importance certainly cannot be over-estimated, and Mr. Williams is entitled to the gratitude of humanity. As has been said, his teaching is based on a perception that "all is motion."—that out of motion the earth and all the planets came into being, and by motion their life is maintained.

"The 'push and pull movement" by which the solid earth was resolved out of nebula, he clearly shows us is the condition of life and growth throughout nature. We too must move, if we would live and enjoy life and health, happiness and ever-expanding power. It makes all the difference in the world, however, just where, when, how and what we move. And it is the author's explicit and simple directions on all these points that make his manual one of great practical value to all who seek to know and apply the law of life. Briefly, his theory is that the control of the vital force or motor power on which health depends, is found in the control of the motion of the lungs.

"In this attainment," says the author, "we gain mastery of the breath of life." This control of breathing and its practical exercise is not to be confounded with any mere system of deep breathing or lung gymnastics, as taught in the various schemes of physical training. The physical exercise is directly related to certain mental processes. Nature's own methods are followed and man in his individual life is connected with the planetary life; the special needs of every individual being, indicated by the time of his birth. All the exercises given have a rational scientific basis and, although the author's thought is spiritual in a great degree, his exposition of it is characterized by common sense.

An important discovery of the new psychological physiology was announced by Prof. William James, of Harvard, as the result of careful and repeated experiments, in these words: "A process set up anywhere in the centers, reverberates everywhere, and in some way or other affects the organism throughout, making its activities greater or less." This law Mr. Williams, in his vital gymnastics, especially in the exercises in harmonic breathing, applies intelligently to the equalization of the flow of the vital forces and the restoration of that poise or balance in mind and body on which all health depends.

"Vibration the Law of Life" cannot fail to interest the medical profession,—but its easy and popular style make it a book pre-eminently for the general reader and one that will be found immensely useful to everyone who would rather live than die.

WHAT HAS IT DONE?

At the Anniversary at Rochester, Mrs. Cora L. V. Richmond gave an address which thrilled the audience, from which we make these extracts:

We are celebrating the natal day of Spiritualism. Spiritualism is the light of the world, and has many altars to-day. It has not one prophet, but many, to declare its beauty and power. We are going to celebrate it all the year. Ring out the chimes until all the world shall know of the beauty of Spiritualism! It is 50 years in its modern, but old as time in its reality. It is but fitting that we crown the Jubilee with the workings of the past.

There is no more beautiful, more perfect word in the English language than Spiritualism. But, friends, we must look to it: it has made it possible for many more isms. Spiritualism has not only prepared for itself and taken the way, but for Christian Science. It means an attempt that the people have the truth. It means that they have the same power that Spiritualism has had for 50 years. Look to your Spiritualism; it has prepared for psychical research, which has never come into the possession of a single fact without the aid of a medium. We do not have to go to India to seek an adept—they do not perform one single act that Spiritualism has not given us. Beware that Theosophy does not run away with your honors! Look out also for your religion, and when you tell me that Spiritualism is not a religion, it is false. It is a fact, it is the soul of the Universe. Universalism could not aim to produce the saving of all souls if it were not that Spiritualism went to prove it. Look to your religion.

There has been a Baptist minister in Washington who preached to his people through the inspiration of his own mediumship, and they think he is preaching sublime sermons. Spiritualism has given to the world a spiritual harvest, what no other science or religion has brought in the last 50 years. We have reason to be proud. Spiritualism has pledged a new theme for every writer of fiction or romance, has given to the poets the great song that has been sung in the last century, bringing all, step by step, to meet on the threshold of the other world.

Science has not only electricity and vibratory action, but the X-ray has proven that spirit photography is true; the X-ray that spiritual concentration brought forth, before the scientific world acknowledged it. Do not hide behind some form of Ecclesiasticism to read the words of the spirit, when you know they come from the spirit-world. If Spiritualism is valuable in your hour of need, it is worthy to be acknowledged.
Spiritualist News.

In this department may be found the cream of the current Spiritualism news of the day, culled from the most reliable sources. 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 and interesting incidents of spirit communication and well-authenticated spirit phenomena are ever welcome.

John Slater gave a test at 906 Market street, San Francisco, last Sunday.

Mme. Young held her usual test meeting last Sunday, at 605 McClure street, San Francisco.

Mrs. C. Cornielius gave a test at, 997 Market street, San Francisco, last Sunday.

California was represented at the Rochester Jubilee by Mrs. Elizabeth Lowe Watson, Mr. and Mrs. Barker, and Dr. N. F. Ravelin.

Mr. C. J. Anderson, "the boy orator" gave a lecture for the Union Society of Oakland, last Sunday.

Mrs. Ladd-Finchfield and Mrs. Bird followed with tests.

Mr. W. J. Colville's permanent address is, Brooklyn College of Music, 497 Franklin Ave., Brooklyn, N. Y.
He lectures at the above address every Tuesday and Thursday, at 3 and 8 o'clock, p.m.

At the Rochester Jubilee, on May 31, Mrs. Elizabeth Lowe Watson presented greetings from California; at the same time she made a "plea for unity and charity," which was pathetic as well as eloquent.

The literary and musical entertainment given last Friday evening by the Ladies' Aid Society, at Occidental Hall, San Francisco, was a success financially as well as socially. There was a good attendance and Mr. Lillie is said to have profited upon his efficient management.

"Spirit and Matter, or the Seen and the Unseen," was the subject of Mrs. S. Lillie's lecture last Sunday evening for the Society of Progressive Spiritualists, at Occidental Hall, San Francisco. She handled it in a masterly manner. Mr. Lillie conducted the musical exercises.

At Gier's Hall, Oakland, Prof. Mark Stoddard lectured in the afternoon on the "Scientific Reformations of the Human Kind," following the suggestion of Prof. Loveland that a similar subject be referred to in another column. In the evening Dr. Davis spoke on "The Force of Thought Produces Reformations," and the rappings were heard during the service.

Mr. C. J. Anderson, the Boy Orator, goes in a few days to Washington and Oregon. He will attend the New Era Camp next July as one of the speakers. He is quite an orator and thoroughly interests his audiences by his logical arguments. He will there represent the JOURNAL. We subscribe for it, as well as orders for our Books.

Decoration Day was observed all over the nation, with impressive ceremonies and addresses. One of the finest of these was made by Dr. C. W. Hidden (our popular Spiritualist lecturer) at Portsmouth, N. H. The large audience at the park gave it tremendous applause, and as a result the Doctor has been engaged to deliver an address next year.

Mrs. Cora L. V. Richmond has gone to London to attend the International Congress of Spiritualists. She wrote us as follows: "Mr. Richmond and I shall sail for London, via Southampton, on June 8, on the Steampship "Kensington," of the Red Star Line, from New York. I expect we will return in time to fill my Camp-Meeting engagements in August." Bon voyage, and safe return.

The Spiritual camp-meeting at New Era, Oregon, will open from July 2 to 25, 1898. The grounds are on the main line of the Southern Pacific Railroad, six miles from Oregon City. Among the talent engaged, are Mrs. Loe F. Prior, C. J. Anderson, Mrs. K. Obooco, Geo. Wigg, M. W., C. S. Harney, Dr. Q. C. Wright and Mrs. Ella Royal Williams.

A party of about fifty went from Rochester to the Hydesville Cottage, for the "Jubilee Celebration" there. Speeches were made by J. J. Morse, of England, Mrs. Cora L. V. Richmond, Dr. Fred L. H. Willis, Mrs. Cadwallader, and others, in the open air.

A large circle being formed under the trees, impromptu poems were given by the guides of Mrs. Cora L. V. Richmond and W. J. Colville. Then they all joined in singing the poem by Asa P. Wilbur, of this city, entitled, "Blest be the Tie that Binds," which was published in the JOURNAL last summer. They report having had a very interesting time there.

Fort Wrangel, Alaska, celebrated, on May 24, the inauguration of the war to free Cuba, and the Anniversery of Victoria's birth. This whole thing was conceived and engineered to a successful issue by a Spiritualist. The Director General of the International Jubilee of Modern Spiritualism, at Rochester, N. Y., Judge Thompson of Fullerton, Neb., Mrs. Cadwallader of Philadelphia, W. J. Colville of New York and Francis Bailey Woodbury of this city. The exercises were closed by the poetic, impromptu recitation, "Should Old Acquaintance be Forgot," followed by a benediction by Mrs. Richmond. It is said that rappings were heard during the services.

See our Book List on page 382.

The Reviewer.

New Jubilee Song.—"The Grand Jubilee" is the title of a new song composed specially for the International Jubilee of Modern Spiritualism, at Rochester, N. Y., by C. Payson Longley, Los Angeles, Cal., author of "Echoes from the World of Song," in two volumes. This new song is fully up to the standard of excellence of Prof. Longley's former compositions, and is well adapted to the occasion.

The Law of Correspondences, applied to Healing—a course of seven practical lessons, by W. J. Colville, Chicago: F. M. Harley, Publisher. Price, 50 cts. For sale at this office.

The author in his preface says: "The aim of this little book is to help people to help themselves and others, not to evade consequences or shirk responsibilities, but to govern their thinking, speaking and acting, that through the constant sowing of good seed and naught other, harvests of good and pleasant fruit may be inevitably secured through conscious, intelligent co-operation with universal order."
Zodiacal Influences.

This is a bright and original Astrological book by Chas. H. Mackay, of Boston, who is a close student of the stars. Thousands are hungering and thirsting for any kind of knowledge that will bring them inner satisfaction—a better comprehension of themselves. Especially interesting to such is everything in relation to the science of the stars, and they eagerly scan every line of work relating to their own nativity.

"Zodiacal Influences" may truthfully be said to have been written to supply a "long felt want." in the line of a small, reliable and inexpensive book, treating of the influence of the stars upon human life and conduct.

This book contains brief delineations of all people, whatever the date of birth. It tells whom to choose for harmonious association in marriage, friendship and business. It has a department of valuable suggestions for astrological students, and a carefully prepared section showing the business adaptability of all people.

This is well worth the price of the entire book.

Other books containing similar instructions sell from $1 to $5 each. This book fits the side pocket and is light and handy to carry, and retails for 35 cts. "Zodiacal Influences" and the weekly PHILOSOPHICAL JOURNAL will be sent one year for $1.20.


This is a unique presentation of the basic principles of Mental Healing, and their relation to Vibration. It discusses in detail the Esoteric side of the processes manifesting themselves in the operations of Healing—through the silent power of invisible forces.

It explains many hitherto unexplained phenomena, along the line of spiritual power, attraction, repulsion and overcoming. It treats of Adeptis, Mediums, and their varied powers. It also has something to say about Beneficent and Malefic forces, and man's relation to, and power over them.

Astral condition, with the process of going out in the astral currents, is described by one who knows. The influence of fear is detailed.

In fact, the whole field of man's relation to the forces bringing for him either health, which is harmony, or disease, which is discord, is handled by one who evidently understands his subject. In this booklet of about 100 pages are clearly stated more topics than are found in many a 500-page book.

Poems by Judge Edmund S. Holbrook, issued by his daughter, Miss Florence Holbrook, Chicago, Ill. 206 pp. $1.

This veteran jurist, soldier and poet, passed to the other sphere of life at the ripe age of 81 years, on Nov. 7, 1897, from his home in Chicago. He was a prominent and devoted Spiritualist, and the present volume of his poems is published by his daughter in affectionate remembrance of her devoted father. It contains a fine portrait of the ex-Judge.

We had a pleasant interview with him just before leaving Chicago for California, early in 1898, when he gave us an interesting account of some of his ripe experiences in spiritual phenomena.

To give the reader an idea of the quality of his poetic genius we copy from pages 6, the following, entided "The Song of the Ascending Spirit:

"Farewell to the mortal, its turmoil and strife; I've passed the dark portal that leads unto life, and earth and its shadows and sorrows adieu; Sweet visions of beauty arise to my view. Bring roses, bring lilies, those emblems of love; Bring music that beats to the music above. My name, with their own, shall the angels enroll;

Rejoice, oh, rejoice, at the birth of the soul. With spirits attending I'll visit my home: At dawn and at evening in silence well

To them that with burdens and doubts are oppressed We will point the glad way to the haven of rest. The death-clouds are breaking. Humanity springs From height unto height on Eternity's wings. There love, as sweet sunlight, in harmony thrills And the glory of God crowns the beautiful hills."
In a family of three sisters—

\[1\]

was at a place called Hydesville—

It had caused them much annoyance,

Bejoioed to find an open gate,

She clapped her hands and eagerly

^Knowing naught of spirit-birth.

IdJJg bad they gazed with saddened eyes

For 'twas the knocking of angels—

Immediately, from unseen force,

They thought, as did their fathers,

And oh, what terrors e'er have clung

Changed by many priests and teachers.

we know its portals never held

For outstretched hands and voices sweet

It is no more an evil thing,

They call from across the river,

The love of the great All-Father.

we look not thus upon it now—

But you will not give them welcome.

Oh. how long they have been seeking

Yes, to-night your friends are calling

That they live and know and love yon,

They are calling—softly calling.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.
The Light of Truth, A Narrative of Startling Phenomena Occurring In the present dying, and one, because we never ex­ perience right to you. Remember please that we do so, but doctors do not. Send us a diagnosis of your case free and stamps and leading symptom and we will send you a copy of the case of a friend. 

I whisper in wonder, How can it be
That life is an atom—a part of a whole—
The thoughts but food to feed the soul.
That misty blue cloud in the distance I see
This meadow lying so brown and stilled
Is filled full of life that thought has instilled.

The life we see is but the engine moving,
Or, with repairing, does new power come?
Experiences after the Change called
"HEAVEN; a Narrative of Personal
Experiences after death, of a spirit that returns
For sale at this office.

Mrs. E. B. Duffey's Book, entitled
"HEAVEN; a Narrative of Personal
Experiences after death, of a spirit that returns
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Science of the Basis of Mental Healing—10 cts.

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Moreover—much of our work has had to be done in different parts of the city, for lack of office-room. This has made the careful conduct of our work very difficult, and a location where the concentration of our offices and all our work is possible has become necessary.

This has made a change from the present office building, where our principal offices are located, imperative.

We now have a large building, which is devoted exclusively to our offices. We have ample room adjoining to enlarge this building from time to time as our work may necessitate.

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VOL. 34. SAN FRANCISCO, CAL., JUNE 23, 1898. No. 25.

VOICE OF THE TWENTIETH CENTURY.

I am rousing from sleep of dark ages
Where in dreams I have murmured to men,
And I haste with my handmaids of mercy,
Till I banish injustice again.

I am come as the conqueror cometh
Where the blood of the white slave was spilled—
There are tears in my heart for the people
Whose longings were never fulfilled.

I am come as the conqueror cometh
Where the blood of the white slave was spilled—
There are tears in my heart for the people
Whose longings were never fulfilled.

I am rousing from sleep of dark ages
Where in dreams I have murmured to men,
And I haste with my handmaids of mercy,
Till I banish injustice again.

Deeply drank I the tears of my people—
The tears that were crimson of hue,
And dipped a dim pen in the fountains
O'erflowing gray comrades and blue;

I have moaned with the sad mothers weeping,
And reached out to hunger a hand;
I have taken sweet babes to my bosom,
Bequeathing to freedom, a land.

MARY BAIRD FINCH.

Present Needs of Spiritualism.

The following was read at the Golden Jubilee at Rochester, N. Y.:

Judging from what has been accomplished in the first 50 years, it is impossible to estimate what may not be accomplished in the next half century.

Among the many important things that demand our attention one of the first is, to utilize and make available what has already been accomplished, that is of value in prosecuting the great work.

The history of what is familiarly known as the "Rochester Rappings" is too well known to require special reference at this time. So, too, with the rapid developments and the more satisfactory phenomena, carrying surprise and conviction to the thousands that were attracted to this neighborhood, from all parts of the civilized world. No event in ancient or modern history ever occurred that created so rapid and wide-spread excitement, reaching all classes and conditions of men and women.

No class, perhaps, was so much disturbed and confounded, as were the different sects in what is known as orthodox Christianity. It was soon discovered by the clergy, and the leaders of that sect, that something must be done at once to check the wild enthusiasm that was interesting and captivating their members, and promised ere long to dismember their churches. Every device was resorted to by this class to divert the attention of their members and to prove that these wonderful developments, made through the Fox sisters, were frauds and were the devices of the devil to deceive and destroy the influence of the church.

The attention of scientists, materialists, infidels and agnostics was arrested with varying results. Notwithstanding all the efforts to put down the phenomena, to ridicule and persecute those that accepted the evidences of spirit influence, it spread rapidly, not only in this country but in all other civilized countries; and now, as we know, Spiritualists are numbered by millions. They are representatives from every denomination, sect, class, nationality, color and condition. The Methodist denomination has probably contributed a larger number of sincere Spiritualists to this organization than any other one sect.

Early in the movement, efforts were made to formulate organizations, societies and such other agencies, for the perpetuation and advance of the great truths that were being developed. But even at that early date, evidences of inharmony and selfish ambition were apparent, and several of the first attempts to perfect organizations proved failures, from the fact that some of the leading members of the new philosophy, or new religion, had formed theories of their own, from the teachings coming through mediums, and refused to yield their opinions or modify their views. Hence inharmony prevailed, and the organization was broken up.

In other organizations it was claimed that a
spirit of jealousy prevailed, and as all that wanted office and the management could not be accommodated, discord and inharmony soon overcame the efforts of the conservatives, and the natural results followed. And until 1893, was there a permanent organization effected, although there were many spiritual societies formulated long before that time, a few of which still remain and hundreds of others have been added to them since.

From this casual glance over a few of the prominent events that have occurred in the history of Spiritualism in the first half of the century, we are in a position to judge of "what may be expected of Spiritualism before another Jubilee" or half century shall have passed. All that look back and realize what a wonderful revolution has been produced in the last half century, and know that Modern Spiritualism was developed at that period, must admit a singular co-incidence, if they are not liberal enough to recognize the influence of spirit power, in the development of all the wonderful changes in social, moral, mechanical, political and educational experience, since that time.

All true, sincere Spiritualists who allow themselves to think, and to reason from cause to effect, know full well that it is only through spirit influences, that they have been educated, and taught the beautiful theories, now so comforting to them. They know, too, that when they fail to recognize the beautiful theories, now so comforting to them, and look to that source for consolation, in time of their great sorrow and affliction, that the fault is their own.

There are so many things the half century has developed that remain undone, and should be accomplished before the next Jubilee, it is difficult to tell what is the most important, or which is the most necessary to be first considered.

As strange as it may seem, however, when considering a moral question or proposition, that a financial question should be urged as the most important. And still my observation leads me to the conclusion that the financial question is by far the most potential in its influence upon the cause of Spiritualism, at the present time of all others.

It will not be expected of me, however, at this time or place, to enter into argument to prove this assertion. Neither is it necessary. For I believe all who have considered this subject in all its bearings will admit the claim I make, and if an apology is necessary for introducing it, as among the first and most important of all present reforms, for the success and advancement of our cause, a moment's reflection will satisfy any thinking practical Spiritualist, that with plenty of money every desirable thing can be accomplished, to place Spiritualism in the front rank of all moral or religious reforms, and insure its permanent success from this time henceforth.

The next prominent question that is suggested is, how best to obtain this great and important desideratum? Among the various schemes proposed, none seem so practical and possible of success as organization. That, in its literal and universal application, as applied to Spiritualism, means the organization of all those who accept the truths taught by sincere Spiritualists, into societies, to be registered and governed by rules and officers, selected by themselves. This is a simple and easy process, if the proper effort is made.

The argument for this, and for the next step that should follow, will arrest the attention of all well-wishers of the cause, and the question will at once suggest itself: Can we not build for ourselves a comfortable and an attractive house of worship, of sufficient capacity to accommodate our present necessities, and of the near future?

If we may judge by the results of all our contemporaries in other sects, there seems no good reason why every community of Spiritualists numbering 50 or more should not proceed at once to obtain the necessary means to provide themselves with a suitable spiritual home or house of worship.

While this may not afford immediate relief for the pressing demand for means to carry forward the various reforms and the missionary labors now contemplated by the National Spiritualists' Association, it will, if successful, insure a rapid increase of organizations throughout the country, and bring to the support of the cause thousands who are able and will be willing to contribute to such an object when such efforts are made to entertain them and educate their children, as are afforded by every other religious denomination within their district.

When Spiritualists show as much anxiety to attract and entertain those seeking for truth, as do other denominations, there is no doubt of the result. Our principal field of missionary labor is, at present, among Spiritualists. A small per capita tax per annum from all our people will furnish a revenue for all practical purposes. The next important feature in the practice of spiritual teaching that has heretofore been largely neglected, and still demands earnest and persistent care and culture, is that of vocal and instrumental music. Especially the former.

Nothing is so important, so elevating in spiritual teaching, as sweet music—songs that are carefully selected and performed by the congregation or by individuals. Even the popular revivalists, like Moody, Sam Jones and others, admit they can do nothing with their threats and sympathetic appeals, without sweet songs, to enthuse and captivate their audiences. How much more effectual must such music be to those who realize that it is only through the harmonizing influence of music that they receive their most cherished communications from the spirit side of life? This reform should be entered upon in earnest, early in the next half century, as it is at a low ebb at present, except in rare cases. When it receives due attention in Spiritual circles and societies, a great revival of pure spirituality may be expected.

Another, and perhaps quite as important a change of heart, practice and feeling, yet remains for the second half of the century to urge and to intensify by example and precept. I refer to the necessity of more harmony and co-operation in our daily intercourse with each other; more sympathy with the erring and the poor. "More love of the brethren."

As soon as the financial question is settled, and our people recognize that they owe to the Cause,
and to the world, a duty that cannot be performed without sacrifices, and without money, the philanthropists and moneyed men and women of the last half of the century will realize that upon them devolves the important duty of building schools and institutions of learning, at which Spiritualists as well as all others may be educated, regardless of sectarian influence or control. In the last 30 years important work has been done by the Children's Progressive Lyceum. But there yet remains to be done, by the next half-century workers, much more. I apprehend the principal difficulty that has heretofore existed, in sustaining these lyceums, will be overcome by the suggestions before made, viz.: that every society of fifty persons shall own their church, chapel, or house of worship. The interest that will be created by such ownership will not only insure the attendance of Lyceum children, but of thousands of enquirers, who now take no notice of any congregation that holds its meetings in public halls, often up two or three flights of steep, dangerous stairs, with nothing in the hall that is comfortable or attractive when reached, to Lyceum children or to adults, except perhaps what may be said from the platform or pulpit. A lyceum fund sufficient to pay a small salary to a competent Lyceum teacher and a competent teacher of music will go a good ways towards making all Lyceums successful. A settled pastor over each society will do much more.

There are other reforms that might be referred to, which have been under consideration by reformers in spiritual work, and are still in the catalogue of the National Spiritualists' Association, and will of course go with it into the second half of the century, into which we are now entering with so much encouragement.

In closing these desultory remarks, there is one more important subject I desire to call attention to. Such is the diversity of conclusions in the human mind drawn from the same premises, it is not strange, perhaps, that such wide difference of opinion should exist upon doctrinal points, in the various sects of religionists throughout Christendom. So dominant and universal was this disposition, in the early history of the church, that its founders deemed it necessary to bind its adherents by creeds, dogmas, and iron-clad oaths, to the observance of what they pleased to term sacred obligations or dogmas, the violation of which was subject to severe penalties. Later, as the world became better educated, more enlightened, and the people learned to think for themselves, other sects developed, among them Modern Spiritualism.

The freedom of thought and speech that was recognized by this new religion gave to all a license to interpret the new theories and teachings as their fancy or judgment dictated. It is this natural right and inclination that has in the past, and still prevails, created so much discord and inharmony among Spiritualists, and has undoubtedly encouraged the practice of much of the fraud of which we complain. All are aware that our system is not perfect, and that our theories and teachings may be improved. But I submit that those who are disaffected and see, or think they see, faults and grave errors in our teachings or principles, and propose to remedy them by radical changes, or the introduction of new theories, may accomplish what they desire without friction or inharmony, all that is practical or essential to the progress and well-being of the great cause, by uniting their efforts with the National Spiritualists' Association which is doing all in its power, with its limited means, to improve, protect and advance Spiritualism.

However sincere and worthy the desire or the ambition of advanced thinkers, to introduce radical changes or new theories, experience and observation show conclusively that with the tendency of the age to change to new thought and independent action, the true policy of Spiritualism is conservative and co-operative.

The combined effort and influence of so many classes, sects and denominations arrayed against us, suggests the necessity of a strong united policy; based upon cardinal principles in which all sincere Spiritualists agree.

Then, trusting to the wisdom of the National Spiritual organization, and the influence of our friends from the spirit side of life, to carry successfully forward to the next Jubilee the great work so auspiciously introduced fifty years ago—never forgettings that our hope of success, our peace of mind and our influence upon society will always depend upon harmony and co-operation, and our devotion to the great cause of humanity, as developed through pure spirituality.

E. W. Gould.

The International Jubilee.

The Sunday meetings of the Jubilee were interesting, and attracted audiences that exceeded in size and enthusiasm any of the past week.

At the morning session Dr. Fred L. H. Willis, of Rochester, gave an address on "Can Spiritualism Claim to be a Religion?" He said "Our belief has done so much for the improvement and elevation of mankind, added so much to our knowledge of the hereafter and revealed the foundation of character, that we are justified in claiming that Spiritualism is a religion as well as a science and philosophy.

"The Importance of Educating the Young," was the subject of a brief address by W. H. Bach, of Lily Dale, N. Y., who is one of the leaders in Lyceum work. It was full of suggestions and to the point, urging the necessity of children being trained in the right direction and their being provided with entertainment and spiritual literature.

J. J. Morse, of London, England, spoke on the "Condition of Spiritualism Abroad and the Sympathy Existing between Spiritualists in England and America."

Delineations of spirits were given by E. W. Sprague, of Jamestown, N. Y., after which the congregation was dismissed with singing a Jubilee, the words by Miss Lizzie Doten.

A sacred concert interspersed with addresses attracted many to the Lyceum in the afternoon. Music of the highest order was listened to by an appreciative audience. Mrs. Elizabeth Lowe Wat-
son, of California, delivered a forceful address on "Spiritualism." She said, "Our belief does not rest on the physical phenomena of 50 years ago, but on the testimony of the inner self since the days of Plato. It opens up a pathway not only to this world, but to all worlds. It satisfies not only the needs of the heart, but the mind as well." She spoke of Spiritualism being the religion of the home, that the presence there of the beloved ones must attune our hearts to better things, while the whispers from the life beyond must stir us to higher aspirations.

George A. Bacon, of Washington, D. C., an elderly man who has been identified with Spiritualism more than half of his long life, delivered an address on "The Passing of the Grand Army of Spiritual Pioneers." As one of the "Old Guard," himself he spoke of his old comrades who had endured ostracism, penury and misrepresentation in the early days of Spiritualistic endeavors. He read an extended list of the workers of the past including the Fox family, Andrew Jackson Davis, Judge Edmonds, E. V. Wilson, Amy Post, James A. Bliss and others. He made an earnest plea for mediums when he said, "What higher occupation can there be than substituting intelligence for the ignorance of medical skill, by robbing the scientist of his conceit, the pulpit of its bigotry, and the press from its prejudice—the four powers that dominate the thought of mankind."

In an address by Mrs. Cora L. V. Richmond she said: "We stand to-day with the ages behind us, holding their treasures in our hands. Not a little treasure that must be guarded but the result of centuries of truth. We have come up from Egypt with its treasures of antiquity; we have come from India with truth from the Vedas; from China with the wisdom of Confucius, and are now living in the greatest age the world has ever seen. Spiritualism is very old, but we are not dependent on manifestations that occurred 2000 years ago, but have them to-day. If we keep on the next 50 years as we have during the past half-century we shall have all the universities and churches we want. The schools of the future will be compelled to teach our truths; we shall have chairs in every college with mediums as instructors."

An excellent musical program and the announcement that a number of mediums would give delineations filled the Theatre at the evening meeting with an audience that was generous in its applause.

An interesting novelty was introduced wherein Mrs. Jennie Hagan-Jackson and Mrs. Cora L. V. Richmond together gave an impromptu poem from a subject given by the audience, "The Sinking and the Rising of the Maine," also as an encore another one on "Mountain and Valley." Another specialty was the singing of an inspirational song during the evening by Mrs. Marion Carpenter, the subjects of the verses being given by several in the audience and all were woven into rhyme and melody.

Mrs. Maggie Waite and Edgar W. Emerson were the mediums chosen for the evening's work, and both won hearty applause by their ability to describe spirits in rapid succession and give messages, all of which were recognized fully.

A large number of stereopticon views were displayed by J. J. Morse, of London, England, comprising famous scenes and portraits of prominent Spiritualists in England and America, including the Fox family. Great applause was created when President Barrett's portrait appeared on the canvas, and the audience seemed loth to cease its enthusiasm.

This was the last meeting that could be held in the Theatre, as the Lyceum Stock Company opened its summer season, so the Jubilee meetings were afterwards held in Fitzhugh Hall.

On Sunday afternoon the Directors of the National Children's Progressive Lyceum met at the New Osborn House. A committee, consisting of Mrs. W. H. Bach, Mrs. Ida P. Whitlock and Moses Hull, was appointed to draft a constitution to be presented at the next session of the N. S. A in the fall. Addresses were made by Mrs. Mattie Hull, Secretary of the National Lyceum; Thomas Lees, of Cleveland, O., who represents the oldest Lyceum in existence, consecutive meetings having been held there for 31 years, and Clarence Armstrong, Secretary of the Berkley Hall Lyceum, of Boston. Letters were read from different Lyceums throughout the country, and a plan of work was discussed to be used in all the Lyceums. Mrs. Mattie Hull is to prepare a book of Lyceum lessons. A badge pin was adopted which Mr. Bach will soon get out. It has on it the sunflower, under which are sprays of the lily-of-the-valley and the letters, N. C. P. L., for National Children's Progressive Lyceum. Much good work is hoped to be accomplished for the children by this National organization.

At the morning session Monday, May 30, in Fitzhugh Hall, reports from foreign countries and State and local associations were read, after which Dr. Paul Gibier, of the Pasteur Institute, and formerly of the University of Paris, gave an address upon 'Spiritualism in France.' He related the growth of the belief there in the past few years, and said that Spiritualism was becoming a factor in the French religious world.

Memorial exercises appropriate to the day were held in the afternoon. The hall was gay with red, white and blue bunting and big flags draped on the walls and over the stage; while nearly every man, woman and child in the audience wore a tiny flag or patriotic button. At the front of the platform were laid a large number of floral offerings, great bunches of roses, carnations and lilies, together with more pretentious floral displays, all given in the memory of those who had fought the fight of Spiritualism. Different societies all over the country gave floral offerings.

The afternoon exercises consisted of ten-minute addresses by prominent mediums and workers and patriotic music. The platform was crowded with men and women all well known to Spiritualists; ten of this number gave brief testimony as to the beauty and worth of their belief and told of some of their experiences. They were mostly patriotic in character and applied to the advance of the cause.
At the evening session the invocation was given by Mrs. Nellie S. Baade, of Detroit, Mich., and Rev. W. W. Hicks, of Lily Dale, N. Y., gave an address. The speaker said "that Spiritualists had no easy task before them, and could only win the fight by sturdy pluck, discipline, education, grand co-operation and self consecration. The past 50 years had seen the death and interment of obsolete dogmas, doctrines and creeds, but the unbelieving world was still in shackles forged by ignorance, superstition, mammon and selfishness. We are still in a materialistic age; it is but barbarism thinly veneered."

The fire test given at the Lyceum Theatre Thursday evening was repeated by Mrs. Isa Wilson Kaynor. Her ability to handle hot lamp chimneys without personal injury interested the audience greatly.

Some excellent delineations by Mrs. Marion Carpenter, of Detroit, Mich., concluded the program. Interspersed was music of a high order by some of the artists before mentioned, in addition to which Mrs. Lulu Billings-Eddy, of Rochester, gave an inspirational vocal solo, improvised while entranced at the piano, upon which she played her own accompaniment.

At the morning session at Fitzburgh Hall, Tuesday, May 31, reports were read by the representatives of the different State Associations. Mrs. Elizabeth Lowe Watson read the report from California, in which she declared there is a strong movement in her State against mediumistic fraud and questionable seances. Alonzo Thompson, of Nebraska, reported for his State, and Mrs. M. E. Cadwallader read a report from the oldest association in the ranks, that of Philadelphia. Mrs. Jennie B. Hagan-Jackson represented Texas, and Mrs. Soifie L. Hand spoke for the Massachusetts Association. Mrs. M. Kline represented the Spiritual Church of Van Wert, O., and Samuel Wheeler reported for the Second Spiritualists' Association of Philadelphia. Mrs. C. Catlin, of Chicago, represented the Church of the Soul. All reports showed a steady progress, a hearty support for the National Association and a wish for a declaration of principles.

In the afternoon Col. S. P. Case, of Philadelphia, gave a reminiscent talk on "Abraham Lincoln and Spiritualism." Col. Case was an intimate friend of President Lincoln and was present at many of the seances held at the White House during the Civil War. He read to the audience a spirit letter from Mr. Lincoln received last December through the medium Hugh R. Moore. It is composed of 18 pages of single-sheet note paper, the top surface of which is shiny black, upon which the words are written in gold. These sheets were placed with a gold ring between two slates, fastened together, and when taken from the slates, after the spirit of Lincoln had finished the correspondence, the black surfaces were found covered with the hand-writing in gold of the martyred president.

Mrs. Tillie U. Reynolds, of Troy, N. Y., was the next speaker, who in flowery language told what Spiritualism does for mankind, and the duty of Spiritualists, which is embodied in the words love and charity.

E. W. Sprague, of Jamestown, N. Y., was next presented, and his talk was of punishment as the key note of the Bible. He said "that any religion that is founded on punishment is a hurt and hindrance to civilization; that it is a relic of barbarism, and is not found in the New Testament. When Jesus came he taught the doctrine of love; his was with a message and that message was Spiritualism." Mr. Sprague spoke against the system of jails and penitentiaries, declaring that a penal institute is the curse of civilization.

Dr. A. B. Spinney spoke briefly, and the remainder of the session was devoted to the raising of funds to pay the expenses of the Jubilee. Many visiting mediums and delegates, as well as officers of the association, have donated their expenses, and it is likely that the financial part of the Jubilee will be adjusted. The change of date and the war had caused many to stay at home who expected to be present. Mr. Walker has devoted his whole time for over a year to the management of the celebration, and the necessary expenses have been very heavy.

The evening session was opened by an invocation by Mrs. Carrie E. S. Twing, after which Mrs. Ida P. Whitlock gave an interesting talk on psychic study, in which she demonstrated that the law of spirit communication is a natural one, even as that of the telephone or telegraph communication.

Mrs. C. A. Sprague, of Jamestown, N. Y., gave delineations which were satisfactory to those receiving them.

The speaker of the evening, W. J. Colville, was introduced by Mrs. Richmond as a poet, lecturer and writer, and one whom she had known since he was a little boy in England when he came to her meetings and became converted. His subject was "The Relation of Spiritualism to all the Reforms of the Time." He explained why Spiritualism was a science, a philosophy and a religion, and declared that women had been chosen by the angel-world to demonstrate the great truths of Spiritualism, for the purpose of showing that women were men's equals. In the past they had been treated as inferiors, and at one time it was questioned if women had souls. His entire speech of nearly an hour was to show that man is governed by the laws of cause and effect, and that the consequences of his actions follow as a natural sequence, not as a punishment for wrong doing, but as the result of putting nature out of harmony.

Edgar W. Emerson delighted the audience with spirit messages. Excellent piano, violin, cello and vocal music was interspersed between the lectures at all sessions, in addition to which Mrs. Addie Gage, of New York, gave an inspirational song in Italian. Her manner while in a trance was graceful and interesting.

The concluding sessions of the celebration were the most interesting during the Jubilee.

In the morning a party of 58 excursionists journeyed to Hydesville to the old homestead of the Fox family, where the "Rochester Rappings," known now throughout the world, originated 50 years ago. They left about 8 o'clock on the N. Y.
C. railroad, and on arriving at Newark, about 30 miles east of Rochester, were driven in carriages to Hydesville, which is about a mile from that station. They returned in time for the afternoon session. Services were held there in front of the Fox cottage, which were presided over by Mrs. Cora L. V. Richmond. After singing, and an invocation by W. J. Colville, Dr. Fred Willis of Rochester, gave a short history of the Fox sisters as he had known them. Short addresses were made by Alonzo Thompson, of Nebraska, and Mrs. M. E. Cadwallader, of Philadelphia, who, on behalf of a number of friends, presented a wreath of immortelles as a permanent remembrance of the occasion. Dr. J. J. Morse, of London, Eng., gave greeting from the Spiritualists of Great Britain. W. J. Colville and Mrs. Richmond gave jointly an excellent inspirational poem, after which Mr. Francis B. Woodbury, Secretary of the N. S. A., made a few fitting remarks. The exercises concluded by all joining hands and singing "Blest be the Tie that Binds," and "Auld Lang Syne." The party was photographed and all returned to Rochester with pleasant memories of the birth place of Modern Spiritualism.

At the regular morning session in Fitzhugh Hall a test seance was held, participated in by Mrs. Isa Wilson Kaynor, Mrs. Loe F. Prior and Geo. P. Colby, all of whom gave many satisfactory delineations. The inspirational singing by Mrs. Lulu B. Eddy was exceedingly entertaining, as was the well-rendered musical program which followed and concluded the session.

In the afternoon, Dr. Fred Willis, as chairman of the foreign department, read greetings prepared to send to the society of Spiritualists of London, Eng., in return for the hearty and cordial expressions of good-will extended by it to this Jubilee.

Lyman C. Howe, of Fredonia, N. Y., was the principal speaker of the afternoon. While under control he spoke of the progress of Spiritualism, and asserted that the manifestations received by the Fox sisters fifty years ago were the most marvelous revelations of the ages, even more wonderful than the discovery of the law of gravitation by Newton when he saw the apple fall. "Twenty years ago," he said, "mediums were denounced as lunatics, knaves and frauds, and sermons bristled with hostility against all Spiritualists. Now there is a great change; rarely does the ministry or religious press make attacks, and to-day the progress of Spiritualism is rapid."

Capt. E. W. Gould, of Washington, D. C., had prepared a good bye to the Jubilee which he asked Mr. Frank Walker to read, stating that his eyesight was not as good as it might be, owing to the fact that he had been using his eyes for the past 87 years. It was a very thoughtful and practical paper on the needs of Spiritualism, advocating reforms and the building of attractive houses of worship. [It may be found on page 383.—Ed.]

Francis B. Woodbury, of Washington, D. C., Secretary of the N. S. A., gave a short address in which he declared that Spiritualism is the religion of the now, and it will be the religion of the future. The session closed by some excellent delineations by Mrs. Maggie Waite, of California, and the farwell address of J. J. Morse, of London, England, who left the city at 6 o'clock.

The evening session which concluded the Convention was a long one, it being after 11 o'clock when the audience was dismissed. The regular program was preceded by a one-hour concert in which all the talent that has made all the meetings so enjoyable, took part.

President Barrett occupied the chair, and introduced I. C. I. Evans, of Washington, D. C., who told of the organization of the Young Peoples National Spiritualist Union with a charter membership of 120 scattered all over the United States and with one member in Alaska. It is to take the place among Spiritualists that the Christian Endeavor and Y. M. C. A. does in the Christian Churches. The Lily Dale Society is the first one to obtain a charter. Meetings will be held annually at one of the various camps, the first to be held at Cassadaga the second Tuesday in August. The following officers have been elected to serve until August, 1899: President, I. C. I. Evans, Washington, D. C.; Vice-President, Mrs. Lou Porter-Moore, Buffalo, N. Y.; Secretary, Miss Anna M. Steinberg, Washington, D. C.; Treasurer, Alfred B. Vandyke, Chicago, Ill.; Trustees, Mrs. Royella Lanferty, Van Wert, O.; Walter I. Prentiss, Worcester, Mass.; Mrs. W. H. Bach, Lily Dale, N. Y.

Mrs. Marion Carpenter, of Detroit, Mich., gave some excellent delineations which were fully recognized.

The lecturer of the evening, Prof. Wm. Lockwood, of Chicago, was then introduced amid repeated applause. All during his discourse the audience testified to its appreciation of his explanation of Spiritualism from a scientific standpoint. He had an apparatus before him with which to prove his statements. He showed that continuity of life had been established by science, and that nothing created in the great laboratory of nature was lost. He demonstrated scientifically through molecular action the truth of Spiritualism.

At the close of Prof. Lockwood's address, Mrs. Cora L. V. Richmond made a report of the National committee which was appointed to prepare a Declaration of Principles, the synopsis of which is as follows:

First—We acknowledge an unlimited intelligence in the Universe of which we are all partakers.

Second—The highest expressions of this unlimited intelligence we recognize in the reason and intuitions of the human soul.

Third—We recognize nature as one infinite whole, and her phenomena as the expression of life, energy and intelligence imminent in the constitution of things.

Fourth—Spiritual phenomena throughout the ages have demonstrated that man is a spirit and the change called death is one of the evolutionary steps in his progressive development.

Fifth—We maintain the truth of spirit communion and seek to aid in all possible ways its practical demonstration.

Sixth—Intercourse between the living and the so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life, and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

We endorse the objects expressed in all noble reforms, as illustrated in the following:
1. In the efforts to secure equal justice for all races and classes and both sexes.
2. To protect innocent and helpless childhood by educating parents in the laws in duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpfulness.
3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.
4. By encouraging temperance in all things and relying on moral and social education as the remedy for all forms of abuses.
5. By cooperation and fraternization as the remedy for political and industrial evils.
6. By recognition of the brotherhood of man, and loving toleration of all differences of faith and practice in religion.
7. By teaching and cultivating reverence for truth and a sacred regard for the interests, rights and well-being of every child of nature.
8. By persistent, orderly efforts to improve ourselves; and especially by cultivating a closer relation with the spiritual universe, and obtaining practical knowledge of the higher life by unfolding our own spiritual natures and seeking the helpful co-operation of the spiritual world.
9. By inspiring all men with faith in themselves and confidence in the eternal order of nature, as a perpetual incentive to courageous effort and success in well-doing.

Respectfully submitted as a synopsis.

Signed—Cora L. V. Richmond, Lyman C. Howe, Mrs. Elizabeth L. Watson, William C. Hodge, Dr. Fred L. H. Willis.

Mr. Colby read resolutions of sympathy for those who had been unable to attend the Jubilee because of illness. They were extended to Hon. A. H. Dailey, of Brooklyn, N. Y., Prof. J. S. Loveland, of Oakland, Cal., and Julia Steelman, of Mitchell, Ky.

Mrs. Prior followed with greetings from the Southland which she is here to represent, Mrs. Rachel Walker, of Baltimore, also spoke briefly, after which it was announced that Mrs. Richmond and Mr. Colville would jointly deliver an impromptu inspirational poem on the word “Farewell.” Mrs. Richmond made a short address before the poem, in which she said that for the first time in the history of the world, science, religion, and philosophy have clapsed hands in fraternal feeling. She spoke of the joys and benefits of the Jubilee, the inspiration it would be to those who attended it after their return to their homes, and the sorrow others would feel who were prevented from being present. The poem was listened to with pleasure and attention.

President Barrett returned thanks to all who had been of assistance at the Jubilee, a vote of thanks to the press for their courteous reports was passed, and the Semi Centennial of Modern Spiritualism was at an end.

Several of those present at the Jubilee will attend the International Convention to be held in London, England, during the middle of June. President Barrett was chosen to represent the N. S. A., but whether he could be released from his duties as editor of the Banner of Light, was problematical. Mrs. Cora L. V. Richmond is to represent the Spiritualists of Washington, D. C., Mrs. Cadwallader will go as a delegate from the Philadelphia Society and Mrs. Jennie Hagan-Jackson is to represent Texas. Dr. J. M. Peebles and others have been mentioned as also to be present.

LIDA B. BROWNE.

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THOMAS G. NEWMAN, EDITOR.
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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JUNE 23, 1898.

A Man of Destiny.

It was 400 years ago on May 23, that Jerome Savonarola, a brave and earnest reformer, was tortured, strangled, and his body publicly burned in Florence, Italy, at the instigation of the corrupt tyrant, Pope Alexander VI, known in private life as the infamous Spaniard, Rodrigo Borgia.

The noble and brave man, Savonarola, was the eloquent preacher of a spiritual philosophy, and in 1497 was a prior of the Church of St. Mark, Florence, Italy. He swayed the masses by his eloquently-expressed truths, and this excited the ire of the Pope, who thirsted for his blood, and in those days no one's life was safe one minute under such circumstances.

He did a grand work, paving the way for the Reformation, which soon followed. His brave words of defiance hurled at a corrupt Church and Pope, broke the spell which held the people in abject subjection. He claimed the right to think, and the right to be free from ecclesiastical thralldom. He was the forerunner of Wickliffe, Huss and Luther, and aided to make possible the liberties we enjoy to-day.

When in Florence, in 1879, we visited the Monastery of San Marco, which contains the bare little cell of this brave reformer—saw his portrait, his hair shirt, and other relics.

Now on May 23, 1898, what a change is noticed! In this ancient city, there was an imposing civic celebration of the 400th anniversary of Savonarola's martyrdom, and strange as it may appear, the Catholic Church joined in these ceremonies.

It took only 60 years to show that he was heartlessly murdered without cause; and as Pope Bene-
dict XIV thought him worthy to be a Saint, even the Catholic Church now does him honor.

This demonstrates that it does not believe that all its Popes were infallible, for Pope Alexander VI murdered the man for heresy whom Pope Benedict XIV thought worthy of being made a saint, and whom the Church of to-day claims to have been one of her illustrious sons.

Pope Leo XIII, a progressive and liberal man, though he took no part in the celebration at Rochester, N. Y., permitted prelates and bishops to do so, and they were its promoters.

**A Financial Failure.**

The Jubilee Celebration, at Rochester, N. Y., was a great undertaking. In a spiritual sense it was a success, but in a financial and numerical sense it was a failure.

General Manager Walker planned for a success in every direction, and he was led to expect ten times as many persons to attend as did get there. He had known, in advance, just how many to expect, much might have been saved in hall rent, etc., and though he spent large amounts in postage trying to ascertain who would come, as well as to get donations to the expense fund, but little attention was paid, and we learn that he and his sister were saddled with the debt of about $5,000 as the result of the Jubilee Celebration. They are noble people, and must not be allowed to be ruined by this deficit. Those who have bills against the Jubilee should either largely reduce them or donate them to the general fund.

We had a bill of $22.00 against the Jubilee, and in order to do our part, we have already sent a receipt for the same as a donation to the general fund, and hope that others will do the same. Those who can, should send from $1.00 to $10.00 to assist in annihilating this deficit, and thus relieve Mr. Walker from the heavy burden. All Spiritualists should give this matter attention at once, and do their part to liquidate the debt.

**Building Up.**

The day has fully come for the up-building of the Cause. We must now devise means for organizing, and by united efforts accomplish something towards constructing an organic body which will be a credit to this age and will endure for the ages to come.

We are glad to know that efforts are being made in California to formulate some basic principles which will be a bond of union, and help on the good work. At the Jubilee at Rochester, some basic principles were presented, and they may be found in this issue of the *Journal.* Able men and women in all parts of the country are also now considering the subject, and are trying to reduce to a platform their best thoughts. This is encouraging, and we have no doubt but that when the next National Convention is held, there will be presented something which can be adopted, which will be generally approved as a basis of union, and on which may be founded the structure of universal brotherhood for the twentieth century.

Dr. J. M. Peebles very wisely remarked as follows, in an address before the late Jubilee:

"To say, as some agnostics do—"One world at a time is enough," is equivalent to saying, one day at a time is enough; such a dogma would never plow a furrow, plant a fruit tree, educate a child, nor build a railroad. No—men must realize that they are building to-day for to-morrow—next year, for eternity. Spiritualism must be aggressive in the better, higher sense of that word, chivalrous, patriotic, humanitarian. There has been too much and too rough destroying in the past for destruction's sake. Those Boanerges have done their work. The constructor is now demanded. The waster must drop his sledge-hammer and become the builder. Let the rude din of noises, then, be hushed, and let us go more into the stillness—more into the silence of spirit communion."

In the English House of Commons Sir M. W. Ridley argued that the practice of palmistry in itself is not illegal, even when used to tell fortunes, but is illegal only when fraud is practiced. This shows that Members of Parliament, as well as others, are in the line of progressive thought, and may eventually recognize scientific facts.

Schlatter, the healer, is claimed to have performed a remarkable cure in Zanesville, Ohio, restoring sight to a young girl who had been blind since her birth. Among other marvelous cures claimed to have been accomplished by him is that of an aged woman, who was driven to his hotel in a cab, to be treated for a spinal affliction, and who walked home. The power of magnetism to heal is being constantly demonstrated in the face of opposing legislation.

The soul that endures the most pain, withstands the greatest temptations and stands firmly by principle, in sunshine and in storm, is the one that earns for itself a high estate in the world of souls. Spiritualism is the only religion that makes the soul strong, and inures it to suffering in all forms. Therefore, Spiritualism is the best religion for man.—*Exchange.*
Mrs. R. Cowell holds circles at 414 East 16th St., Oakland, on Thursday afternoons and Friday evenings.

Mrs. Young's test meetings are well attended at 605 McAllister St., on Tuesdays, Thursdays and Sundays.

Mrs. A. Robinson of this city is slowly recovering from a severe case of nervous prostration. Her many friends will be glad to know this.

Mme. Montague is still suffering from painful prostration, but is improving slowly. We hope she may soon be able to resume her work.

Mr. J. J. Whitney has been indisposed for a few days, but is now improving and soon will be "herself again."

Next Friday evening the regular monthly social meeting of the Ladies' Art Society will be held at Occidental Hall, San Francisco. This is a worthy Society and should be well patronized.

A public reception was tendered Mr. J. J. Morse on the 7th inst., in the First Spiritual Temple, at Boston. He said for England on the next day, according to his delegates as mentioned last week.

Last Friday the Young People's Progressive Society tendered to the Red Cross Society a benefit at Occidental Hall. There was a large attendance, and the receipts were satisfactory.

"The Realm of the Spirit, or the Home of the Soul," was the subject of a very fine lecture, last Sunday, by Mrs. R. S. Lillie at Occidental Hall, San Francisco, for the Society of Progressive Spiritualists. Mrs. John T. Lillie conducted the musical part of the service.

We regret to announce that President Harrison D. Barrett was unable to accompany the party going to London to attend the International Congress of Spiritualists. He was hindered by matters of a purely personal nature, and his absence at the Congress is to be sincerely regretted.

The delegations to the International Congress of Spiritualists, for London, sailed from New York, via England, on June 12th. The party consisted of Mrs. Richmond, Mr. J. J. Morse, Mr. S. A., also Mr. Richmond, Dr. J. M. Peebles, Mrs. Jennie H. Jackson and Mrs. M. E. Cadwallader, Vice-President of the First Association of Spiritualists, of Philadelphia, being the oldest Association of Spiritualists in the world.

At the late Jubilee at Rochester, it was recommended that the Philadelphia Society send Mrs. Cadwallader as a delegate to the International Spiritual Congress to represent this pioneer Association, over half a century old. The question was put to vote and unanimously carried. Mrs. Cadwallader goes also as a delegate for the Young People's Spiritualist Union, organized at the late Rochester Jubilee. Thus representing the oldest, as well as the youngest, association of Spiritualists in the United States.

Mr. J. J. Morse, the delegate from England to the Rochester Jubilee, and who so nobly represented the Spiritualists of his country, was the escort of the party to London.

Dr. Geo. W. Carpenter, 935 Market St., San Francisco, writes:

"I am a friend to all Spiritualists, whether in or out of societies. I can fellowship and work with any society formed, and can help to form societies among any who believe in immortality and in the communion of spirits. I believe in God, and if others do not, it is because they do not think as I do, and they may be as honest in their belief as I am. I talk to people every day and almost every Sunday. I have lectured and labored for the Cause 30 years, mostly without money compensation. I love the Cause and the people who advocate and live in its truths."

### New York Meetings.

To the Editor:

The Spiritual and Ethical Society of New York closed its meetings for the season on Sunday, June 12, to resume September 18. We have had a successful season, owing to helpers whose hearts are in the work and who have in every possible way aided us. Notwithstanding the disadvantages of "war times," we close entirely free of debt. Throughout the year, in all kinds of weather, our dear friend Mrs. J. H. Tuttle, has freely given every assistance in her power, and our most grateful thanks are due to her. Our president, Mrs. B. V. Cushman, has most ably filled her position, and in words of wisdom and wit, and with occasional surprises of poetical inspiration has delighted all.

My address until Sept., will be, Mrs. H. T. Brigham, Elm Grove, Franklin Co., Mass.

### Disturbed Vibrations.

To the Editor:

"I saw the manner of the blowing up of the battleship Maine. A floating mine was exploded against her bottom. I saw the electric vibrations pass over the wire. All the great Nations of Europe, as well as the United States, will soon be at war, causing much damage and suffering. I predict that there will be, for the next few years, terrible wars, with consequent suffering."

Dr. R. A. Davis.
Hints to Mediums.

To the Editor:

I have had upon my mind for some days a plan which I believe would be a great benefit to the Spiritual cause, for all are much interested in the present war.

Why can not good mediums in San Francisco, through their spirit guides, give important proceedings or events taking place in Santiago de Cuba, Havana, Manila, what is going on with the reserve fleet at Cadiz, or even in the Court at Madrid? In this way we could have important information in the daily papers, published as "Spiritual Information." If the daily papers refused to publish it, then place it on a bulletin board before the Philosophical Journal office. Such information would be read by everyone, and coming out one, two, three or more days before the news is given to the public by the Associated Press, would be conclusive evidence of sincerity and truth, and would do more to make converts to the Cause than all the spiritual societies and papers in the world combined. I believe by this method the number of Spiritualists in the United States can be doubled in the next 12 months.

If the daily papers in your city might at first refuse to publish it, but the public would so demand it (upon seeing the headings on that bulletin board), that the papers would be compelled to publish it. If published by one paper, the others would be compelled to take it up, for the news of an important battle being fought for instance in the harbor of Santiago de Cuba or an important event happening in Havana or Cadiz, being given to the public several days before the Associated Press news, would be overwhelming and undisputed evidence of the truthfulness of Spiritualism.

Now I think that this can be done, and hope that you will associate with you, one or two good mediums, with other Spiritualists if necessary, and put it into execution, for the expense would be little, in fact comparatively nothing, to the good it might do the Cause.

J. T. Hollingworth.

If such a prediction fail, even though a hundred might be fully realized, that failure would be used by the press and pulpit to the detriment of Spiritualists.

In order to get the news promptly it would be necessary to have the "sensitives" devote at least one-half their time to put themselves in direct communication with intelligences on the other shore and obtain reliable information. This they could not afford to do without being paid for their time and energy, for it takes money to live and pay necessary expenses, in this sphere of existence.

In order to consult with the Spirit Guides of the Journal respecting this matter, we have communicated with them, through several reliable mediums, and we find that our Guides do not consider the plan a practical one, at least not until we are further advanced in this scale of existence.

Through one medium this advice came from our Guides: "Have nothing to do with the proposition, for this reason—the reliability of spiritual communications, ever regulated by law, is subject to conditions, and the instrumentality, mediums' or 'sensitives,' are often acted upon by opposing currents or influences, causing contradictions and much confusion. This is especially the case, when, as in this case, a very strong psychological force is used on both sides of our sphere. Fluctuating rumors, strong public opinion, intense excitement, and all the grades of hope, dread and expectancy are manifested at each end of the wires, and (except in a few isolated cases when a prophecy as to ultimate issues may be received in a direct way) the sensitives, who permit themselves to be used for this purpose, may and will be confounded."

This will, therefore set the suggestion of Bro. Hollingworth at rest, for the present at least. We can do nothing without the consent of our Spirit Guides.—Ed.]

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With baby finger and thumb grace.

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Spiritualists who have anything to advertise should use the columns of the PHILOSOPHICAL JOURNAL. This will not only help them, but also assist the JOURNAL in its presentation of the spiritual philosophy to the world, while it holds up the light for those who walk in darkness. We invite correspondence from all legitimate advertisers.

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

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

This is the only Spiritualists' home in all the wide, wide world. It is owned and controlled by the Veteran Spiritualists' Union of Boston, Mass., an organization incorporated under the laws of the State of Massachusetts.

The Home, with its four acres of land, is valued at $16,000. The house is substantial, fitted with modern conveniences, and capable of accommodating 40 persons. It is located in Waverly, Mass., a delightful suburb of Boston. The grounds adjoin the great metropolitan reservation, and the Home is within easy distance, by steam and electrics, of the Boston libraries, art galleries and museums, as well as famous historic centers.

There rests upon the Home a mortgage of $6,500, and as soon as this has been paid its doors will be thrown open to shelter the worthy ones in our ranks who have been borne down misfortune's resistless tide.

Dr. C. W. Hidden, 14 Purchase street, Newburyport, Mass., special financial agent, will be glad to correspond with all who are interested in the cause of the Waverly Home, and will acknowledge all subscriptions received, whether large or small. Would you like to have the Waverly Home opened? Then write to Dr. Hidden.

As Seen in a Mirror.

We view the struggle of the multitude with eager interest, for in their small victories and frequent failures, we see ourselves and pictures of the many gone before us, mirrored as a face is mirrored in the glassy surface of a stream. We witness the discontent and dissatisfaction caused by the desire for something beyond their reach, heedlessly crushing beneath their impatient feet the jewels that lie in their path—jewels that being priceless are lusterless and are passed by for the glitter and brilliancy of a sham. All this and more, we see as we gaze into the mirror of repetition.

Mental progress is slow because of the barriers placed in our path by hereditary conditions. When we cry aloud in our ignorance at the injustice of fate in depriving our life of the glamor of falseness, then we should glance down the columns of time and study the advance of mental and moral progression.

Love as a stepping stone to growth, is in the beginning and ending; the beautifier of all things finite and infinite. 'Tis the key of our souls that unlocks the gates of science and leads by the paths of knowledge to the Bower of Life. It is a gift of all-powerful nature to humanity and will open the closed channels of the human faculties to the grander elements of life and the unseen. But we must not burrow too deep beneath the surface, or our hands will become soiled with the decaying carcasses of those hereditary beliefs of our fathers and forefathers that has helped to decompose the world.

Deal out in gentleness your doctrines, but when your soul reaches out after the infinite truth of life, do not put obstructions of bigotry before it. Dig up the skeleton of self deceit; every word, thought, deed or feeling; see if you can find there hypoc-
risy. Resurrect your heart, and if not too far gone on the road to decomposition, cultivate it, and, under the influences of resurrected conditions, try to warm the divine spark into life.

Throw open your soul to nature. Burst from the chrysalis and let the beautiful silver-winged butterfly of imagination soar away on the clouds of fancy and thought. List to the fall of the catarrh, the song of the birds and the sigh of the wind. Throw open the casements of the inner windows of the chamber of the soul, and the freshness of the spring of thought, knowledge and universal love will enter and renew the fainting life within. Give to the famished soul, food. Leave the dry empty husks and feed on the ears of life. Gather with renewed strength and vigor the knowledge that by the divine power is scattered broadcast in this world of ours, and heedlessly passed by the multitude and gathered by a few.

Throw aside the cloak of conceit; remember the greatest are those who are simplest. That arrogance is the root and branch of ignorance. Do not constitute yourself judge of others, but gather the pearls of knowledge that nature gives freely to those who seek them, and as our boats of life sail slowly away across the sea of space, we can stand on the deck and bravely watch the receding shore of our earth-life fade away in the distance and can turn our faces with relief and pleasure to the crimsoning dawn of a newer and happier future. Stella B.

Wayside Jottings of the Jubilee.

There are several items left out of my regular report that I think will be of interest to the readers of the Journal.

In the Art Department was the first production in colors of independent slate writing and drawing, through the well-known medium, Pierre L. O. A. Keeler, of Lily Dale, N. Y. It is a gem, the drawings being very minute and delicately colored.

There was on exhibition the photo of pictures made inside a bowl and pitcher by smoky rainwater being placed in them, and after being stirred with the fingers of the mediums, being allowed to settle and the water evaporate. Sometimes faces of spirit friends have appeared in saucers treated in like manner. It is a unique way of getting pictures of faces, flowers, shells, etc.

On the wall in a large frame were samples of ribbon that were tied by spirit hands when placed between slates, which were held under a table with the right hand of the medium, while the left hand rested on top. Four signatures of witnesses were signed to this statement.

A large pencil drawing of Josephus, made in the dark through the mediumship of Pet Anderson created much attention. The work is extra fine, though the picture is fully 15x30 inches in size. A large picture of an Indian maiden produced by the same medium was a companion picture to the above.

There were beautiful life-size oil paintings obtained through the well-known mediums, the Bangs sisters and Campbell brothers. Mr. Alonzo Thompson, of Nebraska, gave me the particulars of how he obtained the painting of himself and wife by sitting with the Bangs sisters. He bought the canvas himself, marked it with a private mark and nicked the frame of the canvas so he would know it again. He tacked a sheet to the carpet, on which he placed an ordinary sized table around which was put black curtains, which fell to the floor and the ends of which were put under the castors of the table. He attended to all the preliminaries himself, and placed the canvas he had marked under the curtains of the table, and his eyes never left it. One of the sisters was in the room all of the time, but they did not go near the canvas. After sitting four hours, and receiving the signal that it was completed, he removed the canvas and beheld on it a beautiful portrait of the companion he lost 20 years before, as well as his own picture, both on the same canvas. The likeness of himself is perfect, though in appearance much younger than he is now, and the features of the lady are fac simile to those he has on a watch. It is a painting that any skilled artist would require months to finish, yet this was done in only four hours with no visible paints or brush.

There were files of newspapers on exhibition which are now published, also some published years ago. Among the latter were Age of Progress, 1855; The Spiritual Age, 1859; Spiritualist at Work, E. V. Wilson editor, 1874; Progress, 1895, and a German paper called Rays of Light. Many of these have been donated to the library of the N. S. A. together with a complete file of the Progressive Thinker from the beginning of its publication, all nicely bound. Many foreign magazines were also to be seen, published in Mexico, Australia, France and England.

Frank N. Foster, spirit artist, was located in Rochester during the Jubilee, and took many photographs of sitters on which appeared spirit faces. One case in particular I wish to mention. Mrs. Wagner, of South street, Utica, N. Y., sat for her photo with Mr. Foster on May 31. After her picture was taken, the negative was again exposed after the room had been thoroughly darkened. When the negative was developed, four faces besides her own appeared on the plate. These in the finished photo are as distinct as her own, and are all recognized by herself and friends who knew the parties before they passed to spirit life. Two of the children of the lady are over her left shoulder, one a little smiling tot two years of age, lost a year ago this summer, while the other one was older and passed over about four years ago. The other spirit faces are a brother and sister of the lady's husband. Every one who sees the picture and knew the parties in earth life are ready to testify as to the perfect likeness of the spirit faces. Mrs. Wagner never saw the artist till she went for the sitting, and only once afterward when she went to see the negative. There was no chance for any deception or fraud. This proof of spirit presence is very convincing to herself and friends, and she would not part with the picture for any amount of money. These are the plain facts in the case. Lida B. Browne.
Young People's Spiritualist Union

As Superintendent of the Young People’s Department of the Jubilee, and as President of the newly-formed organization, it becomes my duty to report for the benefit of the public what was accomplished at Rochester by the young people, and what plans they have formulated for the future.

There were about 25 charter-members present and to them is deserving great praise for their earnest cooperation in the work, for they devoted almost their entire time, of which they were often called on to forego their work, to the establishment of an organization. Among the numerous suggestions that were offered, harmonizing one thought with another, and endeavoring to effect such an organization as would be not only satisfactory to all, but one that will ultimately be beneficial to humanity in general, and Spirtualism in particular, the People’s Spiritualist Union, (that being the name adopted) was formulated as far as practical at the time, but several important features were necessarily referred to special committees for further investigation.

General legislative meetings or conventions will be held annually, on the 2nd Tuesday of August, at some one of the various camp meetings, place of meeting to be designated at each previous annual meeting. The first will be held at Camp Cassadaga, Lily Dale, N. Y., Aug. 9, next; such convocation of the National Union. This plan of holding the conventions at various places was adopted, as it was considered best not to confine the meetings to any one locality. It is also expected that special mass meetings will be arranged for at all the camps and at various cities.

It is intended, of course, to have the organization become auxiliary to the N. S. A., and to work not only in entire harmony with that Association, but it is expected the ultimate effect will prove to be especially beneficial to the parents body. A majority of the bodies that wish to affiliate at this time, it is intended at the coming N. S. A. Convention to have the matter thoroughly considered by a committee which it is expected will be appointed by each body, and their action to be ratified by the convention of the National Union. This plan, of course, the National Union. This plan, of course, the National Union.

The Constitution of the National body of the Young People’s Spiritualist Union, (that being the name adopted) was formulated as far as practical at the time, but several important features were necessarily referred to special committees for further investigation.

One of these features was the question of incorporation, the point being raised as to whether it would be possible to incorporate under the laws of the District of Columbia and to have the annual executive conventions held in various localities. This latter feature was deemed so essential that, if possible, the articles of incorporation must allow of such latitude.

Another feature referred to a committee, consisting of the Board of Trustees, was that of proxy representation. The thought of remote members living most remote from the place of meeting should be accorded equal representation with others, and the opposition to proxy representation being generally due to the possible abuse of that privilege, this question was referred to a committee to consider of the National Body. The question of the adoption of a model form of Constitution, By-Laws and plan of work for the local Unions will be carefully considered during the August meeting.

Copies of the Constitution, as at present adopted, will be available about the 1st of July, and copies may be secured upon application to the Secretary or any of the officers.

To our beloved Brother Frank Walker is due unstinted praise for planning such a department and in doing so much for its ultimate success, and even if nothing else was accomplished at the Jubilee, the organization of the young people far more than repays the entire work and expense of that occasion. Mr. Walker one of the representatives from New York, and the promoter of the movement, was the originator of the whole plan of the work, and the agent of its accomplishment. The close union of all the bodies, and the harmony of the proceedings, indicated the endorsement by all persons having the true Spiritualism at heart. The young people were particularly enthusiastic in the work of their department, and have every reason to believe in great success. They will be frequently heard from in the future and will be expected to continue work hard in hand establishing local unions everywhere, each gaining from the experiences of others, benefiting one another and the Cause by their united efforts for individual and universal advancement.

We request all societies now organized, and all individuals in sympathy with the movement, to join with us at once and assist with their influence and wisdom in making the organization a power of strength. Let our universal cry now be, “On to Cassadaga.”

Mental Suggestion.

Since the dawn of history a belief in the existence of an imponderable force, now popularly known as “Suggestion” has been acknowledged by most thinking people.

This force, which is inherent in the animal economy, has been used for both good and evil purposes and mankind, while ignorant of the principles on which it operated and lacking in a knowledge of its mysterious cause and the laws which governed it, have generally admitted the fact of its existence, unseen, yet marvelous in its influence on the destinies of mankind.

We stand in awe when we consider the future possibilities of this wondrous force; all animal life seems to exercise this potent influence—the bird singing to its mate, the mother praying for her child, or the physician anxious to cure his patient, all seem to call this agent into action. From this a lesson should be learned, that thoughts are things and the happiness or misery of mankind greatly depends on the good or evil thoughts we harbor towards those with whom we daily come in contact.

The laws governing this agent, have been but little understood until recent years, and indeed at the present time we only stand on the threshold of the temple of knowledge, which contains the secrets and hidden mysteries of Nature; but in the Middle Ages and as late as the early portion of the present century, persecution and even death
frequently followed the exercise and use of this divine power. Priestcraft unmindful of the teachings of the Scriptures and fearful (like the silversmiths of Ephesus) that their occupation would be gone, denounced all tampering with this power, as indicating a union with the Evil One. The proneness of humanity to seek after that which is condemned, however, led many to investigate and in spite of persecution, the light was kept burning.

After a time, when the people became more enlightened by education, and persecution became less frequent and severe, a class of charlatans grew up, who in their endeavor to foist spurious imitations of some of the effects of "Suggestion" on the people, brought the study of the laws governing this force somewhat into disrepute, and so we have it to the present day.

In this connection, however, it is interesting to note the trend towards liberality of modern thought. A few years ago, the word "impossible" was in common use, to-day few but the ignorant use the term except where a lie is apparent.

The steam engine, the telegraph, the telephone, the microphone and the X-Ray have all done their part in liberalizing human intellect and humanizing human thought.

Not much progress can be made while we are confined to mere routine, whether it be in the practice of medicine, the study of theology, philosophy or any of the sciences; freedom of thought is as necessary for the progress of human mind as is a pure atmosphere for the maintenance of our physical health; we must have "freedom of thought and perfect freedom of expression."

Science has demonstrated that the "impossible" is possible; that much that has been attributed to supernatural or diabolical agencies is due entirely to natural causes, and we now have chloroform and ether outdone by psychological methods, most difficult surgical operations performed without pain, the sensibilities of the patient being temporarily removed by suggestion.

But it is not alone in the fields of surgery that this wondrous power comes into play, history in all ages gives examples of the healing powers of individuals, which can only be accounted for by the theory of suggestion; suggestion therefore must be admitted as an aid not to be ignored if we desire to obtain the best results.—*Cal. Med. Jour.*

W. M. FORSTER, M. D.

**Basic Principles.**

Spiritualism is the religion that teaches the truths of life on earth and in the eternal realms. The continuity of life is proven by the facts of nature—and thus a soul-force in all things is demonstrated.

Personal conscious life is fully demonstrated by inter-communion between mortals and spirits—proving that "death does not end all," and that immortality of the future has thereby added evidence. The safe predicate of an immortal past warrants the conviction of an immortal continuity. In accord with human reason, past revelation and present spirit communication, we declare:

God is the impersonal, infinite and eternal overruling causation.

Soul-life is the reality of every animate and inanimate atom or being—hence human life is the warranty for immortal continuity.

Life in the spirit incarnate from earth, after so-called death, is fully proven by the history of humanity and more fully substantiated by present communion.

Every soul-force is an Individual germ, capable of infinite unfoldment. Life eternal is therefore continuously progressive.

The revelations of God are written in the great work of nature and the divine law is the infallible law of life.

As effects surely follow causes, so good or evil will inevitably succeed the acts of human life in accord therewith—hence heaven and hell are conditions of the soul, and the true savior is self-atonement and development.

Every soul shall finally progress into purer spheres of spiritual life in the immortal realms—Therefore, the brotherhood of man is a divine consanguinity to be made manifest in the spirit and should be realized in mortality.

Love, purity and justice must be the foundation of the true church and society of earth.

G. W. KATES.

**ODE TO CUBA.**

Dear land of Cuba, the bugles are sounding,
Their echo is thrilling the nations around;
The prophecy now each hour is fulfilling
That freedom shall conquer and blessings abound.

Sweet land of Cuba, the bugles are sounding,
The bright bow of promise is arching the sky,
The birthright of freedom, that grand constellation,
Illumines with glory and for it we'll die.

Fair land of Cuba, thy loved ones have perished—
Have died for the cause that was dear to their heart;
Their memories, now sacred, will ever be cherished,
While future achievements will lessen the smart.

Brave land of Cuba, thy day-star is beaming,
Nor ever will wave in the land of the free;
The tyrant now trembles in wild consternation,
While Justice and Mercy have sided with thee.

Green isle of Cuba, thy mountains and valleys
Are eloquent now in their pleadings for thee;
The blood of thy martyrs will never be forgotten
While love lights the heart in the land of the free.

AMTOA.

**The Object of Life.**

The object of life is to draw from earth-resources molecules of matter, by cohesion to its kind, through chemical process, the result is life. This essence can create life, of its kind. Thought is a living molecule attaching itself to that susceptible to receive. Spirit is the essence of life or living individualities. What is called death is the birth of the spirit; it leaves its earthly tenement as a passing shadow (the shadow can be seen by the looker-on) to occupy a spirit-body which will be changed from time to time to suit its condition of purity. These evolutions will continue until perfection is attained.
Harmonious Vibrations.

There is so much inharmony abroad in the world, it seems nearly impossible to bring peace and joy out of so much turmoil and strife, but if even those who do know what good thoughts will do, sent out on the vibratory plane, that would help; for every little helps to move the lever of the Universe.

We must make a starting point, and if every one that understands this will commence with I, myself—what wonders would be accomplished! We can never do a kind act, or give a kind and loving word to any unfortunate without that feeling of joy that will recompense us, then and there.

Yesterday, my lunch being over, with the dear old Journal in hand, I sat down to read, when a rap come on the door. I opened it and there stood a gray-haired man, who said: "Please ma'am could you give me a bite to eat." All thoughts of reading vanished immediately. I got him some lunch, and while eating, I saw that his hand was bandaged. I asked him to let me see it, and I found that it was very bad. I told him I thought I could heal it for him, and he seemed so pleased. I did it all up clean, and gave him a bottle of medicine, with lint, etc., to take with him, and sent him on his way rejoicing. He seemed so happy, and I said to him: "Some good angel sent you here," and he said: "I guess so, for it was no earthly one." With so little discomfort to ourselves, we can make others happy, and in our own heart we receive more real happiness than they. If we would live up to that golden rule, to "do unto others as we would have them do unto us," what a change there would be on this planet.

MRS. A. B. C. DAY.

The Philosophical Journal

Investigated, AT $1.00 A YEAR,

at 1765 Market St., (old 1429), San Francisco, Cal. Between 10th and 11th Streets.


THOMAS G. NEWMAN. Editor.

Assisted by an able corps of special contributors.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—If not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JUNE 30, 1898.

Progressive Thought.

The Rev. Lyman Abbott, in a late sermon at Plymouth Church, Brooklyn, took as his subject the change in religious thought and theological conceptions in the last 30 or 40 years. From a report of it, in the New York Sun, we glean the following very sensible remarks:

Nobody can deny that in the last 30 or 40 years there has been a change in religious conceptions. Many men have changed their views. I know that I have, and, although we cannot attack those who hold to the views which we think we have outgrown, the change must be illustrated by our own experience.

God, I now think, is not apart from nature, but dwells in nature. That he made this world and is now the engineer of it, I cannot now believe. There are no forces; there is but one force, God. There are no causes, for there is but one great underlying cause. Natural and supernatural are the same.

I have come to think that creation is a continuous process, with God himself in the process always. Every spring, every year, every day, every hour is a new creation. Imagine him gone and the Universe is gone. He is the ruler, not over the Universe, but in it. Is not that pantheism, you ask? No, for there is a difference between "the all" and "in all."

I can no longer believe in special Providences, unless all are special. He did no more in guiding Moses than in guiding Gladstone. He was no more the leader at the Red sea of old, than our emancipation leader in the red sea of blood.

Revelation is a continual process, with God showing himself to man more and more as the years go by. He is disclosing just as fast as we are able to comprehend. God rules the human race.

Misrepresentation, vilification and slanderous rumors, says the Banner of Light, are the weapons of attack used by the coward and the knave. Spiritualists should avoid these terms, because their religion is the Spirit of Truth.
from within, as does the teacher, or the father, or the pastor.
I no longer look forward to a great day of resurrection. The resurrection is as continuous as that of the plant from the seed.

Spiritual Mysteries.
The world is full of mysteries—many of them buried beneath its surface or hidden under its magnificent monuments and other imposing structures. In their negative conditions, all the countries of the earth have concealed much that would be of sublime interest to this generation, if we could delve into their secrets and divulge them. India in her negative period has been the cradle of spiritual mystery, says a profound thinker. China could reveal to us much that we would like to know. Egypt! What has she not—among her pyramids, her sphynx, and her buried cities under the sands? Mexico holds for us infinite possibilities of knowledge, which the next hundred years or less may demonstrate, when she has passed from her period of rest into a newer activity. Yucatan is replete with spiritual wonders. What of Atlantis? Will she arise from the depths, and reveal her mysteries? How long was America negative? What has she, even yet, for us, in her buried mounds and cave dwellings? Europe, too, in her long and varied past, has wonderful records covered up by the debris of ages. All these mysteries of past centuries are at the command of the spirit world, and will be brought to light in the coming time, to astonish future generations. Not a few of these will come as new inventions and scientific discoveries, to delight the world, which will then be quite ready to receive them.

More Advent Foolishness.
The Prophetic News, London, England, declares that on March 12, 1903, at 3, p. m., Jerusalem time, Christ will come, the resurrection take place, and the 144,000 watchful Christians be translated without seeing death.
Repeated failures and successive disappointments do not seem to teach these "cranks" anything. It can only add another to the long list of crushing disappointments to the followers of the Millerite delusion. The argument by which this "time is set," is more fallacious than were the preceding ones, making the failure even more certain than the last delusions have proven.

Selfishness is a crying evil in the ranks of Spiritualism. We should live the life of the spirit, and seek to find our own in our neighbor's good. A little thought for the sake of others, while it does not hurt us at all, does help both the giver and receiver to be better and truer, in life's great contest. Let us all overcome selfishness with good deeds and kind thoughts.

The International Congress, in London, England, concluded its labors last Friday, June 24th. The Sunday service was a festival of "holy communion without external rite—a true spiritual sacrament," says Light. The whole meeting was, of course, "a feast of reason and a flow of soul." We shall give our readers a report of the sessions as soon as it comes to hand.
Telegraphing without Wires.

Marconi, an Italian, is perfecting a system of wireless telegraphy, with a special view of communicating between ships, and with the shore. It is already adopted in the Italian navy. In Portsmouth, England, officers and men are being instructed in its methods, with a view to its adoption. Its possibilities are enormous. Vessels coming within 12 miles of one another, or a station, could communicate. It is easier to communicate between ships or between ship and shore than to exchange messages on land. The size of the vessel does not affect the working of the instruments. The best results have been obtained on a small tugboat. Provided that lightships and lighthouses are fitted with the apparatus, ships in foggy weather can be warned against danger, when a light or the sound of a bell could not reach the vessel.

Earth's Failures.

In the vanishing of antiquated dogmas, which consign to hell earth's failures, we discover a feeling of pity and humanity. This more tender and more compassionate view is strikingly shown in a recent publication on "The Place of Immortality in Religious Belief," by Prof. J. E. Carpenter. When referring to "the children of depravity whom our self-complacence calls outcast," he remarks as follows:

These are our failures: are they also God's? Is he partner with us in giving birth to souls fit only to be "cast as rubbish to the void"? Sooner might we deem that he destroys the righteous than the wicked; for the former have, in part at least, fulfilled the law of their nature; they have responded to his purpose; they have not been all unworthy to live a little while in his presence ere they go out and are no more. But the low-minded, for whom there was a hideous preparation of corruption, who were steeped in evil that they could not control—have these no claim for a better opportunity, a freer choice? Can we reject their half-articulate plea for deliverance from a bondage not of their own making, for help to escape from the thraldom of nature, for release from the over-mastering pressure of heredity or social circumstance, that they too may begin to live as "sons of the highest?" Is justice satisfied if they are condemned, or does it not rather cry out, not so much for judgment on the guilty as for rescue for the lost?

What Spiritualism Means.

The declaration of principles of the New York State Association of Spiritualists, adopted April 15, 1897, is as follows:

We believe in the infinite spirit and intelligence called God and the immortality of every human being.
We believe that every individual is a divine germ capable of infinite unfoldment.
We recognize the universal brotherhood of man.
We assert that a continued life is proven by present revelations of positive inter-communication between the mortal and spiritual worlds.
We believe in love, purity and fidelity as the spirit of religion, and justice as the highest moral law.

The Home Seance.

In a lecture at the Jubilee celebration, Dr. J. M. Peebles makes the following allusions to the present needs of Spiritualism:

Let the family home and the family seance be veritable altars in your houses, where youth and age alike may reverently worship in spirit and in truth. Here should center the heart's warmest, purest and tenderest affections. Here should we recall the memories of the dear departed, and with them hold sweet soul-communion.
Every child's soul is a garden of Eden, and every babe's smile is a benediction. Innocence ever beholds the face of the angels. The orioles in the lilacs by my window sing of heaven. Every murmuring stream is to me a flowing Kedron; every towering oak and elm, a shrine of worship. Nature is our mother, and how I delight to nestle closely to her great, warm, pulsing bosom. The flowers, the growing grains and the rippling brooks are incentives—are among the rungs in Nature's ladder by which we climb to the habitations of the gods. Nature, science and religion are a trinity in unity.

One of the great overwhelming needs of the hour is a fresher and deeper baptism of the Divine Spirit—the baptism of love, of truth, and enthusiasm for the upbuilding of the right. Dream—slumber as we may, there is a crisis upon us. The political, social, and religious elements are in commotion.

The mission of our spirit friends to us, is woefully misunderstood, so long as we are content with the mere phenomena of Spiritualism, the miraculous marvels of which are as nothing compared to the deeper lessons taught us by the higher truth of spiritual possibilities. We should, most of all, aspire to live up to the spiritual ideals held open to us.—Two Worlds.
The First Society of Los Angeles, has suspended its meetings till Oct. 2.

Mrs. M. T. Longley's address is now 511 S. Olive St., Los Angeles.

Dr. Dean Clarke's address is Wellesley Hills, Mass., and he is open to engagements for the coming season.

We notice that a number of Spiritualists have joined the Army and have gone to war.

Mrs. M. C. Lyman and Mrs. Kate Hoskins held a joint meeting on June 15, at Mrs. Aylsworth's, 1113 Downey Ave., Los Angeles.

The First Spiritual Church of Buffalo, N. Y., is now in running order, Moses Bull being pastor for the present. Its headquarters is 539 Normal avenue, Buffalo, N. Y.

Lyman C. Howe, of Frederia, N. Y., desires engagements in Michigan, during August, September and October. He is an able speaker and can well represent the Cause anywhere.

Harmony Grove Camp opens at Escondido, Cal., on Sunday, Aug. 14, and closes on the 28th. For particulars, address Miss Mary Nulton, Escondido, Cal.

Dr. M. A. Pettenger is in Los Angeles City, organizing a class for the study of astronomy, etc., and gave a lecture last Sunday evening at Kramer's Hall, 139 W. 5th St., Los Angeles.

"Can the Claims of Modern Spiritualism be successfully refuted by Theology?" was the subject of an interesting and eloquent discourse by R. S. Lillie last Sunday evening at Occidental Hall, for the Society of Progressive Spiritualists.

Mrs. Maria Francis, the excellent slate-writing medium of San Francisco, has just received through Mr. Wm. Emmette Coleman, an invitation to visit St. Petersburg, Russia, to demonstrate Spiritualism in the Imperial Family, next winter. Mrs. Francis declines the honor, as she could not leave home for so long a journey—her interests here requiring her attention.

A disaster occurred on June 21, at Blackwell, London, while launching the battleship Albion, by which 50 persons were drowned—fulfilling another of the prophecies of Dr. Munchenbruch, made on May 27, that "a severe steamboat disaster, with many lives lost, will occur in the vicinity of London." This prophecy was given in a reading to Miss Hopp's of London, England.

"The New Cycle and a Higher Civilization" was the subject of a lecture by Mrs. Mary C. Lyman, pastor of the Harmonical Association of Los Angeles, on Sunday, June 19. The Herald thus mentions it: "The speaker said there were ominous clouds upon the mental horizon, and the very air is freighted with a new life that forebears the birth of a wonderful change. Darkness will ensnare the minds of earth's inhabitants more and more ere the new cycle will be ushered in. Like a storm it will break, and from the travail of nature reason will have its greater birth and assume its influence over the minds and earthly affairs of all humanity, for intellect and reason are progressive entities and will build the higher civilization. Then the universal brotherhood of humanity will be a trueth realized by earth's inhabitants with one religion and our only creed, to do good."

Benefit Exhibition.

Having had the pleasure, a few evenings ago, of attending an exhibition given by the pupils of one of our Children's Lyceums, I wish to offer encouragement to one who shows such marked ability, while struggling in the face of adversity.

The exhibition was given by the pupils of Miss Pearl Bryson's Juvenile Dancing Academy, 24th and Church street, as a benefit to Miss Pearl, and closing the dancing classes for the vacation season. A handsome sum has been realized, judging from the well-filled house. But a much greater source of satisfaction to her must have been the excellent manner in which the pupils acquitted themselves in the different parts of the program.

The earnestness and zeal with which each one entered into the exercises of dancing and vocal music, certainly shows an ability and earnestness of purpose of which not only a girl 15 years of age may feel proud, but many older teachers as well.

Our Boys, a beautiful song and chorus, was nicely rendered by Mr. John T. Lillie, by request, at Occidental Hall last Sunday evening. Both the words and music are by Miss Hattie Moulton, a grand-daughter of Mrs. R. Parker, a good Spiritualist worker of this city. The song is captivating, and must become a very popular one. For sale at this office.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If that date is past, please oblige us by sending a remittance to move it ahead.

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

The People's Atlas contains over 200 large Maps and Illustrations, and 152 pages, each page 11 by 14 inches. It gives the population of each State and Territory, of all Countries of the United States, of American Cities, by latest U. S. Census, All Countries on the Face of the Earth are shown. Rivers and Lakes, the Large Cities of the World, the Railroads, Towns and Villages of the United States are accurately located.

This Atlas gives the Popular and Electoral Votes for President in the years 1802 and 1896, by States. List of all the Presidents, Agricultural Productions, Mineral Products, Homestead Laws and Civil Service Rules, Statistics of Immigration, Public Debt for the Past 100 Years, Gold and Silver Statistics, Postal and other Information that should be in every Home, Store, Office and School-room.

Our Club Offer.

We will supply the JOURNAL one year and this Atlas postpaid for $1.30, including Maps of Cuba and Alaska.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, 1204 Mission St., San Francisco.

Dr. Hidden's Songs.

Dr. C. W. Hidden, the noted Spiritual advocate, is the author and publisher of the following beautiful sheet music:

The Organ in the Corner, one of the sweetest songs ever written.

I'll Sing Again Down by the Sea, a dainty Waltz Song.

Keep Summer in Your Heart, a popular ballad.

The music is arranged for piano or organ, and printed in fine style. Each song bears an excellent likeness of the author.

Price, 40c. each. For sale at this office.
The Reviewer.

Psychometry; its Science and Law of Unfoldment, by J. C. F. Grumbine. 48pp. Price, 50 cents. For sale at this office.

The author, in his introduction, says: "The student of Occultism, Mysticism, Spiritualism and Theosophy, will receive with joy any rational exposition of the science of Psychometry. What has been regarded as the lost mysteries are slowly awakening and evolution of the interior or spiritual consciousness of man. The human light thrown up the hitherto veiled secrets of the spirit, has been fractional and scant. Few clear and intelligible works on the subject have been published, and these few, while intensely interesting and instructive, have been more or less ignorantly or adroitly mixed with Occidental phrases and Theosophical verbiage and mystic or kabalistic symbology, quite beyond the understanding of the ordinary and unilluminated minds of the uninstructed."

This book contains six lessons to elaborate, simplify and verify a rational doctrine of divinity, by which those who will do so, may enjoy the light of the Spirit by celestial wisdom. The subject is intensely interesting.


This is a philosophical discussion of the question, written for and published in the Metaphysical Magazine for April, 1898. It emanates from an analytical mind, and will be read with much interest by students and advanced thinkers.

The Law of Correspondences, applied to Healing—-a course of seven practical lessons, by W. J. Colville. Chicago: F. M. Harley, Publisher. Price, 50 cts. For sale at this office.

The author in his preface says: "The aim of this little book is to help people to help themselves and others, not to evade consequences or shirk responsibilities, but to govern their thinking, speaking and acting, through the constant sowing of good seed, and naught other, harvests of good and pleasant fruit may be inevitably secured through conscious intelligent co-operation with universal order."


This book comprises 9 lectures by the author, on the following topics:

God, Force, Discrimination, Order, Cohesion, Fermentation, Transmutation, Sensation, and Color.

These seven principles are the foundation and means by which the multifarious conditions that we see in the world are brought together, and are illustrated by colored diagrams, making the matter plain to the ordinary mind. The book is very valuable, and its perusal is intensely interesting.

Vibration, the Law of Life, by W. H. Williams; cloth, $1.25. A very valuable book. (See review on page 375). Can be obtained at this office.

Immortality, the new quarterly issued by J. C. F. Grumbine, is on our desk. It contains 48 pages, and is published at 7820 Hawthorn avenue, Chicago, Ill., at $1 a year. It is intended to emphasize the metaphysics of Christian Science, Divine Science, Mind Cure, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism. Each number is into objective existence, quite beyond the understanding of the ordinary and unilluminated minds of the uninstructed.

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The Narrow Way of Attainment, being a series of eight lectures delivered before the Boston Society Esoteric, by H. E. Butler, author of Solar Biology, etc. Introduction translated from the German. $1.00. For sale at this office.

Success through Knowledge is the title of a new monthly magazine dedicated to mind, matter, money, soul, science and sense, issued at 815 G street, N. W., Washington, D. C., at 50 cents a year. It is a spicy sheet, and well worth the money. It advocates advanced thought in all lines.

The Editor is not responsible for the opinions or correpondents.

Ready to Work.

To the Editor:
I am a friend to all Spiritualists, whether in or out of societies. I can fellowship and work with any society formed, and can help to form societies among any who believe in immortality and the communion of spirits. I believe in God; and if others do not, it is because they do not think as I do, and they may be as honest in their belief as I am. I talk to people every day and almost every Sunday. I have lectured and labored for the Cause 30 years, mostly without mon-
a place as this. It is so easy to reach, and so near to the large cities. I would like to correspond with some good speakers, let them know what could be done. A hall might be hired and literature circulated. There may be Spiritualists here who are not outspoken, who may take hold when some one else makes the move.

H.E. Nichols.
Auburn, Placer Co., Cal.

In Re the Jubilee.

TO THE EDITOR:

We are in receipt of many inquiries concerning the Rochester Jubilee and the cause of such a large deficit in finances. It is also asked why the National Spiritualists' Association does not step in to meet the deficiency, as the Jubilee was held under its auspices. For the benefit of an interested public we will explain the matter in full, hoping thereby to induce Spiritualist friends throughout the country to come forward at once with their free-will offerings to meet the present deficit.

The Jubilee was planned two years ago, and the General Manager thereof received his commission as such in November, 1896. It took no little time and labor to secure the addresses of even a few of the Spiritualists of the United States. But the General Manager set about the work with a stout heart, feeling sure that the Spiritualists of the country would recognize the great importance of the Jubilee, and that they would be willing to do what every man to make it a grand success. It required money to pay postage upon the letters of inquiry he sent out; it required money to defray the expense of postage upon the letters he answered; it required money for the printing of the circulars to advertise the Jubilee; it required money to defray the expense of freights and express charges, as well as the hundred and one other items to be met.

There are 70,000 post-offices in the United States. If the General Manager had sent one letter only to each office, the postage bill would have been $1,400.00. It is not at all likely that he did write to every office in the land, but we know that he has been obliged to write to some offices dozens of times each. It is reasonable to suppose that the bill for postage alone during the past two years is above $2,000.00. Of course this includes post-office circulars and express charges. We see nothing at all strange in this estimate; the Jubilee was designed to be an event worthy of Spiritualism in its highest sense, and only by that means could he meet the demands made upon him. It is just to him to say that he did the same with regard to the General Manager's expenses. The rent of halls in Rochester is another important item. The General Manager has been censured for engaging more than one hall, and for paying for them after they were engaged. Let us look into this matter also. From the assurances received by letter, the General Manager was led to believe that ten thousand people would visit the Jubilee. He made an allowance of one-half in estimating the number that would actually be present, and engaged his halls accordingly for five thousand people. The Lyceum Theatre, Fitzhugh Hall, Assembly Hall, and Chamber of Commerce would accommodate about that number. He therefore contracted for the two former positively, and arranged for the two latter conditionally. This, it seems to us, was a practical, business-like thing to do.

When the Jubilee opened, it is probable that not more than one thousand people were present from outside of the city. Then it was found that Fitzhugh Hall did not have been sufficient to accommodate the people. But a contract is a contract, and it binds Spiritualists as well as other people when it is once signed. Had there been more than two thousand people, the Lyceum Theatre and all other halls named would have been required. As it is, hall rent was an expense of at least $1,500. We submit that, in view of the promises received by the General Manager with wisdom and forethought in this matter.

The next item of expense concerns the speakers and mediums in attendance. They, one and all, gave their services, but requested with reason that their traveling expenses and hotel bills should be paid by the Jubilee management. This was only fair, and was promptly agreed to. This expense involved at least $1,500.00. We submit that it was a necessary expense, and respectfully ask the critics of the General Manager what the Jubilee would have been without the platform talent? In connection with this topic, the services of the musicians must also be considered. They were the best, and they earned all they received, but the few hundred dollars paid them must be added to the expense of the Jubilee.

The General Manager had to have help to carry on the great work he undertook. His devoted sister gave up her business, and entered heart and soul into the movement with him. Stenographers were indispensable, and had to be paid. These workers all had to have food and clothing, hence money was needed for living expenses. Of course this list of expenses is but a sample as the responses to appeals for financial aid were so few and small, the General Manager, out of his love for the Cause, and firm faith in the Spiritualists of the country, undertook the necessary expense, plying his personal and real property as security, in order to make the Jubilee a success. We claim that this is devotion of a high order, and it should be remembered that his and his sister would be the first Spiritualists in America. We do not believe our Spiritualists will permit this gross injustice to be done, now that they know the facts.

Why does not the National Spiritualists' Association make up the deficit? The General Manager contracted with the newspapers to carry on the Jubilee at no expense to it, and agreed to turn over the entire surplus, if any accrued, to its treasury. "This is unbusiness-like," we hear someone say. Possibly it is, but it is also positive proof of the General Manager's devotion to Spiritualism, and his firm faith in his fellow Spiritualists. He dared to risk his all for the Cause, and has met with the unexpected at the end. But beyond the matter of the contract, the National Spiritualists' Association has not the means to meet the present deficit.

The most conservative estimate that we can make places the loss at between four and five thousand dollars. The expense of printing, talent, music, postage, special depart­ments, and printing. The total cost is between eight and nine thousand dollars, while the total receipts are not over four thousand dollars.

We do not claim that no mistakes have been made, but we declare our firm conviction that they were of the head and not of the heart. They can be lived down, and a happier estate made possible for all true Spiritualists. We ask our friends if they deem it right or just to permit General Manager Walker and his sister to lose their all, even their home, through the failure of the Spiritualists of this country to cooperate with them in order to make the Jubilee a grand success. We do not claim that no mistakes have been made, but we declare our firm conviction that they were of the head and not of the heart. They can be lived down, and a happier estate made possible for all true Spiritualists. We ask our friends if they deem it right or just to permit General Manager Walker and his sister to lose their all, even their home, through the failure of the Spiritualists of this country to cooperate with them in order to make the Jubilee a grand success.

HARRISON B. BARRETT, Pres. National Spiritualists' Ass'n.

Disturbing Thought-Waves.

TO THE EDITOR:

Of the merits or demerits of the war with Spain it is not my purpose to write, for the reason that I hold an opinion, peculiar, perhaps, to myself; but I crave space in which to give expression to my indignation at the spirit which is everywhere rampant. I believe that thoughts are things, endowed with being, breath and life; and I would here express what I have elsewhere said, "A child's hand will sooner stop the seas as they rise in their wrath, than counsel of caution or of prudence arrest the tempest and still the flood."
the preachers—

with a barricade

of olive leaves and resolutions made

Spike guns with pointed scripture texts, and

To capsize navies with a windy trope!

They are not the fellows to grab a
gun and rush, like the "six hundred,"
into the jaws of death. Oh, no; they're not so ready to leave "this
wilderness of woe" and go up and sing
before the mighty god of Jacob. And yet—

Rosy and sleek, the sable-gowned divine,
O'er his third bottle of suggestive wine,

yet—

O'er his third bottle of suggestive wine,

yet—

To plumed and sworded auditors shall prove

Their trade accordant with the law of love,

To plumed and sworded auditors shall prove

Their trade accordant with the law of love,

And both agree that might alone is right.

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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 us to see your doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of anyone. We know some doctors do so, but we do not.

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San Francisco, Cal.
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The Spaniards love to hate the "Gringoes," as we call us.
And they blast our battleship Maine,
But we had a few guns left—whatever may befall us—
So we charged it to the treachery of Spain.

Dewey went out to Manila to give his tars a spree,
And visit with the battleships of Spain.
He sunk her flotilla to the bottom of the sea—
He did it in remembrance of the Maine.

He hurled them in the sea, bs crushed them
In the Truth, without costing much
The title of a pamphlet by Dr. T. J. Shel­
Science." Price. 25 cento. For sale
For 3 months for 25 cento each. Here

He sunk her flotilla to the bottom of the
Pewey went out to Manila to give bis tars

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Tobacco Habit cured with a Vegetable Remedy.
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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.

H. B. WILLSON & CO.
PATENT LAWYERS.
Le Druil, R.I., WASHINGTON, D. C.

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

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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.

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Principles of Light and Color.

The following are among the claims made for the work by its friends: 'To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all that they have proved in real truth a guide, philosopher and friend. To the Occultist it will supply the mystical key for which they have been so long earnestly seeking. To the Astrologer it will become a divine revelation of Science.'

Dr. Babbitt's Science of the Soul is a portion of Dr. Babbitt's part II of Human Culture and Cure, and is a supplemental interpretation of many things in the Bible. To-day, as understood by the spiritualistic interpretation of many things in the Bible, the Bible is to-day as understood by the spiritualistic interpretation of many things in the Bible.
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THOMAS G. NEWMAN, PUBLISHER. 1763 Market St., near 10th St., SAN FRANCISCO, CAL.

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Remit by Money Order, Registered Letter or Bank Draft on Chicago or New York. Never send Coins in letters; they wear holes in the envelope and may be lost.

Subscribers should invariably state the name of the post-office to which their Journals are sent. Serious delays often follow a disregard of this. Among a large number of subscribers it is difficult to find a name, without knowing the address.

Subscribers wishing the PHILOSOPHICAL JOURNAL stopped at the expiration of their subscription should give notice to that effect otherwise the publisher will consider it their wish to have it continued.

Obituary Notices are accepted as NEWS to the extent of 5 lines. Ten cents per line for all over 5 lines.

Advertisements which appear fair and honorable upon their face are accepted, and whenever it is shown that dishonest or improper persons are using our advertising columns, they are at once excluded.

Hundreds of bills have been sent during the past month to those who are indebted to this office, and we earnestly request all those who have been addressed, to send us a remittance at once. The war excitement has interfered with business to such an extent, that we must appeal to those who owe us to give this matter immediate attention.

If this paragraph is marked with blue, you are one of those to whom we refer, and are invited to give it your immediate attention.

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

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Dr. J. M. Peebles.

A REMOVAL.

Twice, since moving to Indianapolis, we have been compelled to increase our office-room and facilities. At the present time, and for a year and a half past, we have been located in one of the largest and finest office buildings in the city. The amount of room occupied therein has been increased from time to time until now our offices are very extensive; notwithstanding this they are inadequate to our present needs and it has been necessary for myself to maintain separate offices in a different part of the city, as desirable accommodations in connection with our offices were not obtainable.

Moreover—much of our work has had to be done in different parts of the city, for lack of office-room. This has made the careful conduct of our work very difficult, and a location where the concentration of our offices and all our work is possible has become necessary.

This has made a change from the present office building, where our principal offices are located, imperative.

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