Little Winifred Cline, of Chicago, is one of the most remarkable babies of the age. Although only 3½ years old she is a psychic wonder, possessing powers of foretelling events with an accuracy which is little less than marvelous. Her prophecies have been confined entirely to the home circle, and it must not be imagined that little Winifred is being exploited as a public character.

She is simply a little girl to whom the mysteries of the future are as an open book. During the late Presidential campaign, says the Chicago Tribune, Winifred employed her prophetic powers in predicting the election of McKinley. Mr. Cline and Mr. McNally, his father-in-law, were ardent Bryanites, and expressed the utmost confidence that their candidate would succeed. "Mr. Bryan will not be elected," she firmly asserted. "Mr. McKinley will be the next President." She was then just completing her second year.

Mr. Cline's business not infrequently calls him out of the city. During such absences it is his habit to write to his family at regular intervals. In one case the letter was not received when it was expected. Mrs. Cline was disposed to be anxious, and told Mrs. McNally that she could not understand why "Sam" had not written. Mrs. McNally assured her daughter that pressure of business was undoubtedly the cause of Mr. Cline's failure to write the night before, and expressed confidence that they would hear from him the next morning.

"But he wrote last night," objected Winifred, who was listening.

The two ladies said that if he had done so, the letter would have reached them with the first delivery in the morning. The child refused to alter her statement, whose truth was proven in the letter received that afternoon. The writing had been done on the previous evening, as was shown in the letter. There had been a delay in mailing it.

In general appearance Winifred Cline is anything but the seer described by tradition. She is plump, rosy and pretty—an image of perfect health. She does not go into long trances or shut herself off from the company of other people. On the other hand, she is vastly interested in dolls, picture books and the rest of the fixtures of a well regulated child's life. Her predictions are often made in the midst of play. She will pause a moment, assume a serious expression, deliver her statement and continue her sport. The entire interruption seldom occupies two minutes.

W. A. Dougherty, secretary of the Chicago branch of the Theosophical Society, declared her gifted with psychic power.
SPIRITUALISM IN MEXICO, FANATISM AND THE TEMPLE OF EULALIA.

La Unión Espiritistica, of Barcelona, Spain, published recently a series of articles under the head of "Spiritualistic Fanat主义思想") which it introduced with the following interesting letter from a prominent Spiritualist in Vera Cruz, Mexico, which illustrates the importance of a thorough knowledge of the spiritual philosophy, and how to avoid obsession, before developing mediur powers:

"In Vera Cruz, (Mex.) there has existed for 12 years a Spiritualist Society known as "The Temple of Eulalia," founded by an old "sister" who was filled with the faith that it was said could move mountains. But this sister is illiterate and lacking ordinary intelligence, and wanting still more in a knowledge of the treatment of the sick either by magnetism or medicine.

"Sister Gregoria (for thus is called the founder of the Temple of St. Eulalia) requested the protection of the Spiritualists in dedicating her temple to the gratuitous alleviation of the infirm.

"As her petition was noble and just, and showed the greatest unselfishness, it was granted; there was no lack of mediums, who volunteered their services, and very soon the fame of the cures effected in this temple, so lacking in instruction, spread abroad. Many who were cured of infirmities which medical science did not comprehend, made presents to embellish the temple, which has an altar with many fine wax candles to honor the image of St. Eulalia.

"The fanatasm is great, and is a mixture of Roman Catholicism and Spiritualism.

"I remained some time observing the cures by magnetic passes given by somnambules (trance mediums). Treatments are given daily (Sundays excepted) from 8 o'clock, a.m., until noon. From 80 to 40 patients assemble each day. What good image of St. Eulalia.ualism!

"I may state, without fear of equivocation, that it is fanaticism, but that is because they have not been properly taught, and that is why, in Mexico, in Vera Cruz, and in all parts of the country, where there are Spiritualists, similar temples have been established, and the directors of these temples, who are enthusiastic and religious, have been granted the right to operate under the name of Spiritualists, and that is the reason why they are called Spiritualists in Mexico.

"Two days after I received the details by mail, my sister wrote that our beloved mother had a severe attack of neurasthenia, and that she had been at the point of death. The day, hour and minute of attack coincided with the time that I was seized with the anguish and wrote automatically, without knowing it. The letter then goes on to give in detail the various performances witnessed at the temple, show that they observe baptism and other Catholic ceremonies, using "holy water" and having an ex-Catholic priest—Father Busnos—to officiate.

"Half a dozen mediums are often under control of obsessing spirits at once, claiming to be in purgatory and asking for prayers, at the same time bemoaning their lot. In fact such pandemonium reigns that the temple can only be compared to an asylum for the insane.

"The writer of the letter is a learned gentleman, and states that a number of other educated persons in Vera Cruz have become deeply interested in the works of Allen Kardac and the Spiritual periodicals of Spain, with the result that they are founding a society there where true Spiritualism is to be promulgated.

TELEPATHIC COMMUNICATION BY MECHANICAL PHOTOGRAPHY.

Having completed my studies at Jaroslawl, I spent some time at the Politechnic College of Riga....The new city and study absorbed all my interest, and frequently I wrote my impressions to my beloved mother.

"One day I was writing one of the letters just alluded to when I was seized with an unexplainable anguish, which would not permit me to continue the thread of my narrative, though I had written less than two pages. My thought fixed itself in Jaroslawl.

"Upon the table where I was writing lay a piece of paper. I took it mechanically and began to scratch upon it, not knowing how long I was in that state or what I had done. When I had recovered, I was about to continue my letter when I noticed written upon the sheet of paper—"I am very ill."

"You may imagine the state of my soul when I was impressed that the pronoun I referred to my mother. Immediately I telegraphed to my sister these words: "How is mother?" and on the following morning received this reply: "Mother is seriously ill, but has passed the danger of death." Two days after I received the details by mail, my sister wrote that our beloved mother had a severe attack of neurasthenia, and that she had been at the point of death. The day, hour and minute of attack coincided with the time that I was seized with the anguish and wrote automatically the words, "I am very ill."—PAUL ALEXANDROW, in Zeitschrift für Spiritismus, Leipsig, Germany.

A RUSSIAN PROPHECY VERIFIED.

The following is the translation of a Russian letter to La Revista de Estudios Psicológicos, of Barcelona, Spain, signed by M. Karniuksky, and dated at Tcheruigof, March 25, 1897.

"On the night of the 15th of February last, I was present at a circle held by my cousin, Maria Tchouduwzty, and her friend, Pelajia Kossatch. Desiring to obtain communications from the spirits, I placed my hands upon the planchette and evoked them.

"After many unimportant questions had been asked and answered, my cousin asked the invisibles to give something for record. We then obtained the following: "Shortly the lady will die." To the question, "What lady?" the reply was, "She who has her hands on the table. "Then is it I?" asked my cousin. "No, it is not you." This reply aimed the prediction at Mme. Kossatch.

"Shortly afterward we were shocked by the news that the prediction had been fulfilled. On
the 19th of February Mme. Kossatch lifted a burden beyond her strength, fatally injuring herself, and passed away within a week.”

AN APHORISM WORTH REMEMBERING.

La Lumiére, “a revelator of the new Spiritualism,” of Paris, France, has for a motto the following wise aphorism, credited to Morada:

“Study to investigate, investigate to become wise, become wise that you may judge.”

THE SIXTH SENSE.

A letter in the Journal of Feb. 10 raises an important question regarding nomenclature, and suggests that the term “sixth sense,” be done away with. In this I entirely agree with the writer, and I suggest that the idea of generalized sense be substituted in place of that of added senses. But if the clairvoyant still sees and the clairaudient hears, I do not understand how we can mend matters by introducing the idea of “the opening and development of another complete set of senses, corresponding with the old ones in function and name, but wholly on another plane—the psychic—the spiritual plane.”

Such a substitution involves the mind in greater confusion than the idea of mere added faculty; for the expression, “another plane,” is merely analogical and derived from geometry. It is one of those misleading verbal explanations which never assist exact thought, and, certainly, the expression “on a higher plane,” so commonly used now-a-days, is as repulsive to the scientific thinker as any sixth sense or fourth dimension can be.

Let us go to the root of the matter and substitute the conception of greater freedom of the spirit and we include all that is aimed at in these objectionable expressions. We have then all the legitimate assistance that we can want from scientific analogy and we, in one word, lay the foundation of an exact science of Spiritualism.

If Spiritualism has any one leading thought that all share alike, it is that there are other spirits in other modes of life, whose interactions with us constitute the various mental and physical phenomena which are so repugnant to orthodox dogmatic science. That there is a Universal Mind in nature, which is to the whole creation as one individual mind is to its physical mode of expression, however extensive, is, I believe, the logical outcome of the whole history of ancient and modern Spiritualism. The more extended the field of personal power and knowledge becomes the more does the particular tend towards the universal, without, however, under finite conditions, ever attaining to it. I think these two thoughts cover all that is essential to practical and philosophic Spiritualism. Common sense rightly and cautiously used is the only thing required for the establishment of the first thought on safe grounds of reason and experience, but all the exact and critical knowledge of the day must be brought to bear upon the fair-minded investigator, who has not had personal experience of the powers of embodied and disembodied spirits, in order to convince him that the second proposition is true and reasonable.

It will be seen, of course, that the more the individual and particular tends to enlarge towards the universal and general, the more does it tend to include, and be included in, its like—the greater is the reciprocity between the parts of the whole—the greater is the freedom of intercommunication and, at the same time, the complexity of the relations established between them, relations the very possibility of which lie outside the bounds of anything short of a new experience or a symbolism representative of the same. Now as we ordinary men are still confined to the limitations of earthly life, we are obliged to content ourselves with a symbolic, logical and analogical treatment of the problem of Human Enlargement in general; but we can keep our eyes open to the hard facts of sense, in the case of others who are possessed of abnormal powers, who, as it were, live in the ordinary and enlarged states alternately, and from what we observe we can draw conclusions which find their justification in the general theory of enlargement and which so far, therefore, becomes knowledge, in contrast to mere speculation.

The hypothesis of increased space complexity for the accommodation of spirits is an old English one that was offered 200 years ago, and the same has been used by orthodox writers to account for the coming and going of Jesus after the resurrection. I remember reading such a view in the Nonconformist, an English religious journal, many years ago and, indeed, have the paper in my possession still.

The suggestion of an electrical sense as a great source of increase of our sure knowledge of material and electrical interrelations was made many years ago by one of England’s most famous electricians, and no doubt if electrical waves, or radiations, could effect a specific wave surface, results in terms of feeling would be in strict accord with those determined by experimental investigation.

We can form no mental picture of a fourth dimension of space nor can we realize the feelings furnished by a sixth sense—they are useless conceptions for the practical investigation of nature. The new must come to us here in terms of the old, and thereby our realization of natural phenomena is increased. But we can have a complete knowledge of the laws and principles of a natural science without ever realizing one of its facts. Prof. Sandeman, a blind man, lectured on optics at one of the English Universities, and Helen Keller exhibits to-day in America, the most remarkable example of knowledge of a world which she so little realizes in terms of sense. I think that we can sooner or later have a knowledge, more or less exact, of the larger life in symbolic and analogical terms, before death or mediumistic transformation realizes the same for us in terms of sense, provided the laws of our intellectual operations remain the same and, more particularly, if time, or a fixed order of succession, still constitutes the basic form of internal conscious intuition; for upon that identity alone could the continuity of our mental life depend. But if the hypothesis can only be justified on the supposition that each one of us ever remains as he is now, the center of the Universe for himself and that the increase of
freedom for the exercise of the soul’s potentialities determines the nature of his growing experience.

In conclusion I will remark that theoretically a space of four dimensions may very well be regarded as the external form of the sensuous intuition afforded through the exercise of an additional sense or senses; for as musical succession is given in one dimensional form, touch and retinal vision in two dimensional forms, while true vision, including its muscular correlations, demands space of three dimensions for its exercise, as does also touch, in combination with muscular contraction. Four dimensional space and a sixth sense, of whose functional play it would be the ground and form, have nothing inherently absurd about them, but they are useless for exact scientific reasoning, since there is involved a breath of continuity in the figurate conceptions which they should infuse.

A much more fruitful hypothesis is that of the free operation of the spirit in space of three dimensions, when the muscular system is dissociated as the externalizer of energy or machine for doing mechanical work and replaced by the ether which thus becomes immediately subject to the directive action of mind. This would imply an electro-magnetic theory of vision or of generalized sense, corresponding to the electro-magnetic theory of light in particular and of electro-magnetic action in general. Here we are all within the limits of our experience and have only to open our eyes to the pressing and legitimate extension of physics and physiology, not to talk of the wonders of psychic science, which has opened up to our sense-comprehension a world that must be nearer to us than ours can be to the blind-deaf-mute, or even to the born blind with full auditory powers.

The hypothesis of generalized sensation and generalized motion in space of three dimensions is that which demands our attention. It is the freedom which enables the medium to receive and to give out more than the normally constituted man. The relation of the ether to the nervous system is the great problem of philosophy. It is also the key to the mysteries of mediumism.

JNO. E. PURDON.

A FEW PERSONALITIES.

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

As the question of my identity has been raised in the columns of the Journal, I beg space to briefly relate some of my personal experiences that forced me to the statement that if I had known the effects of my earth career on that of the spirit life, I would have done differently and thus now be further advanced and not working among the darkened class as personal atonement.

In the various articles I have written, I have tried to portray the effects on the spiritual existence of wrong doing, and thus prevent people, by their being forewarned, from following out their grosser instincts. These articles have been published in various papers throughout the country, so perhaps a brief summary, that we may get better acquainted, may not be amiss in these columns.

As a child I followed out the instincts implanted in my nature, and handed down for generations, to imibbe freely of intoxicants. My parents did not know of my devotion to the cup till the habit was firmly rooted. When it was discovered I was sent off to boarding school, but total abstinence only intensified the longing, and I secretly bought it with my spending money and induced my room mate to share it with me. As I grew in years and chose the career of a lawyer, I was constantly brought in contact with criminals who had done their deeds of darkness when under the influence of drink, and it set me to thinking. I determined never to touch a drop of liquor again, and after a long struggle conquered the habit.

The principal thing that I did which affected my present status in the spirit world, was defending those who I knew were guilty of crimes, and deserved the just punishment of the law. In this way I encouraged them, for they knew I was able to get them out of trouble if they were caught in their evil deed. I drifted into this line of work almost unconsciously, and well remember the first case I undertook. It was that of a young man, who under the effects of liquor had committed a brutal act. My sympathies went out to him, for I well knew how strong drink transforms a gentle tender person into a brutal wretch. I pleaded his cause with earnestness, and obtained for him the smallest possible sentence.

After that I was continually called on to defend transgressors, and though often my soul rebelled, the fat lawyer fee turned the scales in their favor. I argued that others would defend them if I did not, so I added more and more to the list of transgressors against my own soul. The world smiled on me both financially and socially. I had a happy home and family, and was looked upon as a kind man and a good citizen.

I was aware of the continuance of life after so-called death, and as years advanced and I became crippled with rheumatism, I longed for the release that would bring me to a brighter better world. Of the reality as I found it, I knew nothing. I thought it would be a place of endless bliss and rest as all the messages I had received through mediums were to the effect that the loved ones were happy. No word of the real duties, atonements and actual work to be done were spoken, so I inferred that everything was changed from the life on earth, and marvelled much when confronted with the ideas of progression on all lines, of education continued and of undoing wrong deeds. I was soon enlightened on these subjects and perceived the justice of atonement, the working out of natural law in progression, and the beauties of the ability to gain knowledge denied one from environment while on the earth plane.

My first sensation on entering spirit life was a total absence of aches and pains and the ability to go without a cane. My loved ones who had preceded me were on hand to give me greeting and impart the information which at first bewildered me. By their aid I was enabled to get glimpses of spirit life in different departments and processes of unfoldment. I was taken by them through the schools where education in all its various branches
was to be obtained. I myself went through a course of study preparatory to my allotted work, which was to be among the lowest classes at first, among those deficient in knowledge on all lines.

I was really shocked when first confronted with the depths of degradation I was to mingle with to uplift. Criminals and vagabonds who had not the faintest conception of what kindness, generosity and love meant. To them they were but words, they had never known aught of them in practice. Brought up amid squalor and vice on every hand they had no ideas of truth, honor and uprightness. All these attributes had to be taught them as well as to give them educational advantages. Many had the spark of goodness deeply implanted, and it only needed the sunshine of love to develop and bring out their good qualities, while others have had to remain stationary for years, not advancing at all.

My duties were not pleasant ones. A tender heart never likes to behold misery, never desires to be brought in contact with harsh sordid natures, but it was my work to do, and I have labored bravely. I am now promoted in my field of usefulness, giving lectures in the halls of learning and instructing others how to best turn men's minds to higher things.

The saying that an ounce of prevention is worth a pound of cure is well illustrated in the message I bring to you. By knowing ahead the results of a certain course of action, one can avoid consequences. As the conditions of your society are to-day, I know it is hard oftentimes to do just what you know is right, but if you will only do as near as you can to follow the golden rule, and live up to your highest convictions, you will be thankful when you arrive in spirit land, and avoid regrets and work of atonement.

Perhaps you only wish to know of the bright side of this spirit life, but it has its shadows as well as sunshine. Each are of your own making. I am blunt enough to tell you the whole truth, but mean it kindly and extend my best wishes to all.

JOHN PIERPOINT.

The "Sixth Sense" and "Fourth Dimension."

I was glad to see in the PHILOSOPHICAL JOURNAL of Feb. 10, an article with the above heading by Prof. W. C. Bowman, and hope all will read it. Never have I used the misleading words, "sixth sense," or "fourth dimension;" never believed in their correctness, and have often wondered how intelligent people could use them at all. Mr. Bowman has well shown their absurdity, especially that of the first in showing how one sense only—the miscalled "sixth sense," is supposed to do the work of several senses.

To me, the psychic or spiritual senses are the physical senses refined. Clairvoyance, for instance, is the finer development of our present physical sight,—our present sight being adapted to our present relations with the physical world, and clairvoyance, cropping out occasionally here, fitted for the spiritual body which is ours in the life beyond—not a new sense by a refining of our crude present eyesight, as the spiritual body and the finer future life are refined developments of our present life. Manifestly the "sixth sense" must become obsolete.

As for the "fourth dimension of space," with due respect for the eminent service and ability of Prof. Zollner, that must also be obsolete.

Prof. Le Conte, a noted scientist, says: "The keyboards of this marvellous instrument (the human body) are the nerve-terminals of the sense-organs, in touch with the material world, and the brain cells, in touch with the spiritual world." Thus do we reach both. G. B. STEBBINS.

LET US DEFINE OUR POSITION.

Since Prof. Loveland so lucidly expressed his ideas of a Declaration of Principles in the JOURNAL, I wish to acknowledge my conversion to them.

It seems that the word creed, or any idea that has any shadow of semblance to a creed, has about the same effect upon Spiritualists as a red rag has upon a savage bovine. To be sure one cannot blame them for objecting to the application of the old creeds, tenets and doctrines to a knowledge of spiritual truth. To come to a clear understanding of the subject of discussion, I quote some definitions found in Webster's Dictionary:

Religion, a system of faith and worship; piety. Creed, summary of articles of faith. Doctrine, what is taught. Dogma, a settled opinion. Declaration, affirmation; assertion, principle, a settled or right rule of conduct; fundamental truth; an original element. Spirit, immaterial and immortal part of man; soul. Spiritual, pertaining to the spirit.

Here we have a comparison of religious phrases with the Declaration of Principles of Spiritualism, and they differ as widely as the geography of the Old Testament differs from the geography of to-day. There can be no connection between the two systems, except that the truth of Spiritualism illuminated some of the minds of Bible times. Truth is eternal, just as planets and suns are eternal. Human conceptions of truths change, as we gain absolute proof or knowledge of spirit and matter as they have forever existed. Our educational systems include a natural philosophy and various other studies of existing matter.

Is the time not ripe for educated mediums and philosophers, whom we recognize as capable of making a statement, in connection with progressed spirit forces, to formulate a Spiritualist philosophy as well as a Declaration of Principles? In our opinion, such cannot be born too soon, and everyone who applies for ordination should be required to pass a rigid examination of every principle therein contained. Let our ordained ministers, at least, understand and teach the truth as it exists to-day under the enlightenment of the age. Their character should be above reproach, and instead of quoting, "Let him that is without sin," etc., they should be in a position to "shun the very appearance of evil."  

MRS. M. E. VAN LUVEN.
A Key to Nature's Secrets and Spirit Communion.

Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth (Emperor of Germany) and Judge of the Prerogative Court in the 16th century, is rightly called "The Master Mystic." His 74 chapters on "Natural Magic,"* (the Latin edition of which was published in 1531, and the only English edition, previous to the present, appearing in London in 1651) contain a fund of knowledge which is worth the weight in gold of this "quaint and curious volume of forgotten lore," to all who seek to become mediums, as well as to all philosophers and teachers of occult science. In addition to his own occult teaching as a powerful psychic, Agrippa gives a focalization of the occult teachings of the Mystics and Seers of all the ages prior to his time, including the Kabbala (with illustrations of the tree of the Kabbala, tables of characters and the Empyrean heaven), and the Rosicrucian symbol of the Spirit of Nature—illustrated.

Agrippa was born in the noble family of Nettesheim in 1486, and soon acquired proficiency in languages and classic literature, especially in all that pertained to the occult, and became a disciple of the great contemporary Mystics, Thomas Aquinas and Albertus Magnus. He was especially devoted to the occult teachings of Zoroaster, Abbaris the Hyperborean (dweller beyond the north wind), Mercurius Tresmagistus, Porphyryius, Plotinus, Proclus, Orpheus the Thracian, Gog the Grecian, Germa the Babylonian, Apollonius of Tyana, Pythagoras, Plato, Democritus and others.

Among the multitude of subjects treated by the author, which we have not space to mention in detail, are the manifold functions of Mind, Hydromancy, Pyromancy, Geomancy, auguries, charms, amulets, a simple system of astrology, and chapter 38 tells "How we may not only draw Celestial and Vital but also certain Intellectual and Divine Gifts from Above." Divinations and sorceries are also treated.

THE FOUNDATION OF MAGIC.

In his opening chapters Agrippa treats of the four elements—fire, earth, air and water—and their three-fold nature, together with the subtle laws which govern their mixtions, and how all these forces may be brought under the control of the mind of man, to his benefit or ruin, according to the elements attracted.

The great Mystic has traced the origin of the custom of burning candles around the bodies of the dead, upon altars, etc., back of both Catholic and Pagan churches—back to the ancient Mystics. The philosophy of it is, that light attracts high spirits and drives away the evil spirits, elementaries, or spirits of darkness. Here is a subject that should be studied and considered by advocates of the public dark seance.

In chapter 5, which treats of the wonderful natures of water, air and winds, the following extract will show Agrippa's method of reasoning:

Thus it was that Thales of Mileus, and Hesiod concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For, as Pliny saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heavens for their own; the same falling become the cause of all things that grow in the Earth.

Josephus the historian, Ovid the poet and many other authorities are quoted to show the healing power of certain lakes, rivers, pools and springs, and the strange legends about them.

TELEPATHY, CLAIRVOYANCE, PSYCHOMETRY.

In treating of the air, in the chapter just quoted, the author says, in part:

This is a vital spirit, passing through all beings, giving life and subsistence to all things, binding, moving and filling all things. Hence it is that the Hebrew doctors reckon it not among the Elements, but count it as a Medium or glue, joining things together, and as the resounding spirit of the World's instrument. It immediately receives into itself the influences of all celestial bodies and then communicates them to the other Elements, as also to all mixed bodies. Also it receives into itself, as it were a divine looking glass, the species of all things, as well natural as artificial, as also of all manner of speeches, and retains them; and carrying them with it, and entering into the bodies of

* This book can be obtained at the office of the Philosophical Journal. Price, $5.00. Illustrated.
men, and other animals, through their pores, makes an impression upon them, as well when they sleep as when they be awake, and affords matter for divers strange Dreams and Divinations. Hence they say it is, that a man passing by a place where a man was slain, or the carcass newly hid, is moved with fear and dread ; because the Air in that place, being full of the dreadful species of manslaughter, doth, being breathed in, move and trouble the spirit of the man with the like species, whence it is that he comes to be afraid. For everything that makes a sudden impression, astonisheth nature. Whence it is, that many philosophers were of opinion that Air is the cause of dreams, and of many other impressions of the mind, through the prolonging of Images, or simulations, or species (which are fallen from things and speeches, multiplied in the very Air) until they come to the senses, and then to the phantasy, and soul of him that receives them, which being freed from cares and no way hindered, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carried to the senses of men, and other animals in general, may notwithstanding get some impression from the Heaven whilst they be in the Air, by reason of which, together with the aptness and disposition of him that receives them, they may be carried to the sense of one rather than of another. And hence it is possible naturally, and far from all manner of superstition, no other spirit coming between, that a man should be able in a very little time to signify his mind unto another man abiding at a very long and unknown distance from him ; although he cannot precisely give an estimate of the time when it is, yet of necessity it must be within 24 hours; and I myself know how to do it, and have often done it. The same also in time past did the Abbot Tritenius both know and do. Also, when certain appearances, not only spiritual but also natural, do flow forth from things (that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the Air), they offer and show themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonders upon us, as Plotinus proves and teacheth.

After treating of mirages, Agrippa continues:

And Aristotle tells of a man to whom it happened, . . . that the Air that was near to him became, as it were, a looking-glass to him, and the optic beam did reflect back upon himself, and could not penetrate the Air, so that whithersoever he went he thought he saw his own image, with his face towards him, go before him.

But space forbids further quotation from this chapter, which ends the treatment of the four "simple" elements. The chapters immediately following treat of the various "compounds."

TRANCES, PROPHECIES AND OBSESSION.

In the 60th chapter, which treats "of madness and divinations which are made when men are awake, and of the power of a Melancholy Humor, by which spirits are sometimes induced into men's bodies," we find (as well as in other chapters) that Agrippa, nearly 400 years ago, had a knowledge of the whole philosophy of modern Spiritualism. From pp. 187-88, we quote as follows:

So great also, they say, the power of melancholy is of, that, by its force, celestial spirits also are sometimes drawn into men's bodies, by whose presence and instinct, antiquity testifies, men have been made drunk and spoke most wonderful things. And this thing, they think, happens under a threefold difference . . . imaginative, rational, mental. . . . When the mind is forced with a melancholy humor, nothing moderating the power of the body, and, passing beyond the bounds of the members, is wholly carried into imagination, it doth suddenly become a seat for inferior spirits. . . . So we see that any most ignorant man doth presently become an excellent painter, or contriver of building, and to become a master in any such art. But when these kind of spirits pretend to us future things they show those things which belong to the disturbing of the Elements and changes of times, as rain, tempests, inundations, earthquakes, slaughter, great mortality, famine and the like. As we read in Aulus Galenus that his priest, Cornelius Patarus, did, at the time when Caesar and Pompey were to fight in Thessalia, being taken with a madness, foretell the time, order and issue of the battle. But when the mind is turned wholly into reason it becomes a receptacle for middle world spirits. Hence it obtains a knowledge of natural and human things. So we see that a man sometimes doth on a sudden become a philosopher, physician, or an orator, and foretells mutations of kingdoms, and restitutions of ages, . . . as did the Sybils to the Romans. But when the mind is wholly elevated into the understanding, then it becomes a receptacle of sublime spirits and learneth of them the secret of divine things . . . .

MESSAGE TO MYSTICS AND THE MAGIC MIRROR.

Last but not least in this wonderful book is the "Message to Mystics," given by the Brotherhood on the spirit side to the Brotherhood on this side of life, in which full instructions are given how to make and magnetize the "Magic Mirror," and how to communicate with spirits through it.

The editor of the book vouchers for the claims of communication with the immortals by means of the mirror, when instructions are complied with, providing the persons possess the qualifications indicated in the message, the chief of these being an absolutely unselfish desire for knowledge.

Instructions are also given how to become a member of the Brotherhood of Magic.

Doubt is not always a vice, nor is faith always a virtue. Human progress owes about as much to one as to the other. When guided by reason, they work together like the two blades of a pair of shears.—Ez Ch.
Mrs. Tingley Crowned.

The main body of Theosophists in America have now assumed a new name, "The Universal Brotherhood." This was done on Friday, and consecrated on Saturday, Feb. 19, at Chicago, Ill.; by crowning Mrs. K. A. Tingley, their leader and director, with a laurel wreath, the symbol of her office. Men cheered and women went into ecstasies as she stooped her head to receive the symbol of power from the hands of Iverson L. Harris, of Macon, Ga.

The official head, as Mrs. Tingley is called, in her response to the speech made by Mr. Harris, said she would cherish the wreath as a symbol of the peace to come and the triumph of humanitarianism over the world. The wreath was entwined with purple ribbon as a symbol of royalty.

Mrs. Tingley, by virtue of her directorship, names as officers, E. A. Neresheimer, of New York, president, and Dr. Jerome Anderson, San Francisco, vice-president. The following are her cabinet in the Universal Brotherhood, all of whom are said to be of the esoteric school: E. A. Neresheimer, Dr. Jerome Anderson, H. Turner Paterson, Brooklyn; Frank N. Pierce, New York; Judge Edward O'Rourke, Fort Wayne; Clark Thurston, Providence, R. I.; J. L. Harris, Macon; D. N. Dunlop, Dublin, Ireland; Judge A. A. Purman, Fort Wayne; Robert Crosby, Boston; W. W. C. Temple, Pittsburg; S. F. Sweet, Indianapolis. Messrs. Neresheimer, Pierce and Paterson were named as the finance committee.

The Hargrove faction of the society is out in protest of the action of the main body and now asserts itself to be the only Theosophical society in America.

Eminent Theosophists Here.

Mr. Basil Crump and Mrs. Alice L. Cleather, prominent Theosophical lecturers, as well as distinguished lecturers of the London Wagner Society, gave a Bayreuth lecture on Wagner as a Theosophist, poet, musician and dramatist, at Golden Gate Hall, San Francisco, Tuesday evening, March 1st, illustrating it with stereopticon views and musical selections, both being accomplished musicians. Mr. Crump is the only son of one of the leading lights of the English bar, C. Crump, Q. C. He is himself a barrister, member of the Inner Temple, for some time sub-editor of the Law Times, and is now secretary to the president of the Theosophical Society of England. Mrs. Cleather is the wife of an English army officer, and was a member of the crusade inaugurated by Mrs. Tingley, which "put a girde round about the earth."

Religion More than Country.

Among the telegraphic dispatches to the daily papers, we find the following:

Rondout, N. Y., Feb. 25. The Rev. F. Weber, assistant priest of St. Peter's German Catholic Church, after preaching the funeral sermon of Frank Martellini, a member of St. Peter's Commandery, Knights of St. John, made an address in which he reviled the United States.

He told the members of the Commandery it was their duty as loyal Catholics to take up arms against the United States and fight for Spain in the event of war being declared by this country. The address caused consternation and several persons left the church in anger. The priest said that, under no circumstances, should Catholics fight against Spain, a Catholic nation.

Regarding President McKinley and the members of his Cabinet, the priest said it would be an excellent thing if they were all blown up.

Asked what he preached the sermon, the priest said: "I preached a Catholic sermon to Catholics. It is no one's business what I said. I simply told Catholics what their duty was in case the United States fought with Spain."

The members of St. Peter's Commandery declare, to a man, that, in the event of war, they will fight for the Stars and Stripes.

It would seem that, in these enlightened days, no priest would dare to take such a position. It is no wonder that the members of the Commandery rebelled, and resented his interference with their rights as citizens. If the people once get their eyes open, all such priestcraft will suffer.

The Reviewer.

Big Bible Stories, by W. H. Bach. 134 pp., cloth, 50 cents. For sale at this office.

This book is a mathematical calculation of what would be required to fulfill many of the stories in the Bible, showing that they must have had some big things as well as wonderful people in those days. It is based on the best standard authorities as to the geography of Bible lands, etc., including "Helps to Bible Studies."

As an example of Mr. Bach's figuring, in the story of "The Exodus," omitting Bible numerical statements with the figuring upon them that led up to this point, is the following: "They started from Rameses and during the night, they not only gathered together their flocks and herds and wives and children... (Ex. xlii. 35), yet after doing all this they managed to get this vast multitude (previously shown to be a column 10 miles long and 100 miles wide) to the Red Sea by daybreak... The northern part of the Red Sea, which was its nearest point to Rameses, was 225 miles away. That marching beats modern railway travel.

Another place, referring to where it is stated that this vast multitude camped under 70 palm trees, Mr. Bach says: If it means that the people stood up under those palm trees, each tree must have covered 267,858 square feet. Pretty big trees, those. And thus are all the stories figured out.


The book is written in a humorous vein, and contains a multitude of uncrackable nuts for those who believe in an infallible Bible.


This is a book of parables intended to illustrate the growing evils of our social system. It is an interesting little book, and every reader may profit by its perusal, for it is impossible to misunderstand the meaning of the parobolic lessons.

Rhymes of Reform, by O. T. Fellows, Pasadena, Cal. 54 pp. 25c.

This little booklet contains many gems—among them we note one on the "Anniversary of the Rochester Knockings." The author is a spiritualist as well as a humanitarian.


It treats on mind reading, hypnotism, etc.

Pentecost, the opening of a New School of Inspiration and Brotherhood of the Christ-Life, by Dr. John Hamlin Dewey.

This timely little pamphlet, the latest from the pen of this inspired writer, is a most quickening, inspiring and enlightening appeal to our restless and expectant age. The prophetic glimpse it gives into the wonderful life of Divine realization which the New Age now opening upon the world holds for man, will gladden all who look and work for that glorious time.
Mr. R. A. Stitt has moved to a flat over the Monarch Shoe Store, 1346 Market St., near the City Hall.

Mrs. Maxwell-Colby has gone to the country for a change, having been ill for the past 3 weeks. She will be absent during March.

On Wednesday evening, Mme. Montague holds a meeting at Washington Hall, San Francisco, giving readings and answering questions.

A reception was given to Mr. and Mrs. B. B. Hill and Mrs. Cadwallader, of Philadelphia, at the residence of Dr. J. M. Peebles, in San Diego, Cal., last week.

The Union Spiritualists' Society of Oakland, Cal., have started a building fund. We hope they will succeed in this work. N. W. Brown is the Secretary.

A "World's Peace Jubilee" is suggested to be held during the last week of the present Century, to prepare the way for the approaching "Golden Age and Millenial Era."

On Sunday evening, Feb. 20, at Lafayette Hall, San Diego, Cal., Dr. Peebles briefly reviewed Elder Healey's sermon against Spiritualism, after which Mrs. Cadwallader, of Philadelphia, delivered an address.

Dr. M. Muehlenbruch held a meeting at 111 Larkin St., San Francisco, last Sunday evening, where unanswered questions and read articles psychometrically, with the usual satisfactory results.

The Board of Directors of the California State Spiritualists' Association met in special session at their headquarters, 605 McAllister street, San Francisco. Considerable business of importance will be transacted.

The Indian State Association will hold its annual camp-meeting at Anderson, Ind., this year, beginning July 20. J. Clegg Wright, and Mrs. Phuntner are the speakers for the first two weeks; 3rd week Willard J. Hull; 4th week B. F. Underwood; 5th week Mrs. Hull.

Mrs. R. S. Lillie gave a continuation of her lecture on "Spiritualism and the Poets," at El Dorado Hall, last Sunday, on the platform of the Society of Progressive Spiritualists. The subject is intense and interesting. The audience was large and seemed to have been given during our rainy season, when so many are compelled to forego the pleasure of hearing her eloquent lectures, owing to the prevailing epidemic of colds.

Dr. C. W. Hidden, of Newburyport, Mass., lately lectured before the Society at Fitchburg, Mass., on the "Nearness of the Unseen." He denied the supernatural: "There is no such thing," he said. "Supernatural means above the natural. To be above the natural is to be unnatural or unreal; to be unreal is to be unreasonable; above reason is the reason that the fact is all real or the reverse obtains; the unreal is beyond finite reasoning."

The free meetings at Gier's Hall, Oakland, are increasing in attendance. The medium's afternoon meeting is conducive to the development of mediumship. Many mediums attend regularly and mention the harmony and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

The Editor is not responsible for the opinions expressed, nor for the estimated value of communications ventured.

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The following are a few extracts from reviews by leading critics:

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

"Too much stress cannot be laid upon his doctrine."—Geo. Hamlin Fitch, the noted Chronicle Book Reviewer.

"Old and young alike will gather at the fountain to quaff and live with renewed vigor."—Pro. Philip A. Hubbert, M. A., D. D., President Livingstone College, Salisbury, N. C. Late Principal Her Majesty's Schools, West Indies.

"It is destined to become a helping hand in every home as soon as its merits are known."—Dr. Cora A. Morse.

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these columns can be obtained at this
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Ursula N. Gestefeld. N. Y., Gestefeld
Publishing Co. 112 pp. Cloth bound
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And now as o'er our schools there waves
Our fathers sealed thee with their blood,
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A bulwark round its shore;
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A bulwark round its shore.

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Time and I against all.
Time and truth at last shall make me
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Though you chain me, though you burn me,
Yet the earth, though that befall,
Moves and though you daunt and turn me,
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Cahoes, N. Y., May 28, 1897.

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

Cahoes, N. Y. Dec. 22, 1897.

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

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

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L. P. Bayliff
Wapakoneta, O.

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BOX 177.
THE HOME-LAND HILLS OF HEAVEN.

There are rippling rills and rainbow hills,
And mountains and valleys green,
When the morn shall break and our souls awake
On the shores of shadowless sheen.

There are mansions fair in the land over there,
Composed of good thoughts and deeds
That we did in life 'midst sorrow and strife
In this land of thistles and weeds.

Then onward sweep through the valleys deep
Till the guilded goal we gain;
Till the Home-land song rolls all day long
Past the perilous paths of pain.

For the souls that rise to empyrean skies
Must be purged in the deserts dim;
From the haunts of night to the land of light
They will sing the angel hymn.

Then we'll reach that land a happy band,
Where the rippling rivulets roll,
And rove midst the flowers of celestial bowers
In that joyous “home of the soul.”

ERNEST S. GREEN.

CULLINGS FROM AUTOMATIC WRITINGS.

Oh, little you think how close lies the border­land of the green fields immortal. Tongue cannot
tell of the beauty up yonder; it is more than silver
and gold and precious stones, it is the beauty and
purity of the infinite.

The storms of adversity can never shake the
foundations of this beautiful thing called Spiritual­
ism, and when your earth life is completed you
will find the realization of your most exalted ideals
in all its supreme majesty and grandeur. Heal
not the scorn of the world for they know not what
they do, but pity them and pray for them, that
they be lifted into the light that beameth for all mankind and that never grows dim. It is the light
that shone on Calvary, and it will cheer all weary
mortals who will be lighted by its rays, and will shine on and on through all the never-ending
cycles of eternity.

This wonderland of the soul is beyond anything
mortals ever dreamed of. Beautiful, transcendent,
it glows and throbs with the light of love and the
waves of truth, that ever reach the heart of the
Infinite.

Oh, that all could have this divine light, the
light that has always gleamed through the dark­ness and would brighten every lonely soul, would
mortals but open the doors of their hearts and let
the beautiful sunbeams of spiritual truth enter in;
would fix their eyes on that wondrous shining star
that glows for all the race.

Love's sweetest flowers bloom in the gardens of
this radiant country, and the dew of your love
nourishes and keeps them. Yes, you will find your
own sweet flowers growing and blooming on eternity's stand and you will wander in wondering
amazement among their fragrant branches, when
you come to this region of beauty and light.

There was never a time in the history of the
world when humanity was ready to receive divine
revelations as at the present time. Divine truths
sparkle in the ambient air and permeate the
atmosphere in the cottage of the washerwoman as
well as the marble palace of the millionaire.

I greet you children of earth with all love and
kindness from this realm of the soul and I would
give every denizen of mortal life the same tender
greeting if the way were open for me, but cheer
up, the way grows brighter and broad noonday
will soon be here; the time when immortals will
speak to mortals with audible voice and be wel­
come by the inhabitants of earth. Look up to
the beautiful arch of promise that spans the spirit's
sky and angels will give you every aid as your
aspiring souls reach out and up to the all-seeing
all-pervading essence of the Universe, our Father.

A Message From the Spirit World.

While on my couch in the stillness of the night,
the voices of our loved that have passed away come
to me with words of lovely greeting and tender­ness, and say to me, John, write the words we
give you.

We wish to say to every man and woman, whether they know it or not, that they are bound
to Nature by the covenant of the law. The law will
reward them; but if they disobey they become liable to the penalty of its righteous judgment.
Though they forsake the law, the law will not
forsake them; it will pursue them with its awful
denunciation of the wicked. The law of Nature
will not be satisfied with partial fulfillment—it
demands perfect obedience to its mandates, hence
all law-breakers find no recourse only in pleading
guilty before the bar of justice and standing con­
demned by their own conscience, and are compelled
to invoke the aid of spirits of a higher conscious­
ness to help extricate them from their thraldom.
All should feel devoted to Spiritualism enough to
speak the truth and lie not.

Let not our words fall upon you in vain, lest you
be compelled in after years to drink the very
dregs of the cup of sorrow, without one feeble
glimmer of hope, until you have paid the full pen­
alty for law breaking. Rather let the voice of
the unseen guide you into the light, then walk
therein and you will not fall by the wayside.
We come to your innate souls to waken in you
a more stirring interest, that you may have a more
practical and perfect knowledge of the rise and
progress of mankind.

We say to the world that we still live and have
planted our batteries on every land and sea, and
are making our presence known in the home circle,
and we are better prepared to expose the errors
hatched in the nest of iniquity, which give hatred
to Spiritualism, than ever before. We want all
those working on our credited list for good, to be
upright and harmonious within their ranks, and
to become truly and faithfully our co-workers. We
want all our middle workers to become firm in the
ties of friendship, that their influence for good
may be made manifest with melodious songs, high
above the despairing death-songs of the credulous.

In this field of study you will find that circum­
stances and temptations sometimes become mas­
ters of Empires. But lay up no protracted warfare
against those who differ with you. Nature does
not intend that mankind shall be children bearing
grudges always. Nature views her creation from
a higher standpoint than what mankind has yet
perceived. To-day people take a more practical
view of their surroundings than formerly.

The time was when ignorance made superstition
famous with the rack, thumbscrew, fagot and the
inquisition. To-day you see no crucifixion for
Spiritualists, and it pleases us to be able to send a
thread of thought, through our medium, to con­
vince you that when man was first discovered he
was a savage and could not have fallen from a
higher state; hence the story of the fall of man,
like all other fables written by the hand of credu­
lous men, which led to a dark cloud of persecution,
will have a terminus in the light of reason. Man­
kind has progressed up from the rudimentary state
to the present civilization by the many forces of
evolution. All those old fables were used to blind­
fold those who would have otherwise read the book
of Nature correctly, and would have gained a true
knowledge that would dispel all doubts regarding
present and future destiny. They would have
been written on the face of Nature everywhere
the words, “Progression is bearing you onward
and upward to a higher and never-ending civiliza­
tion.”

That shows how the spiritual man unfolds
within the material, for you to gather therefrom
the brightest jewels of your existence; and when
you can gaze a little higher, you will behold mil­
lions of worlds rolling on through our spirit realm,
peopled with different races such as inhabit your
earth. Even our voices are unable to depict the
harmony and grandeur of the peoples moving
worlds that we have seen.

While in earth life we were not endowed with
spiritual sight and were unable to discern the
power that moved them, and it has been a labori­
ous task with us since we left earth-life. It was
hard for us at first to educate our earthly brethren.
We could not write or give communications until
we searched among the inhabitants of earth and
found a medium in whose arm we held control
with power to use his spiritual functions in unison
with his arm, to convey to you the knowledge we
have gained within the spheres of our new home,
where progress has made a vacancy in the church­
creeds made by designing men, that can never be
filled without a perfect cognizance of spirit inter­
tvention. Then you will see the true channel that
will lead you safely through the abyss called death.
By our working in unison with love, we have been
able to discern the true channel that leads to hap­
piness, and we desire that all those living in the
body should partake of the same, that it may pro­
duce peace and happiness one with another.

True Spiritualism employs the aid of reason.
It appeals to the conscience and throws no indign­
ation at justice. Justice has a willingness to
help make the laws of Nature omnipotent. It is
the creeds of men that prevent our greater unity,
but mankind are searching after wisdom more
since we have enlightened them than for ages past.
To-day the more developed minds are looking
after the forces that move the Universe; their
lives are growing toward perfection. Man sees
science written on the face of Nature. He feels
that Progress is bearing him on to a more perfect
existence. Like your Edison, he sees no place
where progress will come to an end.

Largely we choose our work. We willingly
help them, for like fadeless flowers they are un­
folding new sciences that are leading to perfection.

We were as dilligent in earth-life seeking knowl­
edge as our limited sense permitted. We did not
seek it for the purpose of gaining riches or build­
ing up pride, but to search into the laws of Nature
for better fruit than the churches afford. We
sought and found a channel for communicating
with the spirit spheres for the purpose of gaining
knowledge from a higher standpoint, and we ob­
tained it. It is a pleasure to us to understand at
least some of the spiritual and physical laws of
Nature. If the human race will read and investi­
gate the knowledge given them, with the same
love and dilligence that we did, they will be able
to enter our spirit home, well stored with wisdom
that will lead them in the pathway of still higher
and brighter realms with dawning eternal progres­
sion before them.

Anyone coming into our spirit home without the
knowledge of natural law will not be able to con­
trol a medium until they possess wisdom to do so,
but they can give their desire to a convocation of
The Philosophical Journal.

MATTER AND SPIRIT.

The angels' message to mortals, is on the plane of their five physical senses; saying, as long as you remain on the material plane, you cannot form a brotherhood and sisterhood of humanity. That is why the Christian church is so divided into different sections. There is but one God, the father of all life and light, and one mother of all forms that ever existed on earth. That father is spirit; and that mother is matter; and the coming brotherhood and sisterhood of the new dispensation will meet on the plane of the spiritual senses. On that plane only, can spiritual love rule; for the plane of sense, is where the animal passions rule, the plane of war and bloodshed. Therefore all who wish to join the coming unity must cultivate and unfold their moral and spiritual faculties, in order to control their passions, then they can meet and form a brotherhood and act humanely towards each other, for on the plane of the moral and spiritual senses, they will do the will of the spirit. On the plane of the five senses, they will do the will of the flesh; therefore no permanent peace can be established on that plane. The master that casts out evil, is the power of spiritual life and light, unfolded on the plane of the five spiritual senses, that is the Christian's much-looked-for Christ. Heaven is his home, not on the plane of passion—on the next higher plane but in the human mind, spirituality.

A. C. DOANE.

The Law Controlling the Determination of Sex.

It is only within a few weeks that the scientific world was startled by the announcement that Dr. Schenk, of Vienna, had discovered the secret of sex; or, in other words, he had learned the art of producing male or female offspring at will. The particular article to which I refer, is found in the San Francisco Call of Jan. 30, 1898. Without wishing to, in any way, trench upon the invaluable discoveries of Dr. Schenk, I think I may supplement them, with a series of observations of my own, extending over a quarter of a century of time, and including perhaps hundreds of cases.

My researches began in Kansas, where I lived for 17 years, which time—with the exception of military service in the late war—was spent on a farm.

It was my particular province to handle a great many cows and calves, and there my attention was first called to the fact that when the cows were well nourished, had nothing to do, and were under no necessity of making any exertion for a living, their calves would be heifers.

When the conditions were such that the cows had to rustle for a living—scant nutrition is not
necessarily implied here—they would almost invariably bring forth bulls.

The writer in the Call says, speaking of the experiments made in England: "Scant feeding produced males, and luxurious feeding produced females."

I will now cite a couple of cases which furnish a very good exception to the above rule. On my brother's ranch, where I am staying, are two milch cows. One of them, a heifer, had been kept in a pasture, where she had to pick up her own living. The mature cow was kept at home, and fed the best that the ranch yielded. "Luxurious feeding." Her calf, born under these favorable conditions, was a bull. A few weeks afterwards, we brought home the young cow from the pasture, from the comparatively "scant feeding," with her calf, a heifer.

Here then, we have an illustration of how like causes produce opposite results. And this same contradictory result I have known to obtain in other cases. Where the same system of rich feeding was carefully observed with all the cows, some of them would be sure to prove exceptions to the rule, and give us male, instead of female calves.

It became evident that a cause ulterior to, and superior to, that of a mere supply of nutrition, was working to produce such abnormal results.

The scope of my observations became sufficiently enlarged to take in humanity, and here I saw the same mysterious law at work. Given two families, under the same general conditions, as to environment, food supply, and educational advantages, and the one family will be all girls, and the other, all boys.

Both families are well off, so that the question of a supply of nutrition has no force whatever. A closer observation soon brought to light certain dominant characteristics in one or other of the parents, and I soon formulated a rule, which may be stated thus: "The parent whose individuality is the strongest, will control, or determine the sex of the child."

I give this rule as a quotation, because it came to me, as if given by outside intelligence; showing that I was only becoming acquainted with a divine law, old as humanity. We all understand pretty well what is meant by "individuality." The visible expression of the ego, the I. That which gives force, character, to our personality. An attribute possessed in common by all intelligent beings, but which comes to its full glorious development in mankind.

To one who will carefully note the visible signs of individuality, as expressed in the countenance, the speech, the actions, it is possible to foretell, in advance, with almost unerring certainty, the sex of the unborn child, as I have had the pleasure of doing in several instances.

But this was not all. I soon found that I was being led, through the natural ways of logical deduction, to the recognition of the grand basic truth, the fundamental law that underlies this whole sexual question, the grand law of attraction.

Sex is an attribute of all organic life. From the highest to the lowest, from man to the zoophyte, "from the cedar of Lebanon to the hyssop upon the wall," all created life responds to the thrilling impulse of that resistless power whose divine mandate is, "Multiply and replenish the earth."

Sex being an attribute of organic life, it follows that the masculine attracts the feminine; the feminine attracts the masculine. This law is universal, and once comprehended, a great part of the "secret of sex" will become so plain that "he who runs may read."

I could cite many instances substantiating my argument, but I must not transcend my limits. The study is a most fascinating one, and who ventures upon the path of investigation will find fields of endless research opening before him.

H. C. TOWNER.

WASHINGTON.

It is a good omen when a nation commemorates the birthday of such a grand character as Washington. It was the dictum of a great seer that the character of a nation was known by the character of the men it honored. That great English poet, Byron, recognized Washington as the grandest character the world had produced and in a noble poem said:

Bequeathed the name of Washington To make men blush there was but one.

Although much has been written about Washington, the faith of this great personage has not been much discussed. Sectarians have, however, claimed that he was a "traditionalist," as the beloved sectarians are often designated. The evidence is wholly against the claims of this school of sectarians. Rev. Dr. Abercombie, whose church, (Episcopal), Washington attended and who was intimately acquainted with the Father of his Country, upon being questioned as to his distinguished auditor's religious views, said: "Sir, Washington was a deist."

The eminent divine, Theodore Parker, in regard to Washington's religion wrote: "He had much of the principle—little of sentiments of religion. I suppose his theological opinions were those of John Adams, Dr. Franklin and Thomas Jefferson, only that he was not a speculative man and did not care to publish them to the world." This is undoubtedly a correct statement. Abraham Lincoln was also of the same faith and with the great original investigators and Hebrew prophets held to the faith as re-affirmed by the Nazarine in that memorable interview with the lawyer, when the latter was directed, in order to inherit eternal life: "To keep the law." This creed, is not in accord with Paulism, but that erratic person made lamentable mistakes, and his abandonment of the teachings of Christ has wrought the most pernicious results. It is admitted by the learned Canon Farrar, that Paul "constantly substituted the syllogism of passion for the syllogism of logic."

Washington was the true brother of all great souls—sons of Allah—like Moses, Buddha and Christ and all bright and aspiring spirits who strive to serve the Eternal by making all his creatures wiser, happier and better—"Loving the good God and being good."

A. JEWISH QUAKER.
The Philosophical Journal,  
Issued Weekly, at $1.00 a Year,  
at 1429 Market Street, San Francisco, California.  

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SAN FRANCISCO, CAL., MARCH 10, 1898.  

A SYMPOSIUM ON PRINCIPLES.  

The recent arguments of Prof. J. S. Loveland in the PHILOSOPHICAL JOURNAL, that Spiritualism must define itself, called forth from M. S. Norton, on page 117, a suggestion that various principles and opinions should be offered, submitted to a committee of the State Board, and by them presented to the next annual State Convention for their endorsement, with instruction to forward to the National Association for final action.  

The proposition brought to the JOURNAL office a large number of suggestions and opinions, of which the following are representative:  

BASIC PRINCIPLES OF SPIRITUALISM.  

Every individual has a creed, which widens with new perception and narrows when the mind becomes subservient to the power of dogmas.  

The question that now confronts us is, Shall we, as a body, continue to be responsible for all the insanities taught in the name of Spiritualism, and the crimes committed under its banner, or shall we define our position, that the world may know what true Spiritualism is by a vote of its representatives assembled in National Convention? In other words, by our silence will we longer consent that our immortal banner shall be trailed in the dust?  

As a remedy for existing evils, I propose the following basic principles, which contain no dogmas, throw no stumbling-block in the path of future progress, and bind no souls to images or superstitions of a dead and buried past:  

I. We know but one God, whose name is Nature. Above Nature we cannot rise, beneath it we cannot fall. It is both omniscient and omnipotent—illimitable as the Universe. The wisdom of to-day may pass in the revelations of to-morrow, but Nature endures forever.  

II. We know but one devil, whose name is Ignorance, and whose twin children—Bigotry and Superstition—have conspired to darken the world with crime, war, famine and pestilence.  

III. We believe in the universal brotherhood of mankind, without distinction of race or color, class or condition; but demand a good moral character of all who claim fellowship with us.  

IV. We believe that so-called death is but a release from the physical form; that as we have sown in this life, so shall we reap in the next; that life is never-ending; that progress is eternal, and that each individual must work out his or her own salvation by atoning for every wrong done another, either in this or the life to come, for no wrong goes unredressed.  

V. We believe that under certain conditions spirits can and do communicate with those in the mortal form.  

VI. We believe all phenomena to be governed by the immutable laws of Nature—not miraculous.  

VII. We recognize man's incapacity to discover all truth, and therefore recognize no complete revelation from the unseen—from what men vaguely term God—but believe that evolution will continue throughout the ages of eternity. We teach, but never enforce our beliefs upon anyone, and tolerate the opinions of all—accepting truth wherever found,—but must demand a conformity to the above principles on the part of all who teach in the name of Spiritualism.  

Being but a frail reed shaken in the winds from the immortal shore, I claim no honor for the authorship of the above principles. They are but echoes of voices from beyond the shadows—voices of those who fought our battles against the bigots while yet in the form, and who are now marshalled upon the eternal shore to lead us to the conquest of the world, if we will but accept their guidance. Then Wisdom, Truth, and Justice shall reign supreme, and the mists of Ignorance will rise in the golden light of Reason.  

Every sentence may be made the subject of educational, soul-elevating discourses, while no limit is placed upon the minds of men and women, no chains upon their feet, but every soul is urged to move onward and upward to the wisdom-heights of Nature's temples where future glory awaits them!  

ERNEST S. GREEN.  

THAT CRED.  

With a few exceptions, the attitude of Spiritualists exhibits an indifference to the criticism of the world, an ignoring of the defects within its own organism, and an abandonment of any distinguishing characteristic standard, that is appalling.  

As Spiritualists we make the claim of great possessions of truth—of ability to quiet the unrest of humanity; to dispel doubts and fears, and to relieve the misgivings arising from “life’s failures,” so generally the experience of mankind.  

What are those great truths? With what do you produce a restful quietness? Where is the light that dispels doubt and fear? and what is it that inspires confidence when there are so many failures? The fear of death is only one of the many fears that beset man. How do you remove the others?
These questions are asked every day, and yet there is no such thing as a Declaration of Principles, creed, doctrine, or anything else that is regarded as essential or important, other than the empty phenomena of "tests."

It is not apparent to the earnest seeker after truth that there is any necessary relation of life conduct or character to the things claimed, or, that there should be any other proof of their possession than the simple declaration that they have them, and—tests.

To claim that we are in possession, demands that there shall be no vagueness about the statement of what it is that we possess, as well as clearness of demonstration that they are effectual to accomplish what we affirm for them. But beyond this, our claims are valueless if they are not active, vigorous, triumphant in the utilizing of every resource for their acceptance by all mankind. For one cannot conceive of life without action, and tireless operation to perform its mission in the world.

The one great law of the Universe is order—systematic arrangement of forces to bring about definite results. This law holds sway in every relation of life, every avenue of activity, every line of thought and research that man enters into. Each requires not only the vigorous operation of brain, muscle and financial support, but a systematic, well-defined mode of procedure that there may be positive progress and success.

We are no exception to the operation of this law. Whoever declares that he has the very best of truth to govern life, should know clearly and definitely what that truth is, and be willing to proclaim it.

Whoever says that he no longer has a doubt, fear, or misgiving regarding the outcome of the earth life, should be glad to let everybody know the source of his peace and confidence, and be able to do so without fear of dis-proof.

Whoever proclaims the unabated strength of faith, hope and love, notwithstanding life's failures, owes it to his fellowman, for the betterment of the race, to disclose the source of his vigor and courage, and to demonstrate in his life that his assertions are absolutely true.

Whoever makes the claims that Spiritualists do, proves himself wholly at fault and in the wrong if the daily record of his life does not clearly substantiate such claims by the operation of these truths in himself.

Mankind generally have the right to demand, and do demand, that Spiritualists shall give a clear, comprehensive, logical, sensible statement—Declaration of Principles, creed, or call it what other name you please, of that which places Spiritualism on an equal footing with every other religion on the face of the earth.

Favored a Declaration years ago.

The following is from the introduction to a set of principles which give a synopsis of the whole spiritual philosophy, which, of course, would make them too long for the purpose intended. The system of philosophy is good, but we regret that we have not space to give it here:

As the subject of defining our position has come up, I wish to say that I was impressed years ago with the importance of a Declaration of Principles, thinking it would have a tendency to free us from much that was retarding our movement and formulated a Declaration for a local society, which, on being published, was found to have quite a favorable influence, especially with the Christian element, they largely sanctioning its principles.

J. I. Arnold.

A voice of warning.

The declared object for the existence of the Christian Church—from the mother church at Rome, to the daughters, grand daughters and great grand daughters throughout Christendom—is the salvation of souls from hell with the reward of heaven; founded on faith in the atonement of a crucified Savior. The real object of every one of them is the gaining of wealth and power. The ostensible object of the Mohammedan church differs only in the person of their savior, and minor details—their real object is the same as the others. History irrefutably verifies these assertions.

Now, if a Declaration of Principles is all Spiritualists lack of forming also a great and powerful sect, we should be very careful to decide what we know to be the truth and nothing but the truth. But we cannot write "the whole truth" in a creed.

"The world would not contain the books."

J. Marion Gale.

While the very basic principles of Spiritualism, which preclude hero or idol worship in any form, would prevent it from ever becoming a dogmatic hierarchy, still it is true that "the whole truth" can not be contained in a creed, and that it should only state what we know, as a working basis.

Some "principles," similar to the above, should be endorsed by all local and State organizations, and by each referred to the next annual meeting of the National Spiritualists' Association for final action. Resolutions and by-laws may be drawn up and passed by the various organizations from time to time, governing the conduct of members and covering issues of the hour—of time, place and condition, but the "principles" will endure as long as Nature weaves her endless web, and the depth of their meaning will continue to unfold to the perception of mankind with the progress of future ages.

First that which is spiritual.

Every thing is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realized in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of
Dr. Peebles and an Adventist Elder.

Dr. J. M. Peebles, of San Diego, Cal., has lately been elected president of the First Spiritual Society of that city, and has given lectures in Lafayette Hall for several Sundays, when it was crowded to its utmost capacity.

Elder Healey, a Seventh-Day Adventist preacher, has been criticizing the doctor and A. J. Davis in the Vidette, but evidently "barked up the wrong tree"—for the doctor fairly annihilated him. We give a few of his brilliant thrusts, as follows:

The Vidette of Feb. 22 was transcendently brilliant with Elder Healey's efforts to tell us just where old Mr. Cain, of Bible times, got his wife—why Saturday should be kept holy instead of Sunday, and how this semi-omnipotent devil, (the wicked pranks of which he is so familiar with) came from a "cherub!" But, elder, did not God know when he made this cherub that he would sin in heaven, fall, turn into a serpent in the Garden, become a devil, ruining most of the human race? Why, then, did God create this sin-inclined, hell-bound cherub—why? Thus considered, God's omniscience virtually makes him a responsible accessory, aiding and abetting this whole devil-business. In fact, the great difference between Healey's God and his devil is that his devil is the smartest, and the most industrious, getting into his clutches the largest share of the human race, necessarily making heaven a very lonesome place.

Elder Healey's public declaration that J. M. Peebles, in a San Francisco hall, said that "a spirit being weighed tipped the beam at 88 pounds and the second at 65 pounds," is a falsehood—a straight out falsehood of the old Miles-Grant stamp. And before the Rev. Healey repeats it he had better read Rev. xxi, 8: "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Mrs. Lewis' vague theories (referred to by the elder) were promptly condemned by the Spiritualist press, and later she herself said, "I meant that all men are my husband in the sense that the human race is one great brotherhood, and I am taught to love my brothers and sisters." She meant love and not lust; a difference which the elder seems incapable of appreciating. He should grow in grace and in knowledge of physiology, psychology and the occult. Ignorance should not pretend to teach or preach.

Mrs. Woodhull some 20 or 30 years ago did use the words in a New York speech, "I am a free lover, etc." She further said in the same speech (page 40), "To more especially define free love, I would say that I prefer to use the word love with lust as its antithesis, love representing the spiritual and lust the animal side. I believe in the family spiritually and scientifically organized as a family, or a unitary home." Candidly, I never knew a Seventh-Day Adventist elder morally honest enough to quote this latter paragraph from her speech. These elders seem richly gifted in garbling. Be it known, once for all, I am no apologist for either Woodhull's or Healey's teachings; and I would mildly suggest that when this preacher talks again of "free love" that he bring in the practices of the holy patriarchs—those old Bible "free lovers," such as Solomon with his 700 wives and 300 concubines. And the indecent David, who trafficked in prophecies and managed to kill Uriah the Hittite that he might free-lust it with his wife. Those Bible characters seem to be Healey's ideals, upon the principle that out of the abundance of the heart the mouth speaketh. And yet, if Abraham, Lamech, Solomon and other Old Testament characters walked the streets of San Diego to-day, as of yore, they would be arrested, convicted and sentenced to San Quentin—fit companions for the free-lust Seventh-Day Adventist criminals of the Kansas penitentiary.

The elder further refers to Judge Edmunds and his visions on pictorial presentations as symbols representing truths—truths of this and of the spirit world, but not of the spiritual or the heavenly world. And the elder kindly reminds us of the "woman seen in one of the judge's visions chewing in the spirit world" which implied "butter-milk." If this were so, it may have been the sequel to Peter's vision in Joppa when in a trance, for he saw "a great sheet let down from heaven and on it were creeping things, fowls of the air, and four-footed beasts," which, of course, implied cows. And now mark, these four-footed beasts (cows) were let "down from heaven," which upon Healey's logic very nicely accounts for the "butter-milk" that Judge Edmunds saw in his vision.

This Christian soul-sleeper talks plaintively about our "dead friends." There are no dead friends. Only their bodies are dead, and the body is no more the man, than the shell is the hatching bird. There is no death. Those called dead have risen into the spirit world. Spiritualism demonstrates this, and the brainiest men of the world to-day are Spiritualists. They no longer walk tremblingly "by faith," but as the apostle commanded, they have added to "their faith knowledge."

Yes, it is a beautiful truth, that friendship is perpetual, that love is undying, and that the mother can still in the spiritual world love and guard her child. She may sorrow in the higher life when her dear ones go astray in this life. She so sorrowed when in this world, but she loved her dear ones just the same. True Spiritualism and true Christianity are in perfect accord. One God, one Christ, one divine spirit, one law, one baptism, one brotherhood, and one grand progressive destiny for all humanity. Yes—this is beautiful—this, and this alone, is worthy of a God of infinite goodness, wisdom and power.
Spiritualist News.

EF In this department may be found the cream of the current Spiritualist news of the day, called from every available source. The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned. Readers are requested to send us short items of new and interesting incidents of local consequence, and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. Cora L. V. Richmond is to arrive in San Francisco, where she has hosts of friends and admirers.

The Rev. Reed Stewart of the Unitarian Church Detroit, Mich., occupied the Central Spiritual Union platform on Sunday evening, March 6. A birthday surprise party was given by Mme. Young and her friends to her husband, Prof. Richard Young, last Saturday evening. It was a very enjoyable affair.

Dr. Peebles gave a lecture on Sunday, Feb. 27, in Lafayette Hall, San Diego, upon "Heaven, Hell and Salvation," explaining what the Spirits say about them.

Mrs. M. E. Cadwallader gave several interesting lectures in San Diego, on Sunday, Feb. 27, and organized a promising Young Peoples Society there.

Charles Anderson, the "Boy Orator," arrived in San Diego last week from the South, and is stopping at 1747 Mission St. He has grown so rapidly in the few months since he was here, that we did not recognize him at first sight. He reports progress in the Southern cities.

A Mass Meeting of the National Spiritualists' Association was held on Tuesday, Feb. 22, at 40 Randolph street, Chicago, Mrs. Cora L. V. Richmond presiding. It was a grand success. A new State Association was organized, and Geo. Warné, was elected president, and M. H. McGrath, Fulton, Ill., secretary.

A benefit social will be given by the Ladies Aid Society, on Friday evening, March 11, at 605 McAllister St., San Francisco. Mrs. J. J. Whitney will give tests and answer questions, also give a Graphophone Concert. Refreshments and dancing. All should go and have a good time. Admission 10 cents.

The item on page 137 last week about the "Sleeper Trust" should have been corrected, as follows: Feb. 18, Z. T. Croop resigned as Secretary, and W. H. Yeaw was elected to fill the vacancy, who also still retains the management. James B. Campbell, Col. S. O. Gregory were elected finance committee.

Mr. and Mrs. B. B. Hill and their daughter (Mrs. M. E. Cadwallader) arrived in San Francisco last Thursday, and are at the Grand Hotel. They intend to return to their home in Philadelphia, Pa., in time for the Annual Anniversary, and then attend the Jubilee Anniversary in Rochester, N. Y., the following week. We are sorry they could not remain to celebrate the Anniversary in San Francisco.

At Dr. M. Muehlenbruch's meeting, which was held at 111 Larkin street, San Francisco, last Sunday evening, there was a large audience, and many excellent tests were given. They are not of the ultra-sensational order, but the fact that he makes many conversions among non-believers, is evidence that they are generally of a clenching nature to the recipients. The Doctor will hold another meeting at the same place next Friday.

Dr. D. P. Kentner, a well-known Spiritualist who was engaged by the Union Society of San Jose for some months, lately went to Prescott, Arizona. On Feb. 20, the hotel where he was staying caught fire in the night, and the doctor was severely burned about the head, back and feet, and on Feb. 25 he passed to spirit life at 3 p.m. He was 73 years of age, but with a few exceptions, he was never sick. Twelve years ago he was a regular correspondent of the REIGIO-PHILOSOPHICAL JOURNAL, and will be remembered by many of the older readers.

The Society of Progressive Spiritualists held its regular meeting at the Alzacar, San Francisco, last Sunday. The song service was conducted by Mr. J. T. Lillie, after which Mrs. Lillie introduced B. B. Hill, Esq., of Philadelphia, who gave an interesting account of the society over twenty years ago, in which he assisted. Mrs. Lillie then gave an eloquent address showing what Spiritualism gives to the world for its influence and consolidation. Mrs. M. E. Cadwallader, of Philadelphia, who is widely known as an organizer and worker for the National Association, was then introduced, and she gave a very interesting account of her travels in Europe and what she found in the line of occult studies in the various places she visited, as well as some timely advice on the events of the present day. Mrs. Cadwallader will deliver the lecture next Sunday.

San Diego News.

Mrs. B. B. Hill, and Mrs. Cadwallader, of Philadelphia, at Dr. Peebles' residence, says the San Diego Progress, Mr. Hill is a prominent manufacturer in the good Guaker City, and has been for nearly 40 years, both himself and wife, devoted Spiritualists and workers in all the causes.

Mrs. Cadwallader, their daughter, is a public speaker, writer and author. Dr. Peebles met these parties in London on his third journey around the world, and they proceeded the way to Paris, Rome and other great cities on the continent. Being wealthy, they take a great pleasure in travel, forming in the meantime new acquaintances, ransacking libraries and studying the archaeological remnants of antiquity. It is needless to say that they are delighted with San Diego, its climate and magnificent scenery.

The reception given by Dr. Peebles was enjoyable, between 30 and 40 being present. Mrs. Solon Lauer presided at the organ. Addresses were made by Judge Barrett (formerly an Iowa Senator), Mrs. Anna Smith (a member of our legislature), Mrs. B. B. Hill and others.

The Reviewer.

An Essay on Mediumship, by Prof. J. S. Loveland, 180 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

For half a century the author of this book has been before the Spiritualists of America, as an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its physiological, mental and ethical aspects, and with the exception of his "Lectures on Mediumship," published several years ago, is the only attempt to present the science of the subject to the public. It does not embody his former work, but is written under entirely new inspiration, and like all of Prof. Loveland's writings, is deep, and goes straight to the mark, without superfluity of words.

In the department entitled "The Progress of the World," the editor of the American Monthly Review of Reviews reviews the De Lome incident, the Maine disaster, the Zola trial, and other important movements of the month at home and abroad.

The Coming Light for March is on our desk. One of its many good articles is entitled "Man the Creator of his own World," by Prof. Francis King. $1.00 a year. 621 O'Farrell street, San Francisco.

"Some Ladies of the New Administration" is a handsomely illustrated article in the March Midland Monthly, Des Moines, Iowa. Perhaps no other picture in this number will attract as much attention as the portrait of young Lieutenant Merritt, of Red Oak, Iowa, who went down with the Maine in Havana harbor.

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

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

To the Editor:

Having been appointed special financial agent for the Veteran Spiritualists' Union, of Boston, Mass., I am trying to raise a sum of $500.00 to pay the mortgage now resting upon the Waverly Home, in order that the Home may be opened at the earliest possible date.

The Union will celebrate the Golden Jubilee of Spiritualism in Horticultural Hall, Boston, March 31, on which occasion I shall be pleased to announce the names of contributors, and later to publish the same in the Philosophical Journal.

Are you interested in the Waverly Home, the only Spiritualists' Home in all the wide world? If so, write me at once and send me your jubileemite.

Kindly address me at my home office, No. 14 Purchase street, Newburyport, Mass.

W. M. INGHAM.

Meeting of the State Board.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held on March 5.

After the routine business, the Investigating Committee reported adversely the case of W. B. F. Allen, and his certificate was revoked.

The Committee on Anniversary exercises, reported that the Metropolitan Temple, and good talent had been secured for the first Sunday in April, when a continuous free meeting from morning until evening would be held, which would be a credit to the Cause and be productive of much good.

The following was unanimously adopted: "Resolved that the editor of the Philosophical Journal be requested not to publish any defense of alleged fraudulent mediums."

Mr. Norton submitted a "plan" for creation of a Commission to formulate a "Declaration of Principles," which was adopted. A Committee, consisting of M. S. Norton, B. F. Small and Wm. Rider, was appointed to take charge of the matter.

The commission will consist of ten members, and is to be made up of the secessions from the leading thinkers of the world, and from them formulate a Declaration of Principles to express the knowledge and belief of Spiritualists, that we may know who are Spiritualists and be able to organize and take our place in an orderly manner among the scientific and religious philosophies of the world, that our speakers and mediums may become teachers having something to teach.

This Declaration of Principles shall be progressive and not dogmatic, always subject to change as the passage of time and the unfoldment of the intellect of mankind reveals new truths or changes the aspect of old ones.

When this Commission shall have presented the result of their labors to the next State Convention, their work will be ended.

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At once, the name and address of every Spiritualist in the United States to complete the census.

For full particulars address, FRANK WALKER, General Manager, Hamburg, N. Y.

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An essay on Vanishing Volcanoes, when visiting my brother in Minnesota, I attended the Goodhue County Fair, ate at a restaurant, and roomed at a hotel. I had eaten some, but it did not digest, and it lay on my stomach for several years back, and caused me much distress and oppression. About midnight I fell into a troubled sleep and dreamed (or was it real) that a person dressed in female apparel opened the door and entered the room. I immediately received the impression that she had come to relieve me, and, although an entire stranger to me, she seemed as real as life, and acted upon her hands over my head, and made one pass each side of my head without touching me. Instantly I awoke and looked for the woman, but she was not there. A magnetic thrill ran all through my being; and in a few minutes the distress left my stomach. After trying the door, to see if it was locked, I fell into a refreshing sleep. Although not cured of catarrh (I have been careful about eating butter), I have not had a case of vomiting since.

TOMAH, WIS.

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

It contains over 200 exercises for developing five mediums of expression. It teaches in three studies and 12 lessons how to develop the muscular, nervous, and psychic systems without mechanical means. The natural systematic course for unfolding clairaudient and clairvoyant forces. How to strengthen and re-vitalize the eyes. How to acquire beauty of face, form, and expression. How to develop the greatest degree of physical health, mental vigor under this heading we insert notices of meetings.

The following are a few extracts from reviews by leading critics:

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

"Too much stress cannot be laid upon his doctrine."—GEO. HAMLIN FITCH, the noted Chronicle Book Reviewer.

"If nature is allowed to work at the fountain, quaff and live with renewed vigor."—PERCY HARRISON, M. A., New York University.

The thoughts on Divine Marriage should be printed in letters of gold and placed in the hands of every man and woman living."—EDITOR HUMAN NATURE.

"It is destined to become a helping hand in every home as soon as its merits are known."—DI. COLA A. MOORE.

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Societies & Meetings.

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


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Dreams—W. C. BROWN, 603 Kearney St.; Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

Society of Progressive Spiritualists, Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, of New York. All ladies' and noble tures with Spirit messages.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 318 Stockton-st.; the 2nd Thursday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 a.m.

Directory of Mediums

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

Mrs. Dr. Dobson Barker, Healer, Box 128, San Jose, Cal.

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


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

Mrs. Louise S. Drew, Spiritual Medium. Developing circles Wednesday's. Sittings $1. 323 Fell st., near Octavia. S. F.

Mrs. H. A. Dunham, 1558 Market st., San Francisco. Test and Business Medium.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

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

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

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

Mrs. C. R. McMeeck, Medical Clairvoyant and Readings: Luzerne ave., San Jose, Cal.

Mrs. D. N. Place, Spiritual Medium, 527½ 18th street, near Market, San Francisco, Cal.

Mrs. Sarah Scal answers calls to deliver lectures, official christenings marriages & funerals. 1118 Broadway, Oakland, Cal.

C. Mayo-Steeves, 112½ Oak St., San Francisco. 6 questions. $1. Readings by letter.

Mrs. G. W. Shriner, S. D., Readings, 280 Kearney street, San Francisco, Cal.

C. L. Walter, the Psychic and Automatic Writer, gives life readings and business advice by mail, $1.00. 443 Temple St., Los Angeles, Cal.

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

Mme. E. Young, 605 McAllister street. Circles Tues. Thurs. and Sunday eve's, 10c.

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American Advance-Thought, on Occult Subjects—a collection of some of the best articles by a score of America's leading minds. Cloth, $1.00.

Big Bible Stories—by W. H. Bach. A mathematical calculation of what would be required to fulfill many of the stories in the Bible, showing that they must have had some big things as well as wonderful people in those days, and based on standard authorities as to geography, Bible measures, weights, etc. Cloth, 50c.


Clairvoyance; its Law, Nature and Unfoldment—by J. C. F. Grumbine. Shows how to unfold the clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world and become a seer, and an adept in mystical science. Cloth, $8.50.

Dream Child, (The) by Florence Huntley. Its purpose is to elucidate those fundamental principles in Nature which enable the honest investigator to prove that there is no death; that life, here and hereafter, has a common development and a common purpose, etc. It is written in the style of a novel, but its intent is to elevate the race, by giving birth to perfect offspring. Cloth, $1.00.

Faith or Fact—by Henry M. Taber—with preface by Col. Robert G. Ingersoll. It is indeed an arsenal of facts; a most effective antidote to unreasonable Faith. It should be in the hands of every enquirer. Cloth, $1.

How She Earned It; or $25,000 in 11 Years—by a woman who made it. Contains earnest advice and instruction to those who want to "get on in the world." Cloth, $1.00.

How we Master our Fate, by Ursula N. Gestefeld. To see destiny instead of fate, law and order in place of luck and chance is, to see the possibility of control; and thus gain those results which are practical proofs that destiny is master of fate; and we rulers of circumstances, instead of blind slaves." Cloth, 75 cts.

In Search of a Soul—by Horatio W. Dresser, author of "The Power of Silence," and "The Perfect Whole." This is a series of essays in interpretation of the higher nature of man. Cloth, $1.50.

In Tune with the Infinite—or fullness of peace, power and plenty—by Ralph Waldo Trine. The title page reads: "Will you listen to the music of whatever enters into your life? To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Cloth, $1.00.

Light of Truth Album.—Photographs and short biographies of over 200 prominent Spiritualists. Cloth, with gold and silver embellishments, $1.00. Postage 25 cents extra.

Living Christ (The)—by Paul Tyner. Designed to show that the perpetuation of life, in ever-increasing strength, fullness and beauty of manifestation, is entirely within the powers of man when fully awakened to a consciousness of his true nature. Cloth, $1.00.

Materialization and Other Spiritual Phenomena, from a scientific standpoint—by L. H. Dalton and J. V. Wallace. It gives no miraculous stories, but logically presents the facts in a fair, conservative manner, leaving the reader to form his own conclusions. Price, in paper, 50 cts.

Mediumship and its Development—by W. H. Bach. It has reached its fourth edition and covers all the phases of mediumship, giving full directions for assisting development, including hypnotism. Cloth, 50c.; paper covers, 25 cts.

Natural Magic—by Horney Cornelius Agrippa, Counselor to Charles V., Emperor of Germany, and Judge of the Prerogative Court. Agrippa was the famous mystic of the 16th century, and his works on occult philosophy are available only through the present edition. It teaches how to understand the mysterious influence of the intellectual world upon the celestial, and of both upon the terrestrial; and how to fit ourselves so as to be capable of receiving the superior operations of these worlds, whereby we may operate wonderfully by a natural power, health, to prolong life, to foretell future events. Cloth, $3.00.


Religion, as Revealed by the Material and Spiritual Universe, Including the Wonders and Beauties of the Diviner Life—by E. E. Rabett, LL. D., M.D. The work upon the same subject has never exceeded it in interest. It is of almost inestimable value. Cloth, $1.00; paper covers, 50 cts. Postage, 10 cts. extra.

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Cohoes, N. Y., May 23, 1897.

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

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

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

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[Addressee information, with name, address, and symptoms of the patient.]
TORTURING A ZUNI WITCH, OR MEDIUM.

An Old Woman accused of being a Witch, being tortured before the High Priest of the Zuni.

The Zuni people were aroused several months ago by the declaration of their priests that a witch dwelt among them. The witch was seized and tortured, and would perhaps have suffered an awful death had not the appeal of the Indian agent been heard at Washington. As a result, a squadron and a half of cavalry, with perhaps 20,000 rounds of ammunition and a mountain battery, drew up one bright morning opposite Zuni and called a halt to the torture by arresting the four priests and sending them off to prison.

In the center of a broad, sandy plain in New
I told her I was her friend and had come to help, but she did not believe me at first. I then went to a little stuffy room, up two or three steps from the main floor of the house. She told me that they had come for her on Friday and taken her to a corral where burros are kept. She was lying in some filthy rags and was badly frightened when I entered, doubtless thinking I was one of the Indians coming to torture her. They beat her most unmercifully and inflicted all sorts of fiendish tortures that a savage mind can think of. until, finally, to escape further torture she confessed to almost anything that was required of her. Then it is, also, that Uncle Sam steps in and calls a halt. This is exactly the situation in Zuni to-day. Miss Dessette said: "I found the old woman, whose name is Ma-u-ri-ta in the Indian village of Zuni—the largest Indian settlement in the United States. They have a religion, if their odd beliefs may be so termed, but it is a religion of fear rather than of love. If they can but succeed in driving out the various devils that beset them, the bad will be averted and the good will take care of itself. Therefore, when anything goes wrong, it is the witch who is to blame and not the priests. Then it is that the quiet Zunis, urged to anger by the statement of the priests that a witch has been found, rise as to one man and demand the life of the witch by torture. But their secret order, known as the Priests of the Bow, comprises the real governing power over the people. They believe that the priests have the power to discern witches, cast out devils, make rain, cause crops to grow, bring about fruitful marriage—everything, in fact, provided their work is not interfered with by some designing witch. They are nominally governed by a head man, known as the governor, who is appointed by the priests. He serves until they instruct him to vacate in favor of a successor.

But in the Zunis to-day. Miss Dessette said: "I found the old woman, whose name is Ma-u-ri-ta in the Indian village of Zuni. She was lying in some filthy rags and was badly frightened when I entered, doubtless thinking I was one of the Indians coming to torture her. I told her I was her friend and had come to help her, but she did not believe me at first. I then compelled some of the members of her family to return to the house and care for her after I had washed her, bandaged her lacerated arms and back, and dressed her injuries as well as I was able. She told me that they had come for her on Friday and taken her to a corral where burros are kept, lashed her hands behind her back, and then hanged her so that her feet just touched the ground. Then they beat her most unmercifully and inflicted all sorts of fiendish tortures that a savage mind can think of, until, finally, to escape further torture for the time being at least, poor old Ma-u-ri-ta confessed that she was the witch. They will confess to almost anything that is required of them to be released from torture. The priests charged her with having caused the death of Wah-woh, who was a somewhat notable creature, and with other misdeeds usually attributed to witches. The Zunis believe that the witches can cause a plague of grasshoppers, or other pests, or the death or disgrace of any one toward whom they have a grudge. These Priests of the Bow cause all the trouble, for they are the ones who declare that there is a witch and who seek her out.

March 31st, 1898, dates a most important event in the history of civilized man, for it is the half century mile-stone of a most stupendous philosophy. Modern Spiritualism made its advent in persistent knocking for admittance and recognition to mortal understanding, just 50 years ago. Humbly it came—its birthplace a lonely cot, its sponsors three little untutored girls. Its mission was to teach the world of the facts of immortal life. Its cause was a glorious one—that of humanity to be redeemed from ignorance and the fear of death.

In 50 years great changes have come into the life, the customs and the thoughts of man. The present century has been an age of invention, of discovery, and of revelation. Continents and worlds have been brought into close proximity by the agency of steam and of electricity. Man has advanced more rapidly in his search for knowledge and of truth during the last half century than in any previous age. Science has knocked at the door of human understanding and demanded the right to reveal her secrets and to make her powers and laws known. Knowledge has been more widely diffused among the nations and in communities than in any former time.

In 50 years the earth and its people have gained an impetus to move forward such as the world has never known. Spiritualism, from making the first tiny rap in an obscure village in 1848, has extended its manifestations all over the globe, and these have developed into marvellous demonstrations of intelligence and power that have fixed the attention of learned thinkers and challenged the questions of scientific minds. The nobility of Europe and the upper-tenth class of America—as well as the lower classes of the one section and the great middle classes of the other, have felt its potency and, in many instances accepted its teachings and claims.

In 50 years human reforms have demanded and received attention. The evolution of human slavery has been the masterpiece of reform in America, although it cost the nation untold wealth and the sacrifice of innumerable human lives to bring it about. The cause of Woman has gained respect-
ful bearing and the sex is now tacitly rated as occupying an equal plane with man, even though as yet woman is denied the right of franchise in the legislative affairs of the nation. With these reforms, and with others that have entered human life, Spiritualism, with its teachings and influence, has had much to do; while in the departments of mechanics and science, this same Spiritualism has wrought effective work.

But, while in 50 years, man has made gigantic strides onward through the fields of reform, of thought, of labor and of achievement, there is yet very much to be done before the golden age will dawn. In the coming 50 years there must be great work performed. Slaves even now tread the wine press and groan in spirit over the burdens heaped upon them by task masters and persecution. Slaves of toil whose mere pittance earned by ceaseless grind, only serves to keep body and soul together. In the next 50 years, the sweating system must cease, plutocracy must go, oppression and persecution on the part of mammon must be laid low and a system of equity and of true political and social economy, law and order must be established. In the next half century woman must take her equal place with man, in private as well as in public life, and become a law unto herself and for her own person, for man must receive needed lessons that will produce in him a knowledge and a sense of justice not yet wholly gained.

In 50 years, temperance not only as regards the liquor traffic, but in various directions as to proper conduct and right living, must gain a strong hold upon the world. In 20 years the industrial problem will have become settled and the various industries of most importance to the general public—such as lighting and heating plants, transportation lines, express carriage, telegraphic and telephonic systems will be controlled by the government and managed in the interests of the people. In 50 years international affairs will be advanced to a higher state of progressive civilization. Arbitration will settle differences and the higher courts of appeal in this and other countries will be the moral court of equity and good-will.

In 50 years the spirit of anarchy will become suppressed, because the uneasy elements of rebellion and passion will submit under the influence of a purer social system of justice, philanthropy and brotherly love.

The next half century will see the planting of much seed of a utilitarian and healthy quality from which will spring roots of strength and blossoms of beauty to enrich the life of man. In 50 years Spiritualism has grown from a tiny infant to a giant being, and from the power it has wielded has gone forth an energizing, uplifting, and expansive influence that has been felt in every department of human thought and activity, and the result is showing itself on every hand in reformatory and utilitarian works.

For Spiritualism we claim a share of the credit due this modern age in the various progressive steps of humanity along reformatory and utilitarian lines for the betterment of the world, that have been taken since 1848—and from Spiritualism we expect much efforts and labor in every direction that makes for true comfort, happiness and usefulness for man, that shall work through advancing lines for mankind in the next 50 years. Let every advocate for truth be ready for the work.

**WHAT THEY BELIEVE.**

A brief glance at the belief and disbelief of the "Antis," as revealed by Psychometry at Nature's Studio, shows the following:

We believe in an Omnipotent personal God, with limited powers, who will have mercy on whom he will, and "whom he will he hardeneth."

We believe in the Lord Jesus Christ as an incomprehensible mystery.

We believe in the devil and that he has possession, practically, of this world and prospectively of the larger part of the next.

We believe in the tactics of Judas Iscariot—but repudiate his last act.

We believe in Old Father Grimes and the intelligence of the toe joint of Kate Fox.

We believe in all those parts of the Bible which teach hell and damnation—but disbelieve in Spiritualism.

**J. MARION GALE.**

**THE OBJECT OF LIVING.**

What man or woman knows why he or she was born on the earth, and what is the necessary development for a perfect soul and spiritual union, that all of the talents born with man may be developed to the highest state.

I believe all men are born into physical life that they may learn earthly things, like the fish in the water. We, while in the flesh, are bound within the earth's atmosphere, the soul or spirit may be likened to a cork held under water. It will come out of the water as soon as released, if it be not contaminated.

The spirit of man when released from the body by physical death, will ascend up out of the earth's atmosphere if the psychical principles have been rightfully cultivated. But on the other hand if this soul nature in man be neglected and the earth principle gains the ascendancy, then this spirit must be equally as unprepared to ascend out of the earth's atmosphere as the fish is to live out of the water. All great spiritual teachers of the past ages knew this; that the spirits of all mankind might at physical death ascend out of the earth's atmosphere (hell).

These great souls have ever endeavored to teach him the way. No grander religion has ever been laid down, than that presented in Combe's "Constitution of Man," or Dr. E. B. Babbitt's book "Religion," both of which teach man how to adjust himself to eternal law. This is pure Spiritualism.

During the past ages, we have learned only a few of the simpler laws governing this Universe. But few individuals have been able to penetrate beyond the borders of the five senses. That there is a spirit world and that spirits of the departed exist there, is without doubt in my mind, and that our own spirits (the real of our selves) is enveloped within our physical bodies there is no doubt,
therefore, we must essentially, be of a dual nature and all senses beyond the five physical senses are pertaining to the psychological or soul of man. No one, undeveloped in the higher spiritual forces, can be or is he prepared to receive, accept or believe the great truths that are daily presented to some men through these higher senses. The soul of the righteous man is ever tending upward even though it be for a short time found in a fleshly house or prison, like the new life that forms in the egg, it will, if rightfully cultivated, continue to grow, until the shell shall become too small, and it breaks from the bounds of its confinement into a broader world where it may forever continue to grow.

Selfishness being an attribute of the flesh and only possible within the earth's atmosphere—an extremely selfish person at transition must find him or herself in an earth-bound condition, as unable as a helpless babe to ascend away from the earth to enjoy the heavens; but on the other hand, persons who have taught and practiced abnegation while in the flesh, have cleared the way for their soul-growth, and at physical death are at perfect liberty to seek that place in the spheres most congenial to their own development, proving more fully that law of like attracting like.

J. B. Despain.

TELEPATHY, RE-INCARNATION, ETC.

Some people ask the question, "Whose Soul do I possess?" especially those who lean towards the re-incarnation theory. I will say from knowledge obtained through careful investigation, by my own work as a medium and as an Occultist, deriving part of my knowledge from the spirit world, that you possess no soul but your own. If otherwise, you are obsessed. When a person is born into this world, a soul takes possession of the body that is intended for it. A new soul is born for each body. When some say that they have lived in ages past, they are mistaken; it is but the impression of "guards," or spirits that have come to them to try and communicate with those in earth life, and not understanding these things properly, they arrive at the erroneous conclusion that the spirit that has inhabited the body since birth has had a previous existence.

A child, when born into this life, has no soul in its little body until a few seconds before it breathes its first breath. The new soul stands ready to enter that body at the proper moment. Should the child be still-born, that soul never enters the body, but assumes that person's individuality in spirit life, and even materializes, looking as the body would have lived to be an adult in this life.

In regard to the article in the Journal of Feb. 17, entitled "Phenomena witnessed at a gathering of Adepts," I have witnessed demonstrations away beyond those mentioned. While I never sat for materialization, I had a good demonstration a short time since. I was travelling and had a young man as an assistant that I could bring to me by telepathy, no matter how far he was from me. One evening, after dusk, I went to my room, and wanting him to help me do some work, I sent a message to him, and he promptly came to me. I had no light in my room. On starting to enter the room where I was, one of my Indian guides materialized and started for him, badly scaring him.

At the same place one day I sat reading a magazine, when I heard a voice say, "Come and get me." I immediately went out into the country about five miles, "clairvoyantly," and there I saw the remains of an ancient race, in a burying ground, I asked why he wanted me to take up his bones. His reply was, "I want to do all I can to convince skeptics that there is a life after death, or that there is really no death, and I want to help show people that you have the power to do these things." Investigations proved that this race of men were about eight feet tall, and the lower jaw bone would easily go over the jaw bone of the largest man present.

I hope some day to have the means to go to the ancient East, to study Occultism as practiced by the Egyptians and Hindus, and then come back and do the work before the people.

Maitland, Mo.

DR. R. A. DAVIS.

P. S.—Since writing the articles on Hypnotism and Obsession for the Journal, I have been receiving letters from all over the country, from persons, mostly mediums, making inquiries about their own cases, and as I have been away from home most of the time, and possibly have not received some of the letters sent me, any who wrote to me and have received no replies, may write again and I will answer.

YOUNG PEOPLE AND THE JUBILEE.

With reference to the Young People's Department, which it is intended to perfect at the coming Jubilee, in June, it is desired to have it planned, organized and managed entirely by young people, making it theirs in fact as well as in name. It is especially desired that every young person should have a voice in its organization. We therefore request all young persons to forward suggestions regarding the name, constitution, by-laws and general or special features. These suggestions will be carefully tabulated and the most feasible selected as the basis of the new organization.

This department will be a bulwark of strength in the future, that fact being presaged by the responsive interest in its foundation, and it will be a feature of special pride to every charter member to know that he or she was one of its originators.

There is a special distinction in charter membership of any society which every member takes merited pride in, and which naturally increases as the years go by, and all those who desire to become charter-members in this organization must do so before June 1st, when it will be organized. Membership is limited to persons from the ages of 16 to 40 inclusive, and the dues are 25 cents.

Let every young Spiritualist become a charter-member, and forward suggestions with reference to this organization, to I. C. I. Evans, Superintendent, 1352½ B street, S. W., Washington, D. C.
THE PUBLIC THIRST FOR KNOWLEDGE.

The people of the present day are becoming more and more interested in occult matters. The press, and the pulpit respond to the vibration and both are teeming with comments on psychology, hypnotism and occult science, etc. The people demand information on these subjects and they are supplied unstintingly.

To fill this desire for information concerning the Occult Sciences, there exists in San Francisco to-day, a public Book Store where Occult, Liberal and Spiritual Books can be obtained by any one, without fear of prying individuals publishing the purchases on the highways or in the churches.

Only a few days ago, an Episcopal Clergyman came to this Occult Book Store, at 1429 Market street, to examine the literature found there, and he was pleased to such an extent that he carried away several book-treasures with him, after a talk on Occult subjects for nearly an hour.

Such a rendezvous is not only a convenience but a pleasure for those who “thirst for knowledge” and desire to quaff the “water of life.”

Several ministers of other denominations have also put in an appearance, sipped at the fountain, and promise to “come again” to take a good draught of the “living water” which bubbles up from so many wells of knowledge as are here to be found.

Spiritualists certainly should liberally patronize and support such a public mart of information. It not only gives instructions in the Spiritual philosophy, but is a continual object lesson—an educator—for “all who will, may come,” to partake of the feast continually spread out before them.

Scientists now are finding out what happens in the brain, when we think. A correspondent of the San Francisco Call gives the following very interesting account of what scientists are doing in that line of discoveries:

A committee of British physicians, acting jointly, has for some years been giving particular attention to this topic, and their researches, though not yet altogether complete, already show some very interesting results, which, taken together with those of investigators on the continent, let us see a long way into the intricacies of the brain.

It has shown unequivocally, for example, that a brain cell, which is the really important part of the brain, actually loses part of its substance during action. The brain cells of persons and of animals that have died during a period of great exhaustion from over-exertion are found to be greatly changed from the condition of the normal cell during times of health and vigor. The cell of the exhausted brain, instead of being plump and full of nervous matter, is found to be hollowed out or “vacuolated,” a cavity within its substance having formed and being filled with water. This means that a part of the cell substance has been actually consumed during the time of brain activity, precisely as coal is consumed when one gets heat from a furnace.

It is found, further, that if an animal whose brain cells are thus exhausted is permitted to rest and to sleep its cells rapidly recuperate, new material being supplied from the blood until the vacuolation has disappeared, and the cell is practically as good as new again. This explains why sleep is necessary to our existence. During waking hours our brains are literally worn away, and sleep is the state during which the repair shops of the brain make good the damage of the waking hours. Thus the brain of a person who suffers from insomnia is in the condition of a locomotive which is run night and day without going to the repair shops; disaster must ultimately result.

It is not sleep alone, however, that rests the brain cell, though sleep is absolutely essential to recuperation of the brain as a whole. But not all parts of the brain are involved in any one kind of mental effort. The blood supply of the brain is so arranged that by expansion or contraction of different arteries parts of the brain may be flushed with blood and other parts dammed off, so to speak, somewhat as the various currents of an irrigated field are regulated by the gardener. And as rapid flow of blood is essential to great mental activity, this means that one part of the brain may be very actively at work while another part is resting and recuperating.

Thus it is that a person suffering from brain fatigue may leave his desk and go out into the fields with a golfstick, or on the highways with a bicycle, and, by diverting his mind, give the overworked cells a chance to rest and recuperate.

But it must not be overlooked that such exercise involves other brain cells, which, in turn, become exhausted, and that, in the end, for the
recovery of the brain as a whole, sleep is absolutely essential. No recreation, no medicine, no stimulant will take its place. The man who does not give himself sufficient hours of sleep, or who is unable to sleep when he makes the effort, is literally burning away his brain substance, and can no more keep on indefinitely in this way than a locomotive can run on indefinitely without getting fresh supplies of fuel.

In this new view, it appears that each brain cell is a storage battery, which can perform a certain amount of work and then must be recharged. This likeness to a battery is further emphasized by the fact that the nature of the brain cell's work consists, like that of any other battery, of the sending out of charges of energy along fibres that may be likened to wires.

Brain cells, when examined under the microscope, are found not to be simple globular bodies, like many other kinds of cells. On the contrary, they are irregular in shape, and when properly stained, little wire-like fibres can be seen jutting out from them in various directions. It is along these fibres that the messages come to the cell, and other messages are sent out, much as messages go and come from a telephone central office.

SOME PSYCHICAL EXPERIENCES.

The Farm and Fireside, of Toronto, relates some experiences of Sir John Thompson, the Canadian Premier, which will interest our readers, and we condense them as follows:

It was an August afternoon of that last summer of Sir John Thompson's life, and in the company of his family and two or three friends he sat on a chair with closed eyes, with only an occasional smile, showing that he heard the conversation. The Premier, which will interest our readers, and we condense them as follows:

The talk turned upon hypnotism. Sir Mackenzie Bowell, who was an adept at the art in his young days, related certain stirring experiences of his personal explorations into the misty land of psychology; and offered to give practical illustration of his power.

Sir John roused suddenly into a decisive veto. "The thing is all nonsense, of course, but we mustn't have anyone tampered with," he said; and as the conversation drifted on naturally to the subject of clairvoyance and dreams, he related the following incident:

I had been Premier something less than a year, and Sir John Macdonald had been dead some years, when one morning my private secretary came into my office and said that a young man wanted to see me, but would give neither his name nor his business.

As on enquiry he appeared to be respectable and well-mannered, I gave orders that he should be admitted. On finding himself alone with me, he told me frankly that he was afraid I would be surprised at his errand.

"What do you want?" I said.

"I have a message for you from Sir John Macdonald," he answered.

I looked him over keenly; but he was evidently in earnest, and moreover seemed conscious of his position.

I enquired quietly what the message was, and in what manner he received it.

Sir John Macdonald had appeared to him distinctly on several recent occasions, he said, urging him to bring a certain message directly to me; and so strong was the influence exerted that he felt impelled to relieve himself of responsibility in the matter by complying with what he believed to be a request from a departed spirit.

The message related to certain private funds that belonged to Miss Mary Macdonald, and which her father—so the young man asserted—desired to be transferred and otherwise invested.

I mentioned the matter to the lawyer entrusted with the Earnscleffie interests, and he confessed himself at a loss to understand how the private affairs involved in the "message" could have come to the young man's knowledge since they were known only to himself. But he admitted that the course indicated concerning the funds might be sound business advice.

The matter had almost passed from my memory, when one day, several months later, the young man presented himself again with a second "message" from the same source, this time for myself. Sir John Macdonald was earnestly desirous that certain changes should be made in the Cabinet.

Why they were given to him, he said, he did not know; but after they were given he had no peace from the nightly appearance of Sir John Macdonald reiterating his commands until they were fulfilled.

Sir John Thompson's quiet face broke into a smile of amused remembrance at this point in his story.

You would need to understand Sir John's well-known penchant for planning Cabinet changes, he said, in order to appreciate the effect of this last "message."

Mortals, all unconsciously to themselves, are building their homes in spirit-life every moment of the day. What ill-shaped, ugly dwellings some of them will find when they enter the higher life! Every unkind thought, every ignoble deed, every cruel wish, every unholy desire will be found in the ill-matched boards, broken windows and unsound timbers in the spiritual house they have built by their own efforts here.—Banner.

At every banquet there is an uninvited guest. He does not at all times make his presence known. When he does, the banqueters stand aghast and look about for the key that let him in. This guest is death, but death has an enemy, and her name is Love.—M.H.W.
More Prophecies of the “Maine” Disaster.

A remarkable co-incident, in connection with the destruction of the Battleship “Maine,” has caused one person to be regarded as favored with prophetic vision, says the Times, of Fort Meade, Fla. On Tuesday night—the night on which the “Maine” was destroyed—Mr. K. O. Varn dreamed that he was on board that vessel, and while he was standing on deck he saw a huge object moving towards the vessel, which he at first thought was a porpoise, but soon recognized to be a torpedo. He made a great leap to avoid the danger, which landed him on the floor of the Fort Meade Hotel.

This story was told to the guests of the hotel several hours before the news of the disaster arrived.

The St. Louis Globe Democrat reports another case, from that city, to which it devotes a column. William Burrows lives and runs a grocery store at 2012 Olive street. His clerk is George C. Darling, who is a Spiritualist. Neither of these men believed in the efficacy of the latest devices to attract the powers from the other world. But when one of the women-folk brought the thing home they gave it a trial. It is a good deal like the old planchette board. There is a needle, which makes the circuit of the alphabet, the numerals, and corners where “Yes” and “No” are emblazoned. Let us call it The Board. The article then continues:

When The Board was introduced into the Burrows circle it was in an eccentric mood. The needle, or indicator, swung around as though insane, and for a long time pointed to nothing and refused to point at all. Finally, after everybody had his or her hands properly placed on the board, the needle swung to the second letter of the alphabet and struck. “Do you mean B?” said Mr. Burrows. The needle swung back to “Yes.” “Go ahead then,” said Mr. Burrows.

To cut a long story short, it did “go ahead” and spelled out “Battleship Maine.”

“Any battle-ship of that name?” said Mr. Darling. “Yes,” said Mr. Burrows. “She’s up near Brooklyn.” This was last November, and correct. The needle then spelled out: “Will be destroyed; many lives lost,” then gave the name of “Gideon Welles,” Lincoln’s Secretary of the Navy.

In answer to further questions, it stated that the ship would be sunk by Spaniards, and in Spanish waters. It also stated that war would follow; that Spain would have allies, and that England would be with the United States.

This seance occurred last November.

It will be remembered that mention was made (on page 119 of the JOURNAL) of a circle held in Dr. Muehlenbruch’s parlors at the Brunswick Hotel in Oakland, on the Tuesday evening prior to the sinking of the “Maine,” at which the Doctor foresaw and described the explosion and wreck to the audience, causing considerable excitement.

A CHALLENGE TO DEBATE.

Frank DeWitt Tallmage, son of the famous preacher, is now a pastor of a church in Chicago. On Feb. 27th he preached a sermon on Spiritualism in which he made sweeping denunciations of Spiritualists (as reported in the Chicago Chronicle of Feb. 28.)

The Illinois State Spiritualists’ Association has challenged him to debate, and has engaged Moses Hull to meet him if he accepts—the proceeds to be donated to some non-sectarian charitable institution.

SPIRITUAL UNFOLDMENT.

Spiritual mediums advance far more rapidly in their unfoldment when under the spirit influence and guidance of those who are beyond their own plane of thought and spiritual advancement, says the Silver-Chain Messenger. The superior influence of that life, like the warmth and sunshine of the terrestrial, evokes from the unfathomable depths of soul-life inherent powers that were wholly unknown, previously, to the external intellectual self. But spiritual advancement is based upon spiritual and moral worth—we cannot receive that which we are unworthy of. Let us aim at real personal worth; then that aid which we would seek from others we will find is already in our own possession. Then our spirit friends on the superior plane will come to us on the wings of “like attracts like”—by a mutual interest and purpose.

“D R Y BREAD” IS NOT ENOUGH.

Evidences of the inadequacy of Christianity to meet the requirements of this intellectual age are constantly forthcoming. Even the “Lord’s Prayer,” which was once thought to embrace all the wants of humanity, has been “tried in the balance and found wanting.” A little girl was teaching her juvenile brother the Lord’s Prayer the other night, and when she said, “Give us this day our daily bread,” he suddenly cried out: “Pray for syrup, too, sister; let us have syrup, too!” It is safe to presume that that youngster cannot be moulded into a dogmatist. His perception thus early in life of the fact that man does not live by bread alone augurs well for his future.—The Lyceum.

Spiritualism is a religion whose phenomena and philosophy are unique. They give the lie to death and an impulse to love.—G. H. Bibbings.
A Free All-day Meeting will be held on Sunday, April 3, at the Metropolitan Temple, San Francisco, by the California State Spiritualists' Association. It is the Golden Jubilee Anniversary, and it should be a grand demonstration. Let all the people rejoice and be glad, for the Jubilee has come. The "light of life" has been streaming East, West, North and South for 50 years, and millions are rejoicing to-day because of its reviving and consoling rays. Do not forget the day, the occasion, nor the place. Go prepared to enjoy the feast.

Mrs. E. L. Watson, the eloquent inspirational lecturer who occupied the different Spiritual Platforms in San Francisco, for almost 20 years, sometime since retired to her home at West Side, Santa Clara Co., Cal., to recuperate her failing health. She has now nearly recovered her health, and proposes soon to start for the East to attend the Jubilee exercises. She will go by way of the Central Pacific Railroad, and return by the Northern Pacific. Any Society along these lines who would like to secure her services should correspond with her at once at the above address.

**Spiritualist News.**

- In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.
- The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.
- Readers are requested to send us short items of news relating incidents of spirit communication and well authenticated spirit phenomena are ever welcome, as will be published as soon as possible.

Mrs. Montague, who has been quite ill with the grippe is now convalescing and will soon resume her work.

Dr. M. Muehlenbruch gave his farewell seance, for the present, last Sunday, at 111 Larkin St., San Francisco.

There is quite an interest in spiritual work in Upper Ontario. Guelph and Toronto are maintaining regular meetings.

Mrs. Helen Stuart-Richings occupied the platform of the First Spiritual Church, in Buffalo, N. Y., during February, with good results.

Dr. Alonzo Hinckley, aged 75 years, (one of the old mediums of San Francisco,) has been for quite some time, but is now recovering, to the delight of her many friends.

Mrs. Mattie E. Hull occupied the platform in Buffalo, N. Y., during the first two Sundays in March. She will deliver an anniversary address at Lily Dale, N. Y., on March 31.

Mrs. Kate Hoskins has been ill again, since going to Los Angeles, but is now convalescing, we are glad to say. Her address is 408 Pearl street, Los Angeles, Cal.

Anniversary exercises will be held at 408 Pearl street, on Sunday, March 27, under the auspices of the Progressive Spiritual Church, of which Geo. V. Cordingly is pastor.

At Fort Worth, Texas, they are preparing to build a Spiritual Temple, to cost $10,000. Under the leadership of Mrs. Jennie Hagan-Jackson, the attendance is large, and the society is prospering.

Mrs. J. W. Kratz has concluded her labors at Chattanooga, Tenn., where she had a very satisfactory engagement with the First Society of Spiritualists during February. F. E. Pryor is their speaker for March.

Dr. J. M. Peebles will deliver the anniversary lecture, on the last Sunday in March, at Philadelphia, Pa. Mr. and Mrs. B. B. Hill and Mrs. Cadwallader will also be there to attend the anniversary exercises.

The First Spiritual Society of Cleveland, working under a charter from the society, has been re-organized, and will hold regular meetings in Army and Navy Hall, every Sunday and Tuesday evenings.

The Children's Progressive Lyceum is prospering under the excellent management of Mr. and Mrs. Wadsworth. An entertainment and dance will be given by the Lyceum on Saturday, March 19, at 909 Market St., San Francisco.

Mrs. M. E. Cadwallader gave a very interesting address at Eldorado Hall, San Francisco, last Sunday, on "Who are the Spiritualists, and what I saw and learned on the Kondyke gold fields, and the Journal wishes him abundant success.

The Medium's Protective Association held a meeting of the Board on Saturday evening, and decided to celebrate the coming anniversary on Thursday evening, March 31. They extend a cordial invitation to kindred societies to join with them on that occasion. Three years ago their celebration was pronounced the best held in San Francisco.

The 50th anniversary will be appropriately celebrated on March 31, at Schwankovsky's Hall, corner John R. street, Detroit, Mich. A grand symposium of spiritual philosophy and phenomena will be presented. Among the speakers are Drs. Burrows, on "The Religion of the Gods vs. the Religion of Man," Chas. Potter on "Spiritualism in its Relation to the Bible and Christianity," and others.

On Wednesday, March 9, Mr. and Mrs. Cadwallader gave a reception to Mr. and Mrs. B. B. Hill and Mrs. Cadwallader, of Philadelphia, at their rooms, corner of Larkin and McAllister streets, San Francisco. Quite a number of the representatives of Spiritualists of the city were present and thoroughly enjoyed the evening. Mrs. Lillie gave two excellent impromptu poems, while presenting two bouquets of flowers to the "City of Brotherly Love." Then followed "words of welcome" to our visitors from many of those present, and responses from Mr. and Mrs. Hill and Mrs. Cadwallader. The reception was the pleasantest kind. Mrs. Lillie's songs and Mrs. Cooke's music were soul-inspiring. Mr. W. T. Jones, sang "The Old Musician and His Harp," in his inimitable style.

The Seance at Mrs. Cunningham's

To the Editor:

We, the undersigned, were present at Mrs. Cunningham's seance at 1305 Lyon St., San Francisco, Cal., on the night when Mr. John Koch and Dr. Ehrlich thought they were deceived, and have since been pleading for "light, more light, in the seance room."

We also have been in attendance for many months at the seances held by Mrs. Cunningham in her own private home and know her to be a pure, honorable, honest, unselfish charitable woman, in word and action. She invites everyone to examine the seance room, and the tablets the writing is done on. Everyone has the privilege extended to them by her, to ask any question they wish. And if any doubts come into their minds about anything, to speak, or ask her guides to explain. She, too, is like ourselves, anxious for truth. There is nothing of a deceptive or underhanded nature in this woman's makeup and she has much charity for the shortcomings of others.

We, who sat with her, sanctioned the light being put out, in order to see the lights of the spirits, and hear the music and voices. The writing is done by lamp-light just as well as in darkness, but it is more difficult.
for the spirits; we cannot get as much; for the spirits; we cannot get as much; why did they not do so?

When honor, "doubters" have requested of Mrs. C., or made the request mentally, the guides have asked for the light to be left burning until they could write, and at different times writing was done when the light was very dim. Any one who is earnest and not bigoted can learn the material laws governing spirit manifestations, and we who are trying to live according to the teaching of that night ltr. Naturally, the guides (who never deceive or lie, but tell us of our faults and how to remedy them, and who have proven to us, by different means, that our friends and relatives who have gone before us to spirit land can return), are not afraid of a dark circle in the private home. None of us would approve of the dark circle for a public audience.

One thing more. Mrs. Cunningham, when she offered to do something (Mrs. C.) such insults were taken, but not without censure, and covered with the words "we cannot give any more space to the subject.—Ed.

TO THE EDITOR:—When I attended Mrs. Cunningham at the seance al­

The teachings of Mrs. C.'s guides, who never deceive or tell lies, are a help to me in my work, and always submitted to her conditions, thus showing my intention which she and no one else must undo, to play with our most sacred affec­

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I hope this suggestion will meet with hearty co-operation from all in­terested.

Frank Walker, Hamburg, N. Y.

The foregoing emphatic statements that "Mrs. Cunningham was not on

The Declarative Principle.

There has been considerable discussion regarding the need of a Declara­tion of Principles for the Spiritualists. I would therefore suggest that every one interested prepare the same in as brief form as possible and forward to me, that if deemed practical a declaration embodying the best points advanced by the various groups, may be prepa­rated to be presented at the Rochester Jubilee.

I hope this suggestion will meet with hearty co-operation from all in­terested.

Frank Walker, Hamburg, N. Y.
Questions Department
Answers by "PHILO."

Bible Queries.

QUES.—1. What is the correct rendering of the sentence in which St. Paul said, "And I saw things which it was unlawful for me to tell?"

2. How many heavens, or stages of heaven, did the Jews believe in at the time of St. Paul?

3. Does the "third heaven," to which Paul referred, bear any resemblance to the heaven of the Christians of to-day?—WALTER BOULD.

ANS.—1. If you refer to the first four verses of 2nd Cor., 12th chapter, where Paul speaks, another person he knew, who was "caught up to the third heaven,...and heard unspeakable words which it is not lawful for a man to utter," the correct rendering is, "heard indescribable things spoken which it is not lawful for a man to relate." The latter is as near a literal translation from the Greek as the correct grammatical construction of the English language will permit, the Catholic Church being, as is known arrecta, ha ouk eon anthropoi laesai.

2. Without looking the matter up, it is safe to say that in those times the Jews believed in seven heavens, as did nearly all contemporary religious people who believed in a plurality of heavens. This theory was held by the Hindus from remote antiquity: by Swedenborg, of more recent times, and many intervening religions, but it is claimed that some believe in nine.

3. The "third heaven," to which Paul and other primitive Christians referred, and the heaven of modern Christianity, is about as much alike as the green fields and blue skies are like the narrow confines of the interior of a church. Modern Christianity has narrowed down to being "cooped up" around a "great white throne." The wild dreams of heaven in Revelations were evidently not accepted by the primitive Christians.

The Buffalo Fair.

The Buffalo Spiritualists are jubilant at the success their Fair has thus far met with. Sympathetic words, suggestions and practical demonstrations have reached us from various sections, and we feel assured that cooperation will be the order of the day. The Peoples' Spiritual Church, and Ladies' Aid Society, of Louisville, Ky., have sent us a splendid exhibit. We have a log cabin, representing the one for which Kentucky has long been famous, in which the offering of our friends in the Blue Grass State will be placed, to see which an admission fee of ten cents will be charged. We shall clear $50 from this exhibit alone. MRS. NELLIE WHITCOMB.

Chairman Bazaar Committee.

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

It contains over 200 exercises for developing five mediums of expression. It teaches—in three studies and 12 lessons—how to develop mind, nervous and nervous systems without mechanical means. The natural systematic course for unfolding clairaudient and clairvoyant powers. How to strengthen and re-vitalize the eyes. How to acquire beauty of face, form and expression. How to develop the greatest degree of physical health, mental vigor and psychic power.

The following are a few extracts from the several reviews by leading critics:

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

"Too much stress cannot be laid upon his doctrine."—GEO. HAMILTON FITCH, the noted Chronicle Book Reviewer.

"Old and young alike will gather at the foun­dation to gaze and live with renewed vigor."—PROF. PHILIP A. HUBERT, M. A., D. D., Pres. Livincston College, Salisbury, N. C., Late Principal Her Maj­esty's Schools, West India.

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Societies & Meetings.

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Society of Progressive Spiritualists.

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

LADIES' Aid Society meets on the 2nd Friday and on regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 3.00 p.m. 9.00.

The Philosophical Journal.

Directory of Mediums

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

Mrs. Dr. Dobson Barker, Healer, Box 152 San Jose, Cal.

Mrs. Martin Brown, 300 Grove St., S. F. Circles Mon. & Fri. 8 p.m. Sittings daily.


Mrs. Maxwell Colby, Readings, 1224 Oak street, San Francisco, Cal.

Mrs. Louise S. Drew, Spiritual Medium. Develops circles evenings. Sittings $1. 328 Fell st., near Octavia. S. F.

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

Prof. Eichner, Spiritual Psychometric Readings at 10c per question and stamp. Address, 1227 Comet St., Baltimore, Md.

Mrs. Ladd Finnican, Spiritual Medium, 41 Laguna street, San Francisco, Cal.

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

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

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

Mrs. D. N. Place, Spiritual Medium, 247 Oak street, near Market, San Francisco.

Mrs. Sarah Seal answers calls to deliver lectures, officiate at weddings, and read mediumship at weddings. Address, 1126 Broadway, Oakland, Cal.

C. Mayo-Steeves, 112% Oak St., San Fran­cisco. 6 questions, $1. Readings by letter.

Mrs. G. W. Shriner, S. D., Readings, 290 Kearny street, San Francisco, Cal.

C. L. Walter, the Psychic and Automatic Writer, gives life readings and business advice by mail, $1.00. 440 Temple St., Los Angeles, Cal.

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

Mme. E. Young, 605 McAllister street. Tues. Thurs. and Sunday eve's, 10c per spirit each insertion.

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GERTIE'S PRAYER.

Where is Angie? O, Heaven I pray?
Where, O, where is Angie to-day?
Dear mother, where is Angie to-day?
I know she is not in the lifeless clay—
O, mother, is Angie saved from hell?

MOTHER.

That "hell" the preacher has made you fear
Means only the grave where the body lies—
But the angels have taught us better, my dear,
Than to think of the grave when a loved one dies.

Far out, my love through the bright blue skies,
Are the homes of all the children of earth.
Each spirit is borne, when its body dies,
By angels of light through its heavenly birth.

Would you know, my darling, a secret sweet?
Our Angie came to my bed last night.
While I lay in a trance, her spirit to greet,
I saw her an angel pure and bright.

GERTIE.

But how could she come from her home above?
Yet, mother, I know you are always true—
O, what is this? O, Angie, love!
Mother, sweet mother, I see her too!

A fair sweet spirit Angie stood,
Materialized for a moment there;
And everyone in the the neighborhood
Knows Angie has answered Gertie's prayer.

J. MARION GALE.

PHOTOGRAPHING FLYING BULLETS.

Prof. Mach, of Vienna, who was the first to photograph flying bullets, tells us in the March Open Court, (324 Dearborn street, Chicago, $1.00 a year), the whole history of this wonderful achievement. Prof. Mach conducted his experiments partly on the artillery-ranges of the great Krupp establishment, partly on the Austrian Naval grounds and partly in his laboratory in Prague.

The path of a flying bullet resembles the course of a ship in water. It has its head-wave, or bow-wave, and its its "wake" of eddies. The head-wave is a sound-wave, and when the velocity of a bullet is greater than that of sound, the head sound-wave of the bullet reaches the ear before the sound of explosion, and so, in such cases, a discharging cannon gives two reports. Think of what great practical consequence this is to the artillerist, who sometimes judges the distances of batteries by the time elapsing between the flash and the report.

Formerly the velocity of cannon balls were measured by their striking screens at certain distances apart; but now, by means of the head sound-wave the velocity of a missile at high and inaccessible altitudes can be measured by the impact of the wave accompanying the bullet itself. Also the theory that the ghastly and frightful wounds made by modern rifle balls are produced by masses of compressed air carried along by the bullet is refuted by the new discoveries.

But most important of all, Prof. Mach has not omitted to weave among his scientific considerations certain ethical reflections concerning the modern conduct and purposes of war which cannot fail to meet with universal acceptance.

To struggle is to conquer.
LET YOUR LIGHT SHINE.

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

Do not be idle here below: seek to make the world beautiful and bright; away with envy, jealousy and pride; let hatred be a word unknown, and joy the motto for all. Mortals little realize the difference it makes in the future home beyond the portal called death, whether one has done all the good he can, or has been narrow, selfish and unheeding the cares of others. You are now weaving the garments to be worn in the future. One cannot lay aside a coat or dress as you do here on earth, but the material is known by the threads of love entwined, of deeds interwoven, of warp made pure white by lofty thoughts.

My experiences since entering spirit life have been varied, and I have seen the sad effects of wrongdoing, and the stains on garments that could have been spotted white if different actions had been performed in earthly life. As soon as consciousness came to me after the change called death, I became interested in educating the darkened spirits. This was my mission to perform as I had done quite the contrary in the physical and had to undo the past. My life-career as a lawyer had brought me in contact with criminals and I had often defended them before the courts when I had grave suspicions in my own mind as to their innocence. Others would take them for clients if I refused, so I argued, and I might as well have their money as for others to. Thus I did not effect bliss for eternity and singing anthems to harp accompaniment. It is a law of life to be either going forward or backward. Nothing is stationary, everything is active. There is a continual break­ing up of old atoms and the forming of new. This applies to the spiritual as well as the physical.

When the darkened spirits—those who in earth­life were vicious, degraded and ignorant—arrive in the spirit world, they are taken in hand and confined in reformatory schools, educated and uplifted from their former conditions. Their robes are black as night, if their deeds have been criminal, and their hands stained with blood of their fellow creatures. After they have passed through a refining process by long stages of education, their raiment becomes gray, and as they progress in spirituality finally becomes white. Only these uplifted spirits are capable of enjoying and partaking in the beauties of spirit life. The educational stage is not all joy, for how can one be joyful when surrounded by those in misery? How can one be happy when others around them are bewailing the deeds done while in the flesh?

Few Spiritualists even understand fully the extent their present lives have to do with the future. Some reap the fruits of their sowing while yet in the flesh, while others do not encounter results till after the change called death. The law of retribution has to be fulfilled, each has to bear his own burdens and work out his own salvation. See to it that your deeds in life are such that you will not have to spend years undoing the past. Your own conscience is the God within, pointing out the right from the wrong. Do all the good you can for others; live upright honorable lives, and your future garments will be white as snow and your joys be those of the blest. Now is the time to weave the threads, so they shall be bright and fair.

FRAUDULENT MEDIUMSHIP.

Spiritualists are continually divided on the subject, as mediums have their partisans and their opponents. But in all these discussions I have never seen the correct position assumed.

Mediumship, in proportion to its passiveness, is a dangerous condition to the medium, for they are influenced by so many slight causes that it requires great strength of character and moral firmness to escape being misled.

Many mediums have very little moral stamina, and are not fit to be trusted alone. Mediumship is entirely safe in men whose characters are strong and elevated, such as Jesus and the Apostles. They never deviated from the highest integrity. But we have a melancholy catalogue of fraud among mediums whose mediumship is unquestionable and of a high grade.

If their visitors are of high moral natures who attend elevated spirits, the responses are of a high character, but at times the responses are unreliable. Mediums of the lowest grade may give good and truthful communications to those who attract good influences. I remember one exposed, as a penitentiary convict, by Col. Bundy and unworthy of confidence personally, from whom I obtained a good result in slatewriting, much better than I expected.

One of the finest mediums in America, the notorious Dias Debar, was a natural rogue, and finally landed in the penitentiary. I know a number of very superior mediums who are lacking in moral principle, but if they have medi­al power they give good phenomena, under proper conditions; and exalted spirits have no more objection to using them than we would have in using a telegraphic wire for a message.

It is the duty of Spiritualists to take charge of this matter in kindness. Every good medium is a treasure to the community if rightly managed, but a danger if neglected, unless they have a high moral standard.

The Greeks were wiser than we in this matter, for they kept their mediums in temples, free from care and temptation. If every Spiritual Society would be liberal enough to take possession of the best medium in reach, keep him or her under protection of the Society, to which they should be responsible, so that the public could be assured of
the integrity of the mediumship, there would be a more satisfactory condition. The members could guarantee a sufficient support and be compensated by medial service and the opportunity of spreading the truth. This would result, I think, in a more rapid diffusion of Spiritualism.

It is a very common mistake, when mediums deceive or when they turn traitor to the cause to get a little more money, to deny their mediumship entirely. But we should recollect that Dis Debar, whose mediumship was equal to that of Duguid of Scotland, (an honest man) was about the greatest rogue ever seen in the Spiritual camp.

An investigator who uses proper precautions may obtain reliable phenomena from any grade of real mediumship, but beginners should carefully avoid the undesirable class and accept nothing without best conditions.

J. R. BUCHANAN.

FROM THE Upanishads.

SELECTED BY REV. SOLON LAUER.

When a man's nature has become purified by the serene light of knowledge, then he sees him (the Brahman, the Supreme) meditating upon him as without parts.

He who knows that highest Brahman, becomes even Brahman. He overcomes grief, he overcomes evil; free from the fetters of the heart, he becomes immortal.

There is no longer illness, old age or pain for him who has obtained a body produced by the fire of yoga (union with the Supreme).

This whole Universe is filled by this Being, to whom there is nothing superior.

My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." (When he denies, they say) "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true self by a falsehood, grasped the heated hatchet, he is burnt, and he is killed. But if he did not commit the theft, then he makes himself to be what he is. Then the true-minded, having covered his true self by truth grasps the heated hatchet, he is not burnt, and he is delivered.

JUBILEE ART GALLERY.

As the correspondence reaching me continually indicates that the people at large do not as yet fully comprehend the importance of the Spirit Art Department in connection with the Semi-Centennial Celebration or Jubilee of Modern Spiritualism, I am moved to make another complete statement, requesting careful consideration at the hands of the Spiritualists and an immediate response regarding such matters as you may have to communicate.

It is thought that no department can be made more beneficial to Spiritualists than a department in which will be placed on exhibition all matters pertaining to the phenomenal parts of our movement.

It has therefore been decided that a large room be secured in which articles produced through mediumship shall be placed on exhibition in a systematic and proper manner.

The management solicit for this department, the loan of suitable articles, such as independent slate-writings, drawings, paintings on porcelain, precipitated on canvas or other materials, automatic writings, when valuable for what they contain or the manner of their production; paraffine casts, spirit photographs, especially when produced under test conditions or having faces upon them that are positively identified, and, in fact, any articles that have been produced through the instrumentality of mediumship.

In order that the exhibit shall be as valuable as possible, the articles should be produced under such conditions as will enable the sender to make a statement affirming genuineness.

Phenomenal mediums are, or should be, particularly interested in this department, as it is an opportunity to exhibit their work where it will be seen by hundreds of people and will aid in bringing the finer phenomena of Spiritualism before the people in such a way as to counteract the feeling many have against its phenomena. The management solicits the immediate correspondence and co-operation of all phenomenal mediums.

Another feature is an exhibit of matters pertaining to our camps. During the past few years we have grown wonderfully in this direction. Photographs are wanted showing the beauty and development of our camps. Every camp-meeting association is earnestly requested to send pictures of their camp-grounds for exhibition in this department.

The Spiritualistic press has taken monstrous strides forward. We want to show its growth. Already the management has copies of some of the older papers, but we are like Oliver Twist and "want more." Look over your lists of old papers and see if you have not a few copies or a bound volume of the old papers, and if, you do not want to keep them, send them with the understanding that at the close of the Jubilee they may be turned over to the National Spiritualists' Association. If you wish to keep them, loan them to us for the purpose of exhibition.

Our public workers of the past and present are of interest to the public and we want pictures of all of them. What we call our public workers are those who are engaged in the lecture field, as mediums giving test sittings or healing or doing any public mediumistic work; writers to the papers whose names have been before the public in that way; officers of societies and camp and other organizations.

The Jubilee management will attend to the articles entrusted to it in a proper manner and will see that they are surrounded by all the safeguards that any art gallery can have. Neither canes, umbrellas, parasols or anything by means of which an injury can be inflicted will be permitted in the art department and the attendants will all be selected with a proper regard for trustworthiness.

Some have stated that they would send articles for exhibition free of all cost to the Jubilee. Oth-
ers desire the Jubilee to pay transportation charges. This it will do when desired. But do not ship articles until you have corresponded with the manager of this department. Send a description of the article you have with a short outline of the conditions and it will enable us to select a fine assortment, without too many duplications, as would be the case if sent without understanding.

Remember that the time is short—less than three months. Do not delay a moment, but as soon as you read this article, if you have anything you think would be desirable, write the manager, and if you know of anyone who has an article that you think desirable, let us know.

By the co-operation of the Spiritualists this department can be made to do a great deal of good to our cause. Please respond at once.

W. H. BACH
Lily Dale, N. Y. Manager Spirit Art Dept.

THE PURSUIT OF HAPPINESS.

If we are satisfied with what has been found, we shall find out nothing more. Those who have gone before us are not our masters but our guides. Truth is open to all, and has not yet been taken possession of by the few to the exclusion of the many. Most of the world are on the wrong track in their pursuit of happiness. They think there is happiness only in getting and possessing; but there is very little satisfaction compared to the giving, and so making others happy.—New Thought.

RIGHT AND WRONG.

What right have we to judge the lives of others? What is best and right for us is not always best and right for our neighbors. The conditions that governed our parents before our birth and has governed us since, are not the same environments that surrounded our neighbors or their parents. Still we, in our narrowness, consider ourselves capable of judging others' lives and actions and the feelings that prompts their actions. When we, in the end of our earthly career, and the end will inevitably come, stand on the bridge that spans the dark, mysterious river of Eternity, and gaze with unblinded eyes over the long or short road we have traveled, in the firm belief that our standard of right and justice should be the standard established by all our lesser friends and neighbors. Still we, in our bigoted blindness. And that what is right for us could not, by any possibility have been chosen by all our lesser friends and neighbors.

By the co-operation of the Spiritualists this department can be made to do a great deal of good to our cause. Please respond at once.

W. H. BACH
Lily Dale, N. Y. Manager Spirit Art Dept.

SAVED BY A DREAM.

Several years ago, in the State of Wisconsin, in time of drouth when fires were doing so much damage and reclaiming so much of their swamp lands, I was owner of 30 acres of swamp land upon which was a few acres of cranberry marsh, that I was anxious to save from the fire. I had dug wells and with the help of water and the neighbors, had saved the marsh and a building that was upon the land.

There was a corner I wished to improve and the fire did the work effectually, so with the use of water, I burned it over; wet it down well, went to the house and retired for the night.

About 2 o'clock I dreamed that the fire had got across my water line and was burning in a circle like a crescent. I awoke with the impression that the fire had got out, looked at my watch and saw it was 2 o'clock. I thought it could not be possible, and so waited some 15 minutes before I started, the distance being about half a mile. When I got in sight of it, I saw the light of the fire and hastened to the scene, where I found the fire burning exactly as I saw it in the dream, about half an hour before. I picked up a pail of water left for that purpose, and easily mastered it. The strangest part of it was that the fire could not have been burning when I had the dream; if it had it would have spread so far before I got there that I could not have put it out.

I simply relate the facts just as they occurred and offer no comments upon it.

Tomah, Wis.
WILLIAM INGHAM.

CO-OPERATION MUST LEAD.

Organization must follow, not precede co-operation. The latter is the prime condition of organization. Without the one, we cannot hope to have the latter. At best it would be but form without life, and the end of that is always near at hand. Therefore let Spiritualists be patient. Let them work more and more earnestly together, with no thought of power, and in silence will soon crumble the old creeds, disintegrate the churches, and bring new life continually to all believers.—Banner of Light.
Mrs. Sarah Howard, of Sheffield, Mass., who is vouched for by many leading citizens, predicted the election of Cleveland in 1884, long before the election occurred, as proven by the newspaper reports. She also wrote the horoscope of Major McKinley, before his election in 1896, which said he would be the next president. These prophecies were all fulfilled to the letter.

On April 9, 1882, she received a "Vision of the Future" showing a red cross in the sky, with the Sun blood-red in color. She says: "I saw in the vision the transit of Venus across the Sun's disc, and I saw a great many wonderful sights, like dissolving views in the heavens. Then in 1885, I pictured and painted the vision, and dated it 1885.

Venus, a woman, is pictured as riding upon a gray horse; back of her is a blood-red Sun. Venus seen from two distant stations on the earth during any moment of her transit, is projected at two spots separated from each other on the Sun's disc. The picture of the illuminated vision was 27 by 36 inches. She spent six weeks in making it. When it was finished, she invited several neighbors of West Randolph, Vermont, to come in, and exhibited the pictured vision to them.

In 1894, a reporter for the Utica Morning Herald, visited her at Rome, N. Y., and she explained to him the meaning of the picture. She also showed him a picture of a black rainbow, dated 1882. A man was following the rainbow. She told the reporter that the New York Sun published the following: "President Cleveland is following up a rainbow vision." "Oh, yes," he said, "I remember reading it. The black rainbow signifies dis-

grace for the man. That settles it," said the reporter. "You are a prophetess."

She then sent the pictured vision to the New York Sun, Banner of Light and RELIGIO-PHILOSOPHICAL JOURNAL, one after another. Upon its return she cut it up into small pieces, and when she saw the red cross in the sky, she says she heard a voice saying: "Many people in the future shall see the same sight that you now see in the heavens." She further states:

In 1886, we lived in Stanford, Conn., and the editor of the Sun sent a reporter from New York to see me, and then during the conversation, I told him about a note I mailed to Mr. Lord, in 1883, telling him who our next president would be, and he said, "I heard of it."

This vision came up before me in the night. The sky was orange color, and I saw in the vision a golden sign suspended between the red horse's front and hind feet. In letters of gold it read: "And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth. And there was given unto him a great red sword." The red sword in the sky is the sign of war between Spain and the United States. That is what the Angel of Love told me to write.

The black horse of the heavens represents the Spanish Government. And I saw a woman who wore a dark green gown. She was seated upon the hind part of the black horse. And the man who sat upon the black horse said to the woman: "We are on our way to the heavens."

As a fulfillment, the New York Sun of March 8, 1898, contained a long article. It says:

Two fiery signs were seen in the heavens last night. The first of these was a cross on the moon in the eastern sky; that satellite appearing to put out four arms of white light. This rare example of the halo had scarcely vanished when, a little after 8 o'clock, in the northern sky appeared what might very well be called a flaming sword-blade of gigantic size that remained suspended vertically in mid-heaven for nearly two hours. This was by all odds the strangest spectacle of the two.

It was a perpendicular shaft of light, fiery red in color, and was perfectly steady. It appeared to the weather-man to rise from a little above the horizon in the north, half way to the zenith. It was unbroken in its entire length. A little while after its appearance there was a bank of fiery-red cloud underneath it. This cloud had the general rolling shape of a snow cloud in the sky. Between it and the perpendicular beam there was a clear space.

When the light began to die away, the rolling cloud beneath the perpendicular disappeared first. Then there came breaks in the shaft. At one time the perpendicular was in three pieces. Gradually the two uppermost disappeared. The lower part of the shaft faded slowly. At twenty minutes before 10 o'clock it had disappeared entirely.

Early last night the moon showed a fine paraxenic display, four arms appearing to shoot out
from it in such a way as to form a cross, with the moon in the centre.

**WHAT CAUSED THE FIERY SKIES OF 1882?**

Mrs. Howard further describes her vision in these words:

The comet of 1882, headed for the sun, exploded before it touched it. And then in 1883, the comet dust took fire from the heat of the Sun. The fire was between the Earth and the Sun, and not in the Sun, the Earth being enveloped in the tail of a comet. Then I saw the tail of the comet let down from the Sun. It looked to be two yards wide. And then the man on the black horse seemed to be riding on the fiery track, and when the horse whirled around, my angel son by my side said: "That man is backing up to heaven on his own track or ladder, and his ladder is all on fire."

Spain is the black horse of the heavens, and the vision indicates a mad, wild, cruel power, and the worst of conditions; from which we may expect horrid events and unnatural death, as observed in Cuba. The woman in green is the Church of Rome.

The New York *Sun* of Feb. 11, 1896, shows the fulfillment of the foregoing by the following:

**DEVELOPING NEW FACULTIES—INTUITION.**

Every human being who is living in the world today has within himself, to a large or small extent, the dormant ability to make his thoughts known to some one else without the use of spoken or written words; to converse mentally with some one else in a foreign city; to hear sounds of all kinds in distant parts of the world; to close his eyes and see things and friends in other quarters of the globe; to know the thoughts going on in a friend's mind, and even to know how someone else feels towards himself, either love or hate, writes Dr. Bucke in an exchange.

This is so-called intuition, but more properly, telepathy, clairvoyance, psychometry, and, although the human mind is now so highly developed that this latent power often attempts to break its shell, our present systems of mental and social education are such that this wonderful faculty is thrust rudely aside; it is pounded back out of sight, and it is only seldom that the faculty can assert itself to accomplish any noticeable results.

But the time is fast approaching when a large convention of intellectual people will be called to compare notes on the progress of these new faculties in each mind, and this conversation will be productive of surprisingly great results. The Doctor adds: "I expect personally to see the day when the first of these conventions will be called, and I believe that the social and mental revolutions which will surely follow these conventions for comparing mental evolution will turn the world completely upside down."

**WHAT THE CLAIRVOYANT TOLD ZOLA.**

It is interesting to record (says the London *Chronicle*) that in 1896, M. Zola, under an assumed name paid a visit to a somewhat noted clairvoyant, and published in the *Figaro* a three-column account of what took place. The predictions with which he was favored read a little curiously in the light of recent events. He was informed that a terrible scandal would take place in two years' time, in which he would be involved, and in the end he would no longer be able to remain in France. A
Jew, it was further foretold, would be mixed up in
the affair, the effects of which would be very last­
ing. This looks like an uncommonly good predic­
tion on the part of the seer.

HOW MUCH ARE WE THANKFUL?

Have we no thank-offering for the comfort, the
light, the happiness, the blessings which the
angels have showered upon us? Can we not make
a sacrifice? The Salvation Army have an annual
self-denial week. Shall we not have a Jubilee
self-denial week?

Are we in earnest? Is Spiritualism a good
thing? Do we love our fellows? Does it make
us happy to enlighten, comfort and help the grie­
stricken and bereaved ones around us? If so, then
it will be a lasting pleasure to us, aye, an undying
satisfaction to know we have contributed to the
best of our ability to send out spiritual teachers
into districts where Spiritualism is unknown and
sadly needed. Shall we, this Jubilee year, light a
Spiritual search-light which shall never be put
out?—Two Worlds.

Anniversary meetings will soon be held all
over the country. Do not wait for an invitation,
but know by intuition that your help is required.
Offer it freely, and you will feel better in doing so,
and the promoters will also feel that they have
that co-operation which will insure success. Let
every Spiritualist try this method, and witness the
happy results.

A MIRACLE DISSECTED.

Under this heading is an article from G.W.King,
M.D., in the Saratogian, (N. Y.). In reply to a
statement in that paper, of a miracle performed by
Captain May Ennis, of the Salvation Army, Dr.
King says:

A wrong view of the miracle, which is no greater
than something not understood, keeps some people
from having proper ideas about medication.

It is nonsense to think that diseases do not have
times for incubation, changing and leaving. There
cannot be instantaneous recovery from "neuralgia
of the heart," heart failure and nervous prostra­
tion, (which Miss Ennis claimed she had) any more
than there can be from small-pox. Because a
wound on one person soon heals by what is called
first intention, and a similar wound on another
person does not heal, it would be folly to claim
that healing by first intention and under proper
conditions, is a miracle.

All things are governed by law and not by non­
sence. When Captain Ennis' system came under
conditions, she was better, and not before,
notwithstanding her many prayers which she must
have made.

Any erroneous belief is not truth. The angels
are as willing to help suffering humanity as they
ever were, but it is unreasonable to expect them
to give desired aid to patients that are under the
influence of morphia, whiskey or other bad drugs.

When morphia, which has no curative property,
"was losing its effect," and Captain Ennis had a
needed rest, she was on the road to recovery. If
her recovery was a miracle, as she claimed, why
was there not a full recovery, making her able to
do a "big washing," which she admitted she was
not. Her case had to take a natural course, even if
she was not able to so understand it.

About the time Captain Ennis thought her God
revealed himself to her "and the devil" also
talked to her, she evidently must have been very
much mixed; therefore, as much of the mantle of
charity should be thrown over her report as can
be.

Without a correct theory of medicine it is impos­
sible to have a correct practice and satisfactory
results. So long as the people will not duly con­
sider life, health and disease and right and wrong
treatment of disease, there will be superstitions,
dupes and also mourners because of their folly.

Books by Dr. J. M. Peebles.

Immortality and Our Employment Hereafter, with
what a hundred spirits, good and evil, say of their
dwelling places, by Dr. J. M. Peebles. $1.00; postage
15 cents extra.

Three Journeys Around the World, or travels in
the Pacific Islands, New Zealand, Australia, Ceylon,
India, Egypt, and other Oriental countries—by J. M.
Peebles, A.M., M.D., Ph.D. It is the crowning work
of the author, whose reputation is world wide. It
abounds in such facts about the people of far-away
lands—their religions, magic, life, etc.—as all English-
speaking people ought to know. $1.50; postage 20c.

Who are these Spiritualists and What is Spiritualis­
um—by J. M. Peebles, M.D. 10c.

Critical Review of Kipp's Five Sermons Against
Spiritualism, by J. M. Peebles, M.D. 15c.

Parker Memorial Hall Lectures upon Salvation,
Prayer and the Nature of Death, delivered in Music
Hall, Boston, by J. M. Peebles, M.D. Price 25c.

The Soul; Its Pilgrimages and Destination. Did
it pre-exist? by J. M. Peebles, M.D. 10c.

Modern Spiritualism; pro and con, by Dr. Hartt
and Dr. J. M. Peebles. 15c.

Did Jesus Christ Exist? Is he the Corner-stone of
Spiritualism? What spirits say—by Dr. Peebles. 30c.

Hell; a critical review of Rev. Dr. P. E. Kipp's
Sermon upon " What is Hell?"—by Dr. Peebles 25c.

How to Live a Century and Grow Old Gracefully,
by J. M. Peebles, M.D. The author presents the vital
importance of air, food, clothing, drink and sleep. 25c.

Magic; a lecture delivered before the medical class
of the San Francisco College of Science in San Fran­
cisco, Cal.—by J. M. Peebles, M. D. 10c.

Ingersollism or Christianity, Which? by Dr. J. M.
Peebles. 15 cents.
Mrs. Georgia G. Cooley, well-known in California, is now pastor of the First Spiritual Church in Chicago. On March 12 Mrs. Cooley went to Rothschild's dry goods store to look at some apparel. At the veil counter, finding no clerk, she began to examine some veiling lying there, and loosening some of the material, she adjusted it to her face, when she was suddenly seized by the store detective, Rafferty, and told that she was under arrest for shop-lifting.

On the Sunday following she was to have replied to Dr. Tallmage's late sermon against Spiritualism, and this may have some connection with it.

Bro. Geo. B. Warne, president of the State Spiritualists' Association, took the matter in hand, and the sermon against Spiritualism, and this arrest for shop-lifting.

Mrs. Cooley are indignant at the outrage. For damages. All who know Mrs. Cooley are indignant at the outrage.

A Free All-day Meeting will be held on Sunday, April 3, at the Metropolitan Temple, San Francisco, by the California State Spiritualists' Association. It is the Golden Jubilee Anniversary, and it should be a grand demonstration. Let all the people rejoice and be glad, for the Jubilee has come. The "light of life" has been streaming East, West, North and South for 50 years, and millions are rejoicing to-day because of its reviving and consoling rays. Do not forget the day, the occasion, nor the place. Go prepared to enjoy the feast.

Schlatter, the healer, has turned up again. At Springfield, O., last month, he discovered one morning without overcoat or hat, in a snowstorm, and gave "treatment" to a big crowd. He healed one man who walked away without crutches. So says a telegraphic dispatch.

La Gripe.—The editor of the Two Worlds says: "For some weeks we have been ailing and fighting against physical difficulties, but last week a sudden and severe attack of influenza put an end to the fight, and we collapsed for a day or two. We are slowly regaining strength, but the dreadful lassitude and lowness of spirits cannot be cast off without rest—and we are very tired."

Frank T. Ripley has gone to St. Paul, Minn.

Mrs. R. Cowell will be in Fresno, on the first Sunday in April.

Mrs. Rosilla Elliott has removed to 110 N. Yorkman St., East Los Angeles, Cal.

Mme. Montague has resumed her Wednesday meetings in Washington Hall, San Francisco, opposite Tivoli.

The Oakland Spiritual Union will hold anniversary exercises at Loring Hall, on Sunday, March 27, at 2:30 p.m. to continue until night.

The San Francisco Lyceum will hold anniversary exercises next Sunday, at 909 Market street. An interesting program is arranged—10:30 a.m.

W. D. J. Hambly, of San Jose, Cal., has been wrestling with la grippe ever since Feb. 16. He is now slowly convalescing, and gaining strength.

Dr. John E. Purdon, of Corrine, Utah, was in the grippe a few days last week. He is a staunch Spiritualist and a fine lecturer as well as a scientist man.

The Spiritual and the Material—Where is the Border Line? was the subject of Mrs. R. S. Lillie's eloquent lecture last Sunday evening, at El Dorado Hall, San Francisco.

Dr. Muchenbruch has discontinued his Sunday meetings in San Francisco, for the present, on account of needed rest, his very large correspondence all his extreme age (over 90 years) renders the case a very dangerous one. The doctor's fine intellect and grand conversational powers will not soon be forgotten by those who have been privileged to come in contact with him. Mrs. Crane, who has been watching at his bedside and attending to his wants so faithfully, is very weary and anxious for his recovery. I heartily recommend him.

Dr. G. B. Crane, a well-known Spiritualist, who has been residing at the St. Nicholas Hotel, San Francisco, for the past few months, is now very ill from la grippe. Having been an extensive traveler, as well as close student, he possesses a vast and varied fund of information on many lines of thought, and is also a fine orator. Write to him.

Mrs. M. Chesbrough, 422 S. Bank Building, Seattle, Washington writes: "A Society has just been incorporated here under the laws of the State, called 'The Seattle Spiritual Association.' Dr. G. E. Chesbrough, Pres.; J. O. Neill, Sec.; W. E. Fairchild, Treas. Prof. Christie, a noted psychometrist of Boston, has now gone to San Francisco. His mediumistic work here was very accurate, thorough and genuine. The longer he continued the more he seems to be appreciated. I heartily recommend him."

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 a work of this description is available only through the present edition. $5.00. For sale at this office.

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.
Wisdom and Folly; a treatise on the problem of life and the laws of compensation, by John T. Dow, Duluth, Minn. 56 pp. Price 20 cents.

This is a pamphlet on "Man's Relation to the Material and Spiritual Universe, and the laws under which he exists." It enjoins purity of life, and the development of the physical system, so as to get the highest aspirations. It is filled with the best of advice and is dedicated to "the thinkers of the world."

Life of Jesus, by Ernest Renan, with many valuable illustrations. 400 pp., crown 8vo., cloth, gilt top, $1.00.

Although educated as a Catholic priest, Renan, from study and observation, became a philosopher. From his religious training he had learned to admire and respect the character and teaching of Jesus of Nazareth, but his reason led him to disbelieve in his supernatural origin.

Of the different works which M. Renan has written upon the "History of the Origin of Christianity," his "Life of Jesus" has been received by the public with the greatest favor. Many translations of this book have been made from the original French edition, and many rival editions have been published. There was a copy of this edition in the Library of Congress.

Thousands upon thousands of copies have been disposed of, and still the demand for the work has not ceased.

The present edition is reprinted from the 13th revised French edition, and the interesting preface and the valuable appendix from that edition have also been included.

A Case of Partial Dematerialization of the Body of a Medium, by Count A. Aksakof, Scientist, Philosopher, Literateur and Ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL.D.

This is a collection of 50 poems—prophetic, humanitarian, philosophic. They are filled with the fire of true poetic inspiration and rendered under the rules of correct prosody, covering a great variety of poetic styles. They teach the true spiritual thought, and breathe forth hope and promise for the future. One of them, entitled "In a Hundred Years," recently appeared in the Journal. One verse concludes with these hopeful lines:

There'll be more of faith and less of creed,
Be more of honor and less of greed,
There'll be more of justice and less of need
In a hundred years.

The last poem in the book is entitled "Morn," and ends with these two beautiful prophetic verses:

I see a sweet and dawning light.
For bright across the human night
The emblem of a day unborn
Unto the human race.

Intelligence for March is a very interesting number, "What to Read and How to Read," by the Managing Editor, ought to be one of the greatest service to innumerable readers. It is out of the usual mechanical order in its treatment of the subject, and points out clearly the way to remedy the defects by Funk & Wagnalls Co., 508 5th Ave., New York.

"Principles of Nature and of Life," is the title of an article by Rosicrucius, which leads the March Temple. In it the author deals in clear and simple terms with the actual relations between spirit and matter. The reader will here find lucid and satisfactory "leading" out of the tangle in which so much of the literature of "the new thought" enmeshes the ordinary mind. 10 cts. Temple Publishing Co., Masonic Temple, Denver, Colo.

The Arena for March contains many interesting articles, chief among which is the one by B.O. Flower, "Revived Christ in Russia," being a detailed account of the Spirit Wrestlers, as they are popularly called. This sect has existed in Russia for more than 150 years. They discard all rites and forms, and in many respects resemble the early Quakers in belief and practice. Monthly, 82.50 per year. Copley Square, Boston, Mass.

See our Book List on page 190.
The Editor is not responsible for the opinions of correspondents.

Souvenir of the Jubilee.

To the Editor:

It is intended to publish a Souvenir Book of the Jubilee to be held at Rochester, June 1 to 5, 1898. A short history of Spiritualism will be included therein and to obtain all points of interest relating thereto is desired. I therefore respectfully urge all who have incidents of history or suggestions to give, to correspond at once with Mr. W. H. Bach, Lily Dale, N. Y., who is preparing said history. The book will be put up in the highest style of the printer's art and finely illustrated.

Camp Associations or others desiring to advertise are requested to write the undersigned. An edition of ten thousand or more will be issued.

Frank Walker, Gen'l Manager.

Hamburg, N. Y.


To the Editor:

Our society, now a little over two years old, is known as the Marcellus Progressive Spiritual Association. Mrs. Marion Carpenter was engaged to speak the last two Sundays in February, and she gave us some fine lectures and splendid tests, and since that time the secretary has added 11 or 12 names to our roll, making now 46. I think our friends of the Orthodoxy churches have been holding protracted meetings nearly all winter and so far have not made a single convert. We have a hall engaged for the ensuing year and will make arrangements to hold at least social meetings often.

A. L. Chapman, Pres.

“Aunt Betsy” Birthday Party.

To the Editor:

I have been asked by several persons to write for the Journal some account of the birthday party of “Aunt Betsy,” the “spirit” conducting the seances of Mr. C. V. Miller, which came off the evening of March 7, at 409 Leavenworth St., and at which I was invited guest. A large number of fine bouquets were brought by “Aunt Betsy” by the many guests assembled. A remarkable seance was held, after which a sumptuous lay-out of edibles and potables—which must cost a good round sum—was copiously partaken of.

A constant succession of forms came from the cabinet, thicker and faster than at any seance I have ever attended, and in nearly every case the friends and relatives came up to them, talked with and kissed them over and over again. In four or five cases this took place with two forms at the same time.

One phenomenon at this seance was the most extraordinary I have yet seen. I sat not far from the cabinet, and the light was better than at the ordinary seances. While Mr. Miller was in the cabinet, a small piece of material of some kind floated down from above, outside the cabinet. Reaching the floor, it gradually evolved, slowly rising and expanding until the full form of a human being in white robes was clearly present. It called a name, and the mother of the person named went up to it. They talked audibly together, kissed and embraced. The form was recognized as that of the lady who talked with it. It was smaller than Mr. Miller, and it certainly was a real, living person—not a dummy. The mother said, “Give me a good hug,” and it put its arms around the mother and embraced her.

I watched closely the process of growth of the form to see whether the result would be merely some drapery representing a form or a bona fide human being; and it was the latter. How Mr. Miller could get out of the cabinet and get inside of the clothing that was gradually formed about two feet from me, in a fair light, and not be seen by me or anyone else, is a puzzle to me. On the basis of fraud, this is the most wonderful and apparently inexplicable piece of trickery I have seen. If this is fraud, as claimed, then there has become a science, so to speak, and true Spiritualism is menaced with the greatest of dangers.

Wm. Emmett Coleman.

To Help Swell the List.

To the Editor:

The Journal is more interesting each week, and I often think how arduous must be the task to prepare from almost nothing a journal (it mine is a sample) food for the many readers of the Journal, in addition to all the cares and expense of publishing, etc. I resolve that I will do what I can to swell the subscription list, by furnishing the names of those who are sending for my experience and formula in holding a Circle of Harmony. As they have been holding such meetings in San Francisco, for the past ten years, I am only too glad to aid earnest souls not only in their own unfoldment but to send them away enabled, whether they can enlarge their sphere of usefulness, for the small sum of 10 cents. The hungry heart cries that reach me every day through the mails necessitates a printed reply.

Mrs. F. A. Logan, Alameda, Cal.

National Spiritualists’ Ass’n.

To the Editor:

The officers of this Association can well be proud of the record of work accomplished. The institution came into life in hard times; good times are upon it, but a great deal is needed. Let Spiritualism speak for itself. Science demands this. To speak for Spiritualism is unscientific, and classes it with sophistry, Theology, Theosophy and other myths.

But do this for Spiritualism: expose the humbugs that have come to defile the cause of spiritual science. The cause itself cannot be defiled.

Dr. B. Peters.

Delegation of Principles.

To the Editor:

Spiritualism is a scientific study of psychology. That is all, and that is a great deal. Let Spiritualism speak for itself. Science demands this. To speak for Spiritualism is unscientific, and classes it with sophistry, Theology, Theosophy and other myths.

But do this for Spiritualism: expose the humbugs that have come to defile the cause of spiritual science. The cause itself cannot be defiled.

Dr. B. Peters.

Transition.—On March 2, 1898, at his home, 1129 Broadway St., San Francisco, William C. Taylor, husband of Clementine E. Taylor, father of Elizabeth L. Taylor, aged 45 years.

Great, noble soul, thou’st left thy clay
That bound thy spirit to the earth,
And bird-like soared away, away,
To find the joys of a new birth.

—Lines by Mrs. F. A. Logan to Mrs. Taylor.

Semi-Centennial Badge.

TEN CENTS.

Send 10 cents, SILVER, for a beautiful Souvenir Badge Pin! It is a picture of the HYDESVILLE COTTAGE, in Colors, photographed on celluloid. You should get one for every member of your family! Send for them to-day! Circular of the Jubilee sent with each badge. Prices, 1 for 10c; 6 for 50c; 12 for 85c.

Special prices in quantities. Agents wanted. W. H. Bach, Lily Dale, N.Y.

The Watseka Wonder!

PRICE, 15 CENTS.

A Narrative of Startling Phenomena Occurring in the case of Mary Luraney Vennum, By W. E. Stevens.

MARY REYNOLDS, Case of Double Consciousness, By Rev. W. S. FLOEMER.

For sale at this office.
**Directory of Mediums**

(Mediums' Cards put into this directory at 20 Cents per line per month.

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
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<tbody>
<tr>
<td>Mrs. Dr. Dobson Barker, Reacher</td>
<td>Box 132 San Jose, Cal.</td>
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<tr>
<td>Mrs. Martin Brown, 360 Grove st., S. F.</td>
<td>Circles Mon. &amp; Fri. 8 p.m. Sittings daily.</td>
</tr>
<tr>
<td>Mrs. Louise S. Drew, Spiritual Medium</td>
<td>Developing circles Wednesday eve. Sittings $1. 333 Fell st., near Octavia. S. F.</td>
</tr>
<tr>
<td>Mrs. H. A. Dunham, 1595 Market St., San Francisco</td>
<td>Test and Business Medium.</td>
</tr>
<tr>
<td>Mr. J.T. Whitney, 1128 Comer St., Baltimore, Md.</td>
<td></td>
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<tr>
<td>Mrs. Ladd Flinnec, Spiritual Medium, 912 Laguna street, San Francisco, Cal.</td>
<td></td>
</tr>
<tr>
<td>Mrs. Mena Frens, Spiritual Medium</td>
<td>(Independent Slate-Writing) 118 Haight st., San Francisco, Cal.</td>
</tr>
<tr>
<td>Mrs. M. T. Longley, M. D. Medical, Test and Business Medium</td>
<td>Cures disease and obsession—Developes mediumship—Gives readings and business advice, by mail or at office. 517 S. Olive st., Los Angeles, Cal.</td>
</tr>
<tr>
<td>Mrs. C. McKeen, Medical Clairvoyant and Readings; Luzerne ave., San Jose, Cal.</td>
<td></td>
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<tr>
<td>Mrs. D. N. Place, Spiritual Medium, 247 Oak street, near Market, San Francisco, Cal.</td>
<td></td>
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<tr>
<td>Mrs. Henne Rogers, Electro Magnetic Healer, Psychometrist, Test and Business Medium; parlor 14, 122 Taylor St., S. F.</td>
<td></td>
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<tr>
<td>Mrs. Sarah Seal answers calls to deliver lectures, officiate at christenings, marriages &amp; funerals. 1116 Broadway, Oakland, Cal.</td>
<td></td>
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<tr>
<td>C. Mayo-Steers, 112½ Oak St., San Francisco, Cal.</td>
<td></td>
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<tr>
<td>Mrs. C. Wermouth, Spiritual Medium, 415 Golden Gate ave., San Francisco, Cal.</td>
<td></td>
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<tr>
<td>Mrs. H. D. Wren, 25 Brosom St., off Valencia, near 14th, San Francisco, Cal.</td>
<td></td>
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<tr>
<td>Mme. E. Young, 605 McAllister street, Circles Tues., Thurs. and Sunday eve's, 10c</td>
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**C. E. WATKINS, M. D.**

A Book on Chronic Disease Sent for a 2-cent Stamp.

Send age, name in full and two 2-cent stamps lo symptom and we will send you a diagnosis of your case free and we only ask and make no charge because we have been so long and merciful to our friends. We are proud of the united front we have for the purpose of finding a spiritual hospital that shall also be a school of metaphysics, for only such enlightened and interested parties need apply.

Dr. B. Petrie, 505 Turk St., San Francisco, Cal.
Ocean Side.
While the evening twilight lies
O'er the landscape, sea and skies,
Misty vapors softly rise
Veiling earth's tired, sleepy eyes,
And old ocean's feathery tide
Breaks a pathway far and wide.
Lights and shadows gently fall,
Interspersing over all.
With a rhythm sad and sweet,
Earth and sky and ocean meet.
And with dimming eyes I wait
In the shadows long and late.
Brooding pictures of loneliness
Shadow me with dreams of bliss,
And one dim and lonely star
Beams upon me from afar.
Where hugging angels only be
Faithful watchers over me.
And the night dew's incense fall
Like a benediction over all.
While the loved ones I recall
From the past's grave-like pall,
And their faces bright and fair
Meet one from the viewless air.
Summerland, Cal. Bishop A. Beals.

WANTED
At once, the name and address of every Spiritualist in the United States to complete the census.

Mrs. E. B. Duffey's Book, entitled "HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person. (Price 25 cents.)

PROF. G. W. WALROND.
Teachier of Occult Sciences.
Erects Horoscopes and reads Nativities with Scientific and Mathematical accuracy. He requires the following particulars: Date and hour of birth—Place of birth—Name of father or mother. If hour of birth cannot be given, please mail portrait, and state height, stature, color of hair and eyes, and general disposition.

PRICES OF HOROSCOPES:
1. Map of the Heavens, showing position of signs and planets at birth $1.00.
2. Map of the Heavens as above and summarized reading of health, mentality and business qualifications $2.50.
3. Map of the Heavens as above and summarized reading of health, character, mind, mentality, business, financial and matrimonial qualifications and inclinations, etc. $3.00.
4. Map as number 3, with 12 months future leading events $3.00.
5. Map as number 4, with 2 years future leading events $6.00.

The map is specially designed by Professor Geo. W. Walrond and shows at a glance the signs and planets' positions at birth, the planets and their houses, and the signs each planet is strong or weak in, what part of the body each sign rules, the ruling planet of birth, and the transits of Venus, Saturn, Jupiter, and Mercury from 1800, 1809, 1899, and 1901. To the astrological student the map alone is worth the price of the subscription to the Journal.

AS A PREMIUM
 Until further notice we offer the PHILosophICAL JOURNAL for a year, free of charge, to any subscriber who will address this office for either of the foregoing horoscopes. This applies to old or new subscribers.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.
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 only "Telegraphic Rappving Medium"—Novel, convincing and accurate. 1236 Market st., room 86. Hours 12 to 4. San Francisco, Cal.

College of Psychical Sciences.

To ensure satisfactory, permanent unfolding in every soul, we have added, as an aid to spiritual, rational, ideal elevation, illumination, send a stamped, addressed envelope for booklet, terms, percentage of mental and spiritual gifts, to J. C. F. Grumbine, author and lecturer, 7520 Hawthorne avenue (Station P), Los Angeles, Cal.

Claiming: its Nature and Law of Unfolded Life. At any place at any time, you may place the soul of sensation, to see spirits and unfold adaptively. Price, $3.50. Also see the author, J. C. F. GRUMBINE.

DREAM OF OTHER DAYS.

Dream of Other Days. Softly o'er my spirit stealing
Softly, o'er my spirit stealing,
Sweeter, o'er my spirit stealing.
Sweetly, o'er my spirit stealing.
Tenderly, o'er my spirit stealing.
Tenderly, o'er my spirit stealing.
Yet let no one disturb my dream.
Yet let no one disturb my dream.
Yet let no one disturb my dream.
Yet let no one disturb my dream.
Let me feel youth's hopes again,
Let me feel youth's hopes again,
Let me feel youth's hopes again,
Let me feel youth's hopes again,
And the hope of life, and the thrill of life,
And the hope of life, and the thrill of life,
And the hope of life, and the thrill of life,
And the hope of life, and the thrill of life,
And the hope of life, and the thrill of life,
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In Visalia, Cal., there lives a musical prodigy—little Uda Waldrop. He was born in Berryville, near Little Rock, Ark., in 1885, and never saw a musical instrument until three years of age, when he chanced to be in a room containing a piano, and he then toddled up to it and played some, though he was not tall enough to see the keys.

He began improvising little tunes when he was five years old. Even at that age he produced harmony that was excelled by few adults. He could follow the modulations of every air he heard played, and his harmony was almost faultless.

When between five and six years old his parents moved to Oregon, and in his sixth year he acted as principal performer in a music booth in Portland for a large firm. It was there that Liberatti, the noted Italian band leader, first heard Uda sing and play. He thought at first that the big pipe organ before which the tiny boy was seated was being operated by machinery. He could hardly believe the child had created the wonderful strains of music to which he had listened. But when he did become convinced he offered Uda's father a tempting price for the boy's service on a continental tour as a soloist, but the father refused, although the boy was promised a thorough education in music.

The family then spent 2 years in a concert-tour of the cities of the Northwest. Several times Uda gave piano recitals in the presence of eminent musicians, and they all declared him a wonder.

This boy's talent is not inherited. Neither his father nor his mother was musically inclined, either vocally or instrumentally. He has always had a wonderful power of reproducing any musical selection he once hears. He plays without the least apparent trouble in such keys as A flat, D flat and G flat, transposing even in the midst of a train without the least perceptible confusion.

He delights in playing “Cavalleria Rusticana,” The Holy City, and various selections from Wagner, Mendelssohn, Verdi, Mozart, Beethoven and others of the great masters, producing harmony according to his own ideas in each selection, and competent critics have pronounced his harmony inferior to none. His counter melodies are another important feature of his playing.

He can play as well blindfolded as with his eyes wide open. Yet this boy does not know one note of written music from another, and has never taken a lesson in music in his life.

When Uda was about ten years old his family moved to Healdsburg, Cal., where his father is a Baptist preacher. His mother died not long ago, and he is now living with his sister, Mrs. Louis Beyer, in Visalia. He is very modest and unassuming, and does not seem to realize that his musical talent is out of the ordinary.

Of course he is inspired, as was Mozart when a boy astounded the world with his delightful harmonies. He is now only 13 years of age.
ORIGIN, EVOLUTION and DESTINY of SOUL.

We know by observation, reason and comparison that space can have no end, therefore it is infinite; that matter fills all space, and consequently is infinite also. We know that its quality, variety and properties are vastly beyond our comprehension and really to us infinite. We know that matter is continually changing; that every action, thought, word or deed is the consequence of change, and change is caused by the properties of matter previous, and there cannot be the first cause.

Matter may be divided into two classes—physical and ethereal, and these two classes include everything that exists, and they may be called coarse and fine matter. We know that these two classes blend together so that they cannot be separated. We know that ethereal matter of some variety is interspersed in all physical, and combines with it, forming individual compound. We know that ethereal matter of different kinds will unite and form physical, as gold in quartz.

We know that everything that exists within our comprehension commences by the union of two or more particles of matter, and by continual change grew up to what they are. Men, animals, vegetables, minerals and worlds—none are exceptions. From these facts we arrive at conclusions and form our belief.

We know that man, like everything else, starts by the union of different particles of matter that has the properties to attract from its surroundings matter that unites with it and produces a change, the consequent of which is another compound with other attractions and other properties that attract, produce change and growth which continues until maturity. At birth a perfect organization is formed with all the parts of that organism and as it is composed is ethereal, the organism is ethereal also. Here the ego formed from the eternal existence of all matter first shows its existence. To this new organism belongs the intuitive, or sense of knowledge, and the arranging sense, this sense being the different parts in proximity, so they act harmoniously.

The intuitive sense knows what the memory remembers, and the action properties and possibilities of the mind of its environments as far as it is developed. But the mind acts mostly by the influence of the five senses, and memory by habit, as it has not confidence in the intuitive. But when this sense is fully developed it knows all its surroundings and what every ethereal plane is charged with, and sometimes this sense grows up with the other senses for I have known children at three years old to know and tell things unknown to others. It is by this sense, knowing what planes are charged with, that the wonderful acts are done called psychometry, clairvoyance, descriptions of others that the one had never heard of or seen and many other things are done that appear so strange.

We believe these organisms grow up together, and though they intermingle so much, are entirely separate in their individuality; that after a time, when the first two have arrived at maturity, they soon begin to decline and gradually go down to death. But the mind continues to grow on, and at the death of the other organism is more advanced in its line than ever before, and considering everything in nature as evidence, we must conclude that it continues to exist.

We believe that the mind, like everything else, is made up of its attractions, environments and changes, and as such, have made it such as it will be when it leaves the other organisms, and such it will be when it enters its individual existence. It carries with it the sense of knowledge and the arranging sense, and it has the properties of attraction and repulsion, according to its make up, and it is composed entirely of ethereal matter and it will be attracted to its like, and the same action that made it is going on. The drunkard will be attracted to the saloon, the banker to the bank, the selfish and avaricious to their kind. The mind acts mostly by the influence of the five senses, and memory by habit, as it has not confidence in the intuitive. But when this sense is fully developed it knows all its surroundings and what every ethereal plane is charged with, and sometimes this sense grows up with the other senses for I have seen children at three years old to know and tell things unknown to others. It is by this sense, knowing what planes are charged with, that the wonderful acts are done called psychometry, clairvoyance, descriptions of others that the one had never heard of or seen and many other things are done that appear so strange.

The actions of the various organisms are concentrated in the brain, and from them and memory emanate thought, reason, judgment, comparison, knowledge and all that sort of thing, and the combination forms a union and commences another organism which we call mind, and as the part of which it is composed is ethereal, the organism is...
which starts a new mind that continues to grow until it arrives at maturity, when it throws off the old mind, as the old mind did the physical body, and becomes an active mind in the next sphere, and with the old mind is thrown off things that the first mind acquired while with the other organism—such as sex, selfish love of particular ones, and the like, and in this sphere all are alike, and all love each other the same and with the mind-senses more developed, are able to know more, think deeper, compare better, understand more of everything and progress farther in wisdom, fact and happiness.

This progressing, studying, learning, and changing from one sphere to another continues until all is known and all are happy. In knowing all there is known, then all will be alike, and will not weep that there is not any more to learn. Progression will cease, and we being like many drops of water on a level, will unite in one great mass of knowledge, wisdom and love, and here will end our immortality.

When we look and see how much there is to learn within our comprehension, and then consider the amount of the Universe, with its ever-varying cosmos, we cannot imagine the end of immortality. We believe the minds made up of bad associations will be attracted to those associations and will hover around them until their individuality in that has gone. Then if there is enough left of good to attract fine matter and make a growth, they will do so and progress like the others, only not near so fast, as their attractions will not be as great, or their enjoyment so much. There may be some with the bad that has a loved one with the good that may attract to the better class, and they are fortunate who have such a friend.

We believe that those who study the action of nature for the express purpose of inventing some great machine or gaining for themselves renown, and for what money there is in it, and not for the benefit of mankind in general, are not really of the progressive kind that produce real knowledge and happiness to the people. Others may be benefited by their study, but not by their intent. Those minds will hover around their inventions and profits and those benefited by their success. The highly-educated and self-conceited that have been teaching the people fables instead of facts and those that have been following theories and trusting to opinions instead of facts, will be hunting for their imaginary heavens and the substance of their wild theories.

We believe the more we raise others in knowledge and increase their happiness, the more we accelerate our own. In consideration of this belief we should adopt these rules of action. We should seek to know what is right and to do right. We should be just with the whole world, both man and animals.

We should seek knowledge of facts and thus progress in wisdom and impart the same to all around us. We should assist the indigent, not by selling all that we have and giving the proceeds to the poor, but by using our money and influence in providing work for them that they may come out of the dismal state of ignorance and dependency, and be independent and know they are somebody. We should refrain from all indulgences that are physically injurious or morally debasing. Leave fashion to the ignorant worship of that god; cease to gratify the unnatural taste for anything not nutritious and beneficial; avoid gluttony in everything, and be always pleasant, social, kind, just and true, showing to others that we are progressing in the right.

DR. E. B. SOUTHWICK.

CHARITY.

Our Dumb Animals contains a rebuke from Geo. T. Angell, the humanitarian. He says:

"We are sorry to see that the Rev. Dixon, of New York City (who was heavily fined for going over into New Jersey with his shotgun in early spring and shooting little yellow birds and robins for fun) in his sermon of Nov. 14th suggested our raising an army of five millions of men and building a navy that would sweep the ocean. We do not think that the devil could have inspired a more unchristian sermon."

That is correct, we think. No religious man must do the work of Esau.—American Israelite.

It is stated that the "pagans" of the Orient are often disgusted with missionaries who practice, what to the Buddhists is a sort of cannibalism—slaughtering and eating God's creatures. Denouncing the hog as a very dirty animal and then eating it, is, in the eyes of "pagans," worse than barbarism.

A prominent church member of Philadelphia, who talked his kind of religion on the streets of that city from a carriage drawn by a "bob-tailed horse" was rebuked by a secular journal. No noble man—no gentleman will sanction the mutilation of God's creatures to suit the whim of bipeds of low aspirations. Great souls like Buddha and Lincoln abhor such cruelty. The declaration of the "Son of Man" relative to those that are saved —"in as much as ye did it unto the least of these, ye did it unto me"—not only applies to man but to all Allah's creatures.

JEWISH QUAKER.

THE CREED QUESTION.

Days should speak and multitude of years teach wisdom, nevertheless I have the temerity to offer a few thoughts concerning this "statement of principles"—this embryo creed for Spiritualists. I have not yet assured myself that I believe enough or know enough of the phenomena and philosophy to declare before the world that I am a Spiritualist; but of this I am assured that if the Spiritualists are going to have a creed then I am not with them. There are already too many Gods, too many creeds, too many ways that wind and wind, of low aspirations. Great souls like Buddha and Lincoln abhor such cruelty. The declaration of the "Son of Man" relative to those that are saved —"in as much as ye did it unto the least of these, ye did it unto me"—not only applies to man but to all Allah's creatures.
the various creeds comparing themselves among themselves and measuring themselves by themselves are not wise. That they are all eminently orthodox is indisputable. But by the very deceivability of unrighteousness, like whited sepulchers, they outwardly appear beautiful unto men but within they are full of dead men's bones and all uncleanness. We are not to judge at all, and even if we form but an estimate of a man we may do so not upon the ground of his creed—his belief, but upon that of his conduct. It is not what I believe, but what I know. It is not what I know but what I love. It is not what I love but what I am. It is not what I am, but what I am striving to become?

Call him not heretic whose works attest
His faith in goodness by no creed confessed.
Thou must thyself be true if thou the truth would'st teach,
Thy soul must overflow if thou another's soul wouldn't reach.
It needs the overflow of heart to give the lips full speech—
Think truly and thy thought shall the world's famine feed;
Speak truly and each word of thine shall be a fruitful seed;
Love truly and thy life shall be an all sufficient creed.

WALLACE E. NEVILL.

SOME QUERIES.

In the Journal for Feb. 24, regarding the appearance of the little girl in the tree, after giving the best of evidence that there was no fraud or collusion, that none of the parties could be called Spiritualists, that all admit the form of the little girl was there. Then Mrs. Oyster says, "still, I wonder what it was?" If any person with ordinary sense, unbiased will, without any superstitious ideas of the power of God to perform miracles, and kindred notions, would stop and think for a few minutes, they should arrive at two or three conclusions:

First—The form of the child was there in evidence. It is not said to be that of Edie—nor is it denied—therefore we will claim it is Edie's, which is an evidence of the fact that Edie is not dead, but lives, and came at the request of the other little girl, who beyond a doubt was her chum and friend.

Second—It shows that there was a medium or mediums present who could furnish the material for Edie to materialize, that they were passive and the conditions were good, and that it does not require people to be Spiritualists, or that darkness be required to produce a materialized spirit. The assertion of the gentleman that it was an optical illusion," shows his ignorance of such matters, and that he was trying to mislead. The photographer was correct—he had a spirit picture.

Third—Such being a demonstrated fact, why any wonder, or any beating around the bush? Had it been any matter in connection with church, how quick it would have been advertised and enlarged upon, etc. Here we have the daylight evidence of spirit life, and the ability of that spirit to return and show itself under proper conditions, even by having a photograph taken. Hence, why wonder or surmise. It is not necessary to have a Bible, Swedenborg, Krumacher or the Dictionary, to establish that fact. The evidence and truth is self-evident. Mrs. Oyster's investigations and statements furnish the most conclusive proof of the fact that it is a spirit picture, and her purchase of the picture corroborates that fact, so why wonder, or ask what it is?

DARK SEANCES.

It is about time that all Spiritualists discard dark work. If we have any religion, it is the religion of light, and we should have nothing to do with darkness. Dark seances, and the so-called mediums who pretend to work in darkness have done the Cause more harm, and called for more explanations than every other phase of mediumship, and has given the rascals, rogues and frauds all the foothold they ever got, in their field of operation. And the present condition of Spiritualism and the existence of the "anti" element is directly traceable to dark seances and dark workers. We therefore say, discard them, and all of their representatives, workers and defenders.

SAN JOSE NEWS.

The last fake is advertised for Tuesday, in San Jose. The great and only musical, slatewriting, handkerchief photographing medium, who has been loudly proclaiming all these and other things to the public of Stockton, San Francisco, etc., now comes before the public as the great expositor. Of all the crew of frauds, he is the man of gall, and people who have paid him for past services should arrest him for obtaining money under false pretenses.

E. A. Marshall and R. M. Mobins are occupying the rostrum of the Union Society during March.

The annual election comes off April 3.

On Sunday, March 27, there will be an all-day meeting.

W. D. J. HAMBLEY.

JUBILEE REFLECTIONS.

O wad some power the giftie gie us
To see our sel's as it hers sees us;
It wad frae mony a blunder
And foolish notion.—Burns.

In this year of Jubilee of modern spirit revelations, we may with profit, consider what this Jubilee really means. For what are we rejoicing? Is it joy over a great deliverance from the bondage of priestcraft, of the peoples of the world—or is it joy over the formation of an exclusive cult which seeks power and prestige on much the same lines of priestcraft itself?

Has Spiritualism given to the world a new philosophical religion—or has it only brightened up a jewel that has long lain hidden amidst the rubbish of decaying fanes?

That we are moulding into shape the beautiful and soul-cheering images of new thought, cannot be denied—but we should be moderate in our claims of newness, as well as of individual congratulation for having won our Jubilee through the opportunities offered by the spirit world.

We should remember that through all the dark and bloody ages of dominant priestcraft, the world had its apostles of liberty. Often silenced by the jail, the sword, engines of torture and the fagot, yet living in their defiant utterances of truth, at the hazard of death and physical destruction, in the heaven-concealed nooks and crannies of the world's libraries even to the present day.
In all this we should give thanks that our heaven-sent Spiritualism was silently at work for the redemption of mankind from the terrors of ignorance to the light of love and wisdom; which is now being more fully revealed through our own blessed organization than in any other cult—but we must not claim it all. We must accord to the great and learned liberals, who knew naught of the divine source of the inspiration which the spirit world gave them, their full meed of the deliverance which we Jubilate to-day.

Neither must we forget the noble examples of those true-hearted souls within the church through the ages; who, mistaken in some things, still lived up to their highest conceptions of truth and right—patiently, piously, prayerfully working, at every mortal hazzard, for the world’s redemption from the bondage of sin. In view of their grand works and examples in moral ethics, we must forgive them if they had no higher conception of God than a great King of Kings and Lord of Lords, and if sin in all its hideous manifestations suggested to their minds the existence of a mighty personal devil.

While we realize the munificent blessings the angels are conferring on the world through Spiritualism now, we must also be ready to give the credit where it belongs—to heaven’s blessed ministers of light and mercy who have planned and put in motion all this mighty modern work of redemption; while we, as agents in their hands, should be more than content to take to ourselves the credit of doing a duty and doing it well and conscientiously.

Let us then with due thankfulness to all the sources from which our rejoicing comes, sing our songs of Jubilee, listen to the statements of the march of freedom and progress by our peerless orators, and with hearts filled with gratitude and joy in it all; resolve anew to live the altruistic life of our religious philosophy—without a word of wrangle with any other cult from whence any portion of that philosophy was derived.

If we feel a delivery from the bondage of error, let us be careful to avoid even the semblance of perpetrating another bondage for future generations, in the growing light of new revelations, to find it necessary to cast off as we now do the bondage of priestcraft.

J. Marion Gale.

SHALL WE ADOPT PRINCIPLES?

On page 186 of the Journal Dr. Peters asserts that “Spiritualism is a scientific study of psychology—that is all.” If this be true, then Spiritualism is a psychic research society, and in the language of Poe—“only this and nothing more.” Again the Doctor says: “To speak for Spiritualism is unscientific, and classes it with sophistry, theology, Theosophy and other myths.”

While I endorse the remainder of the Doctor’s very pointed article, I beg to give a few reasons for differing in the above-quoted views. If 50 years of patient, scientific investigation by hundreds of the leading minds of the world, has not succeeded in evolving a basis for a scientific philosophy of life, here and hereafter, then it is never likely to do so, though we were to continue our investigations to the end of time.

We do not advocate a system founded upon mythology or any past revelation, but upon such facts as have been proven and scientifically demonstrated in this age, and upon the higher intellect and reasoning faculties of man, guided by the teachings of nature and the cause of humanity.

Unless the investigator is guided by a “Declaration of Principles,” he is likely to find so many contradictions and absurdities in the hundreds of books upon Spiritualism, and among its teachers, that he becomes so bewildered that he often fails to distinguish between the chaff and the wheat, denouncing the whole system as a delusion.

Again the great mass of humanity have not the time, money or inclination to investigate upon their own account—particularly if there are no “principles” to instruct them how to do it intelligently, so as to prevent their being humbugged.

A “Declaration of Principles” would be subject to revision as often as new facts demonstrated any fallacy or added important truths; these revisions or amendments to be made at the annual conventions of the National Association.

There is as great a difference between the words, “dogma,” and “creed,” as there is between truth and error. They have no connection.

Spiritualism is not only a society for psychic research, but the most perfect system of science, philosophy and religion ever demonstrated to the human race. Ernest S. Green.

THE NEW TIME.

’Tis time “Old Time” hung up his scythe
And let “New Time,” so strong and blythe,
Take up the work his palsied arm
Has left undone, and caused alarm—
Alarm that in this fruitful land,
Where plenty lies on every hand,
Where God bestows his bounties free,
That there should destitution be.

Among the men that till the soil,
Among the honest men of toil,
Who labor both with hand and pen—
That they should not receive the gain
The gain produced by their own work,
The work that wily schemers shirk.

Some tearing down may need be done
Before “New Time” has well begun
The structure that shall boldly rise
And firmly stand, to the surprise
Of those who would the men enslave
Who’ve been both pioneer and brave
In the defense of what is right—
The saving salt of life and light,
And helped “New Time” to now appear
To bring both hope and courage near.

Light always darkness does dispel;
It penetrates each crick as well
As in an unobstructed space.
Joy giving to the human race;
So will “New Time” to justice be
The harbinger of Jubilee.
When we can boast “good times are on,”
We’re nearing the millennial dawn!

San Diego, Cal.

Mrs. C. K. Smith.

If you want a valuable book, look over the list in another page and order now. A Spiritualist who does not read is a back number.
PROPHECIES BY DR. MUEHLENBRUCH.

Some time ago we asked Dr. Muehlenbruch to give his impressions regarding the probabilities of war with Spain, and other events of universal interest. In reply the Doctor gave in writing some visions with their interpretations, as follows:

On the 24th of January, (1898) I had a vision concerning Cuba. I was standing by a long one-story building—one tower in the center and one at each end. I was standing at the center entrance with a United States Army Officer by me. All at once he pressed a button and up went the American Flag. That meant our flag will float over Cuba before 1898 has passed.

Yes, we will have a brush with Spain. Why I say a "brush," I will have to give another vision. I see two large hills. Each is covered with guns. American officers are standing by them. They only fire a few shots, after which they shout "Hurrah!" That means only a "brush."

But now for America itself. I see for the year 1898, 1899 and 1900 dark times—financially dark—murders, much starvation, upheavals of the earth, much damage, many lives will be lost, a destruction of one city by earthquake. Two cities will suffer, but one in this country will only suffer, while one across the ocean will be destroyed. In 1900 one city in this land of ours will be swept away by water, and one city beyond the ocean will suffer the same fate. America will see the greatest fire it has ever witnessed in its history.

This "brush" with Spain will not be the end of the war; it will only be the beginning of it. It will end in a religious war, and there will be much suffering.

We will have three assassinations of high-standing officials—two across the Atlantic and one here; also France is going to be in trouble—trouble over Germany. One of those assassinations come to Germany and one to France. These will occur before 1900. Russia will be divided before 1910.

Spiritualism will be recognized by all people, nations and churches, and we will become a body stronger than any that has ever been in history, but there is uphill work before this occurs.

The United States will lose one more warship by explosion.

There will be a train-wreck in the vicinity of Oakland in which many lives will be lost.

The letter containing the above prophecies was received March 17, and in a special dispatch to the San Francisco Call of March 19, appeared the following, which may already be a confirmation of one of the predictions.

VICTORIA, March 18.—Oriental advices received here to-day on the steamship Victoria from Yokohama say that Amboyna, a town on the island of that name, one of the Molucca group, was completely destroyed by an earthquake. Sixty persons were killed.

QUESTIONS FOR ORTHODOXY TO ANSWER.

Dr. Peebles, in his parting shot at Elder Healey, (the Second-Adventist defamer of Spiritualism,) propounds the following pertinent questions for him to answer in a straightforward manner:

First—What tempted that "cherub," that holy angel, to sin in heaven?

Second—If God knew that this cherub-angel would sin and become a devil or the devil, why did God create him?

Third—If he did not know it, then was not God absolutely ignorant of what this angel would do, when becoming the devil?

Fourth—As the devil and devils are personal beings, what do you consider the condition of Mary Magdalene, after those seven devils went out of her?

Fifth—Do you believe that the God of this Universe literally took off the "Egyptians' chariot wheels?"

Sixth—Do you believe that God actually wet Gideon's "sheep fleece?"—Judges vi, 31-37.

Seventh—Do you believe that God meeting Moses in a tavern "sought to kill him?"—Exodus iv, 24.

Eight—Do you believe that Isaiah walked bare-footed and "naked for three years?"—Isaiah xx, 3.

Ninth—Do you believe that your little Second Adventist sect is right in regard to the seventh day, the speedy personal coming of Christ, the burning up of the world, and the thrusting of all the people into the graves of oblivion and annihilation who are not Adventists—and that all the Christian churches are wrong upon these points, excepting your own self-righteous selves?

And remember when answering these that the following are the rational doctrines of Spiritualism; namely, that God is infinite in goodness, wisdom and power, and worthy of all reverence and devotion, that the divine spirit seeks to benefit, uplift and sanctify all souls, that virtue brings happiness and peace, that vice brings punishment and misery, that divine chastisements are disciplinary, that in
all ages God has sent messengers, angels, and ministering spirits to comfort and bless humanity, that spiritual phenomena to-day are God’s living witnesses of a future conscious existence, and that the more upright, pure, and Christ-like lives mortals live in this world, the happier will be their condition in the future world.

The 10th question was, “what objection have you to these truly beautiful doctrines of Spiritualism? —doctrines that you yourself in your better, higher moments, hope for and pray for.”

THE LACK OF SUCCESS.

J. Marion Gale, the poet, who has had 40 years experience as a Spiritualist and a teacher, in a recent letter expresses the following opinions which every experienced worker must admit to be true:

It is painful to realize, as we must, that there are so many who have received the heavenly blessings, and who are almost indifferent of their duty to spread the light. For my own part, I am poor and an army invalid—but I manage to take three of our standard Spiritual papers and would rather reduce my food supply than lose one of them. But I know that there are many, in easy circumstances, and others who expect their bread from Spiritualism, who do not see it their duty as well as interest to support the Spiritual papers.

While I would in no wise under-estimate the value to the cause of our able speakers and test mediums, still I fully believe, that the books and papers are, after all, our chief missionaries and supporters of both the phenomena and the philosophy in their altruistic work designed by the angels who gave them to us.

If I were so situated as to go out and lecture in the propaganda of the philosophy which we have freely received from the blessed angels, I should still see my most hopeful efforts in sustaining the few great advocates we have in print and helping to add to their resources.

AN ALLEGORY—by Spirit Rosebud.

The following allegory, copied from the Banner of Light, was given to a class in the Children’s Lyceum, at Atlanta, Ga., by Spirit Rosebud, through the mediumship of Mrs. Loe F. Pryor. Rosebud is a missionary to this side of life, we are informed, and has lectured in several of the States. She is the daughter of Mr. J. R. Armstrong, of this city. Here is the allegory:

“Do flowers live in heaven?” Merlie asked, with oh! such a questioning look in her sweet brown eyes.

In answer to this query Iris came—she, messenger of the gods, like the rosy dawn bearing in her arms many of Queen Flora’s beautiful treasures; flowers gathered in the kingdom of light, from whence only the beautiful come. As they clung and twined around her graceful form, Merlie could hear them whispering to each other, telling of their homes far away and the loving friends they had left in the Eternal City, to come in answer to a mortal’s wish.

They were not sad, for they all knew they must do the work that was placed before them ere they could return to their homes. They had come to talk with Merlie, and each was anxious to speak of the land where they dwell. She asked them how they were made.

“By the hand of God,” said they.

Yes, all were molded by God’s hand—molded in many beautiful patterns. The lily’s waxen petal was shaped from the white, fleecy clouds of the summer’s sky; the sweet roses are formed from the sunset’s glow; violets and pansies are cut from the azure dome of heaven, while the amaranths come from the ocean’s wave; the snowdrops and lilies-of-the-valley are fleeces of ice and snow that come from the great mountain’s peak; and the sweet narcissus is the love and hope of man—made by God, then given into the keeping of Queen Flora, so that she and her happy band of angels might tint and color them before sweet Iris took the seeds to earth, there to grow for the good of man.

As the angels took the beautiful blossoms in their arms they were so lovely, coming from the hand of God, in their delight they (the angels) would leave kisses sweet upon the unfolding petals of all. Some of the flowers, in their modesty, would blush a rosy hue; others a pale, sweet, pink, while many remained purer and whiter, while their hearts throbbed deep with emotion; and others caught and retained the color of the angel’s eyes—blue. One angel, brighter than all the rest, for he dwelt in the sun, so filled all the flowers which he touched with love, they reflected back and retained the light and shade of his drapery; he was clothed in yellow.

“So are the flowers made and painted for earth children, sweet little sister,” Iris said, “and after their work on earth is done they come home, here in the Garden of Love to ever dwell as a delight, to gladden the eyes of all souls which have finished their work in life.”

“Yes, even the thistles and weeds have a work to do, and are clothed beautifully when that work is done,” Iris made answer to the question if there were any thistles in heaven.

“Ah! sweet, gentle flower, thou art so bright. Will thou teach me ever to do right?” Merlie asked.

Then all the flowers bowed their heads, and she heard the tinkling chimes sweetly sound from the depths of the blue-bells:

Your life, my child, may be
Like the flowers so fragrant and sweet,
Though disturbed by Death’s pattering feet.

Then the gates of heaven were opened, and Merlie saw sweet Flora with her magic wand, which she waved thrice, and Iris, the messenger of the gods, and all the flowers faded from view.

LOE F. PRIOR.
The Philosophical Journal.

Oakland News.

To the Editor:
The lecture of Prof. Loveland on the origin and composition of the Bible drew a full house at Gier's Hall, Oakland, on Sunday, March 20. All were deeply interested in the lecture. By the way the Professor is handling the subject we think he will not be much left of the book by the time the course is completed, except history and spiritual phenomena.

Mr. and Mrs. Sullivan, and four veterans from the Soldiers' Home, were as good a representation of the Association, and the editor of the De Land News, and his wife, were appointed a committee. The report of the seance in the News was very flattering.

I also gave a public slate-writing seance at the Auditorium of the camp, for the benefit of the Association. Over 40 messages were given and all fully recognized by those present.

The management of the camp were loud in their expressions of gratitude and satisfaction.

I have opened an Occult Book Store in connection with the office for the regular practice of my mediumship. It is located at 103 West 42nd street, New York.

Fred P. Evans.

Spiritual News.

In this department may be found the cream of the current spiritualist news of the day, our dispatches being drawn from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated taste of the people.

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

This is Anniversary week. Let us all jubilate.

Andrew Jackson Davis is now practicing medicine in Boston, Mass.

Mrs. Lois Waisbrooker will be at Ogbilby, San Diego Co., Cal., till May.

The Boy Orator delivered an interesting lecture at Mme. Young's Hall, San Francisco, last Sunday evening.

Mrs. S. Slocum and Carl Eberhardt will be married at the close of the Jubilee Anniversary exercises, by Mme. Lillie, next Sunday evening at the Metropolitan Temple.

J. C. F. Grumbine opens a class in Chattanooga, April 4th. Full particulars can be gotten in circulars on application to Mr. Grumbine, 7820 Hawthorne avenue, (Sta. P) Chicago.

Mrs. Loe F. Prior, 48 Simpson St., Atlanta, Ga., is supplying spiritual instructions in Chattanooga, Tenn., on Thursdays and Wednesdays, and at Atlanta, Ga., on Thursdays and Fridays. She intends next fall to visit the Pacific Coast, and will of course meet with a hearty welcome.

On Thursday evening, at 997 Market St., San Francisco, the Medium's Protective Association will hold the 50th Anniversary of Modern Spiritualism. Mrs. Seal will deliver the lecture. All are invited.

"What is the difference between the teachings of the Christian Church and the Spiritualists?" was the subject of an eloquent lecture by Mrs. Lillie last Sunday evening, under the auspices of the Society of Progressive Spiritualists.

The Oakland Psychical Society held Jubilee exercises at Fraternal Hall, last Sunday. The platform was occupied by Prof. Loveland, Mme. Montague and Dr. Muchenbruch. It was a fine celebration of the Anniversary.

The San Francisco Children's Progressive Lyceum last Sunday had entertaining Anniversary exercises. Every available chair was occupied, and many visitors were present. Appropriate silver-chain readings had been prepared by the conductor, and the songs and recitations by the children were unusually good. Dr. Anderson and Mrs. C. A. Dean of Portland, Ore., gave instructive addresses. The roll was read by Prof. and Mme. Young, and also by Prof. Reck's orchestra (six in number). All present were unusually happy and proud of our success in having held the first celebration of the Spiritual Jubilee year.

Mrs. Maxwell-Comby has returned from her visit to Marysville, and has
resumed her work. The many friends of Mrs. Strain, with whom Mrs. Colby was visiting, will be pained to learn of the loss by fire of her elegant home, and the many friends will be grieved to hear of the loss by fire of her elegant home, and the many friends will be grieved to hear of the loss of Mrs. Strain, with whom Mrs. Colby was visiting.

Preparations are being made for the annual convention of Ohio Spiritualists, which will be held in Columbus, the first week in May. The society has had an encouraging growth since its organization last year, and the turnout for the coming convention is expected to be larger than for the former convention.

Dr. N. F. Ravlin is now in Denver, Colo., where he intends to remain until May, when he expects to proceed to Chicago, and then to Rochester, N. Y., to attend the Jubilee exercises there. As a grand inspirational speaker, he is second to none, and should be kept employed constantly on the spiritual platform.

The Union Spiritual Society of Oakland held anniversary exercises last Sunday. Several speakers and mediums from San Francisco assisted, and B. S. Lillie's lecture in the evening was soul-inspiring and eloquent, and Dr. Carpenter's lecture in the evening was entertaining and instructive. An excellent lunch was served by the ladies at 5:30 p. m.

Prof. Geo. W. Walrond lectures and gives tests to large audiences every Sunday evening at Gray's Academy, Denver, Colo. The Spiritualistic interest is growing very strong again in Denver: for a time it subsided. Dr. Ravlin from San Francisco was present at last Sunday evening's gathering and when Mr. Walrond invited him to the platform he received quite an ovation. He made some stirring remarks on the labor question.

The 50th anniversary will be celebrated in Columbus, Ohio, on Sunday, April 3, 1898, commencing at 7 p. m., and continuing all day and evening. The Columbus Society will be assisted by the State Association, the meetings really being under the direction of the State officers and partaking of the nature of a State celebration, and the Columbus Society is expected to have 35,000 Spiritualists in the State of Ohio, 7,000 of whom are in the city of Columbus.

The Semi-Centennial Jubilee, under the auspices of the California State Spiritualists, will be held at Metropolitan Temple, San Francisco, on Sunday, April 3, 1898, commencing at 10 a. m., and continuing all day and evening. All are welcome.

Addressed to the attention of Dr. C. H. Wadsworth, Mrs. J. S. Lillie, Prof. Loveland, Thos. G. Newman, Mrs. R. A. Robinson, Mrs. Rebecca J. Johnson, Mrs. S. M. Montague, Mrs. Sarah Seal, Dr. Loveland, Mrs. Addie L. Ballou and Mrs. Elizabeth Lowe Watson. There will be good music, both vocal and instrumental, and Mrs. J. S. Whitney and Mme. Young will give spirit messages. The Lyceum will give an entertainment at noon. The Musical Jubilee will be held from 7 to 8 p. m., when Prof. Werner will play the pipe organ.

The Reviewer.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

This book comprises about 50 occult poems, mostly in the Oriental style, at least three of them being translated from the Chaldaic of the poet Memphis. One of these is a hymn to the Egyptian Goddess Maat, another to the Egyptian God Osiris, "Lord of Amenti, Judge of the Dead," and the third is "A Fragment from the Book of the Respiration of the Egyptian Goddess Isis. Here are some examples from the hymn to Osiris:

Knowledge is weighed by measure, work by rule.

Osiris holds his scales above the deep,
And from the shades he gathers whom he will,
Parting the shreds of life from those of death.

Severing light from darkness, wrong from right.

Who from the deep
Calleth the mist-like spirits to ascend
Thy courts of accusation and tie up
The rolls of judgment as they fall from out Thy grasp, declaring

To all the spheres
Of dim Amenti.

The teachings of these poems is of a humanitarian and spiritual nature, although we may not be able to accept as truth some of the legends.

Practical Guide to the Investigation of Spiritualism, Healing and the Occult Sciences, with instructions for the development of clairvoyance, magnetic healing, and occult power generally, also rules for spirit manifestations, by Prof. Geo. W. Walrond. Price, 15 cts. For sale at this office.

This is a new edition of Prof. Walrond's pamphlet, and though the former edition was good, this is a great improvement on it, bringing the subjects down to date and adding new original treats on Occultism, Zodiacal Signs, Celestial Colors and Ruling Planets; Clairvoyance, Psychometry, Palmistry, Hypnotism, and Rules for the Development of Mediumship, besides the testimony of many eminent men to the truth of Spiritualism. It should be in the hands of every investigator of Spiritualistic, Astrological-Psychic, and Occult Phenomena. It is one of the best missionary pamphlets extant.

Leola Marguerite, daughter of Mrs. Lee F. Prior, the noted Spiritualist lecturer, has written a poem for the Banner of Light, entitled "There is no one to Love me," with a prose reply entitled "There is some one to Love me now." It is a beautiful composition for any Lyceum.

The New World for March 1898, opens its seventh year with a strong and varied table of contents, among which we notice: Truth and How we Know it—Two Famous Maxims of Greece—Philosophy as Affected by Nationality—Henry George and his Economic System, etc. The usual 50 pages of careful book reviews follow. $8.00 a year. Houghton, Mifflin & Co., 4 Park street, Boston.

The April Open Court presents its readers with an illustrated editorial by Dr. Paul Carus, on "The Human Heart as Mirrored in Religious Art." Old woodcuts are reproduced, portraying the various conceptions of the soul as the vehicle of good and evil, while representations of modern ideas are also given. 10 cents; annually, $1.00. The Open Court Publishing Co., Chicago, III.

The Heavenly Telephone is the title of a new monthly to be issued at $1.00 a year, by Alvin Kelly Pease, Manchester, N. H. It is to be in the line of advanced thought, and its aim will be to sift, discard and present the truths of spirit communion and spirit return.

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

See our Book List on page 207
Thought Building.

Each day we build by the thoughts we think. And we live in the house we are making: We can build a heaven or build a hell. The actor will there some justice find. And for ever act in the human mind.

Thoughts bring food to both body and soul, for thoughts are seeds from which great deeds grow. And carry a blessing wherever they go.

For nature's god is the power of law, and the truth of justice; and for everyone the actor will find his justice in the conduct of the children's associations in the Summerland, and the Lyceum, which is in accordance with the conduct of the children's associations in the Summerland and established the first Lyceum in New York, in 1863. The motto is his words: "A child is the repository of infinite possibilities." We are glad to see this recognition of the just claims of this wonderful seer.—The Lyceum.

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

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

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.

Trials Subscriptions will be taken for 6 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.

Societies & Meetings.

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


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SOCIETY OF PROGRESSIVE SPIRITUALISTS.

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

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 218 Stockton-st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

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

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Mrs. Elsie Reynolds, Materializing Seance, Wednesday, Friday and Sunday evenings, March 30, April 1 and 3, at 302 O'Farrell St., San Francisco. Admission, 50 cents.

The Lyceum Banner.

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner." $1.50 per year. (40c) post free. Florence House, 2000 N. Albion street, Enston road, London, N.W. Eng.

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Question Department

Answers by "PHILO."

Rules for Bible Translators.

QUEST.—What were the 15 rules given by James to his translators?

WALTER BOLDING.

ANS.—These rules are too lengthy to be given in this department, but may be found on pp. 196 and 197 of the "History of the English Bible," by W. F. Moulton, M. A., D. D.

In his caveat authorizing the translation (mentioned a page or two preceding the rules), King James commanded that no marginal notes should be added, as he had seen some such notes giving a more definite interpretation of the meaning of the text, which he said "allowed disobedience to kings." Such translations, he gave them to understand, (expressed in up-to-date parlance) "didn't go." He further hinted that a certain previous translation which had pleased him, (having evidently been made for the express purpose of pleasing him) should be followed as closely as possible.

The rules, as carried out, are summed up in Selden's "Table Talk," in a reference to the work of the translators. They worked in companies, but met in conference as one body, and here is what occurred:

"That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrews) to him who was most excellent in such a tongue (as the Apocrypha to Andrews and here is what occurred:

- Marginal notes giving a more definite interpretation of the meaning of the text should be avoided.
- Translators should follow as closely as possible the previous translation that pleased the king.
- The translation should be as literal as possible, with no original innovations.

Passed to the Higher Life.

Dr. J. M. Pearson's, near Middletown, March 6th, Miss Pauline Jolly, a native of Oregon, aged 17 years and nine months. She was the eldest daughter of Mrs. Lillie Jolly, together with whom she spent the last three months in San Francisco. Mrs. Jolly, who is the last remaining member of the family, is in deep mourning.

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