Spirit Teachings in Relation to Human Life.

Lecture by J. J. Morse.

When the religious world grasps the facts of Spiritualism, and comprehends more its philosophy, less will be thought of creeds and dogmas; and religious adherents will devote more time to vital issues, and will do their best to improve the material conditions of this life. Spiritualism is not wholly another-world gospel. Spiritualists are not mere dreamers and emotionalists; they are clear-headed, matter-of-fact people, who, having caught a gleam of sunshine from the other world, are endeavoring to illumine the dark ways of this world. Spiritualism has not yet become a matter of doctrine or dogma. It is slowly accumulating a body of moral experience and philosophy, communicated from the spiritual side of life.

The essence of Spiritualism is in the communications made from the spirit world to us. Who are the spirits?—people who once lived on the earth. They are mentally, morally, consciously and personally the same men and women who once lived in this world. As the mere removal of one's clothing makes no change in the man, so death is only taking off the garments in which we travelled through the world. Because spirit revelations hardly agree with popular conceptions of the after life, they are treated with suspicion and unbelief by religious adherents. Spiritualists think that truth is many-sided enough for all people to see some ray of light coming from it, and would not think of persecuting others who differ from them. They grant, as they claim, freedom of thought, speech, and belief. Spirits tell us what they know of matters about which we only hold beliefs.

Speaking generally, spirits tell us the truth. Of course some people lied so much on earth that they cannot easily shake off the habit, and consequently all spirit communications are not correct. Still it is reasonable to assume that as the spirits are now in a higher state they will be more careful in their statements, and will cling more rigidly to the requirements of truth. The inhabitants of the spirit world are the ascended sons and daughters of humanity, God's children, who have pass-
ed through the valley of the shadow of death, and are now enjoying the noon-tide glory of the life beyond.

Serious questions are going about. Is it right that life should be a constant struggle between the strong and the weak, the crafty and the feeble-minded? Should there be no happiness in the world but that gained by force and fraud? What do the spirits say? That man is not a mere miracle, created perfect, and subsequently demoralized, that all men are the embodiments of a divine existence. The self-conscious, immortal part of a man is the real part of him; the physical body is only an instrument used during life's journey.

Spiritualists speak of spirits with bodies, and not of bodies with spirits—which is an important distinction. The human race is, and has been, growing. It was not created perfect. The old doctrine of a miraculous creation is untrue. The spirit teachings say that God and nature conjointly produced the human race in its primal condition; and as the world has become what it is through evolution, so the human race has evolved from primal savagery to civilization.

The civilization of to-day is but the foundation of the spiritualization that is to come hereafter. The divine element which is inherent in the race and its individuals is constantly at work, and God is continually energizing through the Universe for his own ends and purposes. Man is meant to be happy. There are degrees of happiness—physical and intellectual. The healthy man is a happy and a useful man.

A celebrated divine once observed “Brethren, you are as much responsible for the health of your bodies as you are for the salvation of your souls. It is our duty to cultivate our thinking and reasoning faculties, and also morality. The world is full of blots and stains on our municipal, political and Christian life, against which we say nothing, for fear of endangering our higher parts and aspirations. They sweeten life, and bring more sunshine to it. The spirit is the supreme factor in the conditions of existence. The spirits are closely concerned with the conditions of our existence, and the reason gives a new beauty and value to Spiritualism. The spirits were once our own flesh and kindred, and are doing their best to increase the happiness of those left behind. Death has not destroyed one single attribute of their natures, and because they are human still, out of the depths of their divine humanity they have moved to come to us that we may be happier in this life than they were, that our conditions may be better than were theirs, and to give us some encouraging idea of the life and the world to which we are journeying.

Having carefully perused the first volume of “Primitive Christianity,” by the scholar and profound thinker, J. R. Buchanan, M. D., will you kindly allow space in your able Journal for brief reference to a very few of its many salient presentations.

All progressive thinkers of the past eighteen centuries have questioned as to the origin and authenticity of the book called “Holy Bible.” These questions and criticisms are the outcome of an earnest desire to know the truth as relates to man’s religious life here in time, and his future state of being when passed the portals of the grave, or that transitional period termed death, which awaits all humanity. In these investigations, some of the late admissions and claims, as set forth by the Rev. Moorland of St. Luke’s Episcopal Church at San Francisco, as related by Prof. Buchanan, are of deep significance and disclose assumptions, frauds and forgeries of the early founders of the Roman Church—the mother of all existing churches. As reported by the San Francisco Examiner, of Jan. 19, 1896, Rev. Moorland said that the New Testament was not produced by the Apostles but by the Priests. He is reported as having said “The Bible was written by churchmen and placed in the hands of an existing church.” “The Catholic Church flourished for many generations before the New Testament was finished.” “Long before the New Testament was written the Gospel was the possession of the church.” By diligent and extended research Prof. Buchanan proves that this same Roman Church was hostile and inimical to the teachings of Jesus and his disciples, and that the Jewish mob which crucified Jesus, and caused the cruel death of half of the Apostles, acted in conformity to the edicts of this church. And yet theologians and laity claim this fraudulent Roman Bible as the word of God; while the truth is that Jesus and his Apostles, who founded primitive Christianity did not have or use any Bible.

St. John claims that his manuscript of the teachings and life of Jesus, written mostly in the Aramaic language, was intended for his own use and that the same is true of St. Matthew’s, St. Luke’s and St. Mark’s. St. John was not familiar with the gospels of the other disciples during his earthly life.

The accepted Bible was first compiled in A. D. 170, when all the writers whose name it bears had been dead for many years. Now since the church had existed a century and more before a Bible had been compiled by priests who had dissensions and wrangles among themselves as to which manuscripts should be adjudged canonical, who knows the origin and authenticity of the scriptures which teach that Jesus Christ suffered and died on the cross to redeem humanity from the sins they may commit? If humanity is only saved by the death and crucifixion of Jesus, effected and executed by a cruel, vindictive Jewish mob, what has become of the millions of like human beings who had lived hundreds of thousands of years antedating this awful tragedy, as well as
of the millions of like human beings who never heard of this wonderfully loving and sympathetic man of Nazareth?

For the first time the true life and teachings of Jesus Christ—from infancy to his 34th year, the time of his crucifixion—and his apostles, have been given to the world, byProf. J. R. Buchanan, M. D., in his late book, “Primitive Christianity;” thus verifying the promise of the Christian era, that nothing shall be permanently hidden; “For there is nothing covered that shall not be revealed, neither hid that shall not be known.” In fulfillment of this promise, the heroic love and devotion of the Apostles, who went forth to do and to die in a life like his own, that an unworthy world might be uplifted to the reception of heavenly light and truth, although antagonized at the time, and obscured in the long night of the dark ages, is again manifest in the noble, unselfish deeds of all Christ-like philanthropists who are striving to bless the lives of the unfortunate. This love of Jesus is outspoken in every asylum wherein the unfortunate are sheltered; in every home for the aged; in the shielding of dumb animals from cruelties; in all the grand deeds of loyal, noble men and women who are seeking the betterment of the unfortunate.

As Mrs. Besant said in her lectures on “Materialism Undermined by Science,” “We are going back to ancient customs when every school shall be a temple of worship, every priest a scientist, and all in power shall use it only to serve—when the best and the purest among us shall say, I bring all I have to the service of the world.”

A great doctrine of total depravity; the fall of man; vicarious atonement; the authority of priests who claim that they are representatives of Christ and God, John the Baptist says: “I would teach the brotherhood of all created beings—I would teach the salvation of self, through the overcoming of evil in self—I would teach that there are none so low, none so far descended into the depths of degradation but that there is inherent within them the divine spark;” the divine ego, which if nurtured, will in the fullness of time raise them to celestial heights to become heirs of the Eminent Father but by that way.” Many pages would fail to enumerate the tender, loving, fraternal teachings of Jesus, the Christ. Jewish and Roman jealousy of his power and influence procured his death. “In the beginning of all things, the end is involved.” As in his life, so in the lives of each mortal projected into this outer state of being. The age into which he was born, comprehending him not, sought to destroy him. In his own words, “To this end was I born; for this cause came I into the world.”

In conclusion let me say to these desirous of knowing the origin of Revelation, the teachings of Jesus Christ, the grandest man and greatest medium of earth, of the labors and persecutions of the Apostles of primitive Christianity, founded by Jesus as their head and center, to purchase the late work of Prof. J. R. Buchanan, M. D., entitled “Primitive Christianity,” and as soon as read, to subscribe for Vol. II, now ready for the press, thereby aiding in bringing it forth to the world.

And lastly I would ask how can the constituency of the Protestant church accept the Epiphanies of Jesus; first to Mary at the Sepulchre, to whom he said, “Touch me not for I am not yet ascended to my Father;” then the same day at evening when the doors were shut where the disciples were assembled for fear of the Jews—again after eight days when he convinced the doubting Thomas and lastly on the shore of Tiberias? How accept the transfiguration on the Mount—the interview with Moses and Elias; the healing of the leper by St. John and others and yet reject like manifestations and phenomena occurring to-day, in the presence of our mediums and attested by competent witnesses?

Modern Spiritualism and primitive Christianity are identical. As of old our mediums are persecuted but the genius of the age forbids crucifixion.

Let us remember the spirit of the prayer, “Father forgive them,” but at the same time firmly maintain our rights to “life, liberty and the pursuit of happiness,” “convinced that we are not alone for the spirit is with us.”

Springwater, N. Y. Grace L. Parkhurst.

“The Proclamation.”

From Canada to Florida, and from New England to California come responses to my “Proclamation of Purpose.” It is a roll-call to the devoted adherents of a genuine Spiritualism. The response is, “Here I am; what shall I do?” This is a most important question, and its answer is rightfully demanded by those who have announced themselves as ready for service. But, as it is impossible for me to reply to all letters personally, I ask the privilege of the spiritual press for that purpose.

1. In the first place, read, or cause to be read to all who will listen, the proclamation and send me the names of those who approve. One Society has sent me its entire roll of names.

2. Where there are two or more in a locality, meet and discuss the situation and try to evolve new methods of social reconstruction, not overlooking those proposed by others. Get as many
as possible to meet and join in your discussions, and if you are the only one, work to get others to join with you.

3. Secure all the subscribers you can for the Spiritual papers.

4. Try to inform all the members of your Society of the fact that a movement is inaugurated to secure the practice of brotherhood and overthrow the present hate and selfishness of society. Institute correspondence with those who are in fellowship with this great purpose.

5. Make the camp-meetings of the coming summer the field for diligent and successful work in propagating the truth. Induce the speakers on the platform to voice the great necessity for Spiritualists to assume a higher ethical position, and to consecrate themselves to the work of securing radical changes in our laws, so that liberty and fraternity may become realities instead of mere boastful words.

6. Let those who are able write and send an avalanche of articles to the Spiritual press advocating the all-including character of Spiritualistic philosophy; and hence, its universal applicability to all the relations and duties of this life as well as the future. And, that it includes civic and social life and relations as well as of individuals. Show up the impossibility of a true growth—a proper preparation for the hereafter—when want and constant toil are the heritage of our earthly life. Proclaim it far and near, that the Spiritual philosophy demonstrates the necessity of a noble life here, in order to commence a noble life in the future; and, that such a life here is impossible to those who are compelled to suffer poverty and ignorance on the earth.

Insist that the present conditions, which are producing that ignorance and poverty, must be changed. Mammon must be deposed and justice enthroned. Let there be a movement all along the line for a higher, grander, a more loving life; for an unyielding resolve for unity of heart and purpose, which most certainly will secure unity of effort.

We are living in the most momentous period of human history. The middle of the 19th century was one of the most important eras in all the experience of humanity. Our present civilization has reached its maximum of use to humanity. And the tremendous question confronting us is, shall it go down in blood, giving way to another wave of barbarism, as have those of the past; or, shall there be born from the transitionalism of the present, another—a higher civilization for the centuries of the future?

The philosophic optimist pronounces in favor of the latter proposition. He sees, in the geographical alignment of the nations and the scientific status of the same, reasons why no such utter destruction of civilization can occur as has overwhelmed those of the past. He appreciates the potential influence of the advent of Spiritualism at this "ending of the ages." He well remembers that, nearly two thousand years ago, when the Greek civilization was at the height of its splendor, there was another advent; and that the genius of the Christian advent, in a short time crushed out the culture of a thousand years, and enthroned the dynasty of ignorance and despotism over the occidental world. Christianity commenced a war of extermination against the science and philosophy of the existing civilization, and was prevented from complete success only by the cimeter of the Saracen. But the genius of Spiritualism is aligned in harmony with the ever-soaring aspiration of all-conquering science. Instead of damnable maledictions, it breathes peace and good will. Instead of kings and priests to rule, it is a pure democracy. Every man is a brother entitled to all the advantages and opportunities of any other man. Hence, the optimist, though he sees that there will be some war and strife in the near future, yet they will be only the expiring struggles of the dying civil and religious despoticisms of the former eras.

It was in the light and warmth of that optimistic forecast that our proclamation was sent out. With a brighter hope we send these suggestions for carrying on the good work. As intimated at first, our work is to be, as far as possible, inside the lines of existing organizations. Those, whose names I am enrolling, are to consider themselves as "the salt of the earth," the leaven in the meal to leaven the whole lump, as the advanced guard of progress to lead the world to brotherhood.

J. S. LOVELAND.

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WAS IT CLAIRAUDIENCE?

In the winter of 1894–5 I was giving a course of lectures on hypnotism in St. Joseph, Mo. One of my subjects was a boy about 15 years old. He could not play the piano. One Sunday evening in Odd Fellows hall, while he was under my control, I audibly suggested to him that after being awakened he would go to the piano and play a bar of "Sweet By and By." I then cautioned the audience to remain perfectly quiet a few minutes, and watch the result of the experiment. I woke him and he took a seat in the audience. He sat quietly for almost half a minute, when he deliberately arose, went to the piano, and played a sufficient number of notes for the audience to recognize the tune.

After the meeting had closed, several persons gathered around him, and, among the questions asked him, was, "What made you go to the piano and strike those notes?" His reply was, "I heard a voice tell me to go and do it while I was sitting there," pointing to his vacant chair in the audience.

Query: What was this "voice" which he heard? He said it was not mine. Was it clairaudience? I have since obtained similar results from purely mental suggestions.

B. A. STEPHENS.

The great mass of people do not try to live up to high ideals; but they devote all their energies to live up to established customs, no matter how false or absurd they may be.

LUCY A. MALLORY.
realize that the Spiritualism of Jesus was the Spiritualism of heaven, which comes to us, as he explained, from we know not where, and which he likened to the blowing of the wind.

That was nearly 40 years ago, when we were associated with Moses Hull in the proclamation of materialistic Christianity, looking for a material kingdom on earth, with Jesus as the "ruler among the nations," seated, literally, "on David's throne in Jerusalem." Now to us, this is all spiritual—not material. These "Spirit Guides" still further say:

Seeing then, (as can not be refuted), that the Christianism and Spiritualism of Jesus were one and the same, and not based upon mere external or material phenomena, our brother editor of our dearly beloved old JOURNAL, in desiring the Advent Christian Church to become a Spiritualist Adventist, should become far more sincerely and earnestly devoted to the Christ of Spiritualism than ever before. We ardently and hopefully commend this Spiritualism of heaven and Jesus to him and the rest of mankind.

May our dear brother make this dear old JOURNAL, which we were instrumental in establishing more than 30 years ago, a spiritual periodical second to no other on earth. Brother, we, together with all the hosts of heaven, extend to you the of sympathy: with the hope that you may grow fully into the light of heavenly truths of the Christ, and let them shine with a dazzling brilliancy through every page of the JOURNAL.

To us, the Christ of Spiritualism shines from within, exhibiting "the fruits of the spirit"—the good and the true; happiness, harmony, and love to all mankind. To this the JOURNAL devotes its energies and its existence, and will not in our hands disgrace its respected founder nor the "Editorial Band of Spirit Guides."

We grasp the extended of sympathy and fellowship, and shall endeavor to work with "the hosts of heaven" for the triumph of spiritual truth, "to hold up the "light": until its "dazzling brilliancy" shall illuminate the whole world.

In Colors of Nature.

Here is another wonderful discovery made in the closing years of the nineteenth century. It is, however, but one of the many that are coming.

Photographs in minute variations of the colors of nature are exhibited in New York. They were taken in France by the recently discovered process of Villement Chassagne of Paris, and while coloring media are used, they are remarkably successful efforts in this new field of photography. All sorts of views are reproduced, and the most minute variations in color indicated in the complete photograph. The color of flesh, varying shades of foliage and colors of jewels or metals are distinctly shown. A plate that has been submitted to certain treatment is used, and after that exposure and development are accomplished in the ordinary way. The media supplying the colors are applied after the print is finished.

Four liquids are used—one colorless, the other three being blue, green and red. The colorless liquid is applied to the print with a camel's hair brush. It is supposed to give the print selective power. Blue, green and red are successively applied, with the application of the colorless liquid between every use of the blue and green. After each application the print is wiped dry. From the blue, green and red solutions applied, the print takes the colors of the original, although none of these three may have been separately present in the original view. Neither water nor turpentine will wash off the color. The liquids which produce these results will be placed on the market by July. The solutions and treatment to which the plate is submitted are secrets of the inventor.

Does not Believe in Death.

The world moves. The best intellects and most advanced thinkers are leading mankind out of the darkness of the past into the light of the ever-living present; but investigation by biased scientific minds is of no value whatever. Such have investigated Spiritualism again and again and called it "delusion and fraud," when liberal and unbiased minds have from the same facts pronounced it true. A few years ago a man appeared in France who claimed to have discovered a power that, after him, came to be called "Mesmerism." Now the same thing is called hypnotism, the name only being changed.

A biased scientific commission was appointed to investigate the matter, while Mesmer still lived, and they pronounced it all delusion and fraud. To-day there is not a competent thinker on the face of the earth who does not know that a hundred times more than Mesmer claimed is true.

Rev. Minot J. Savage, of New York, in his last Easter sermon, asserted the truth of clairvoyance, telepathy, etc., and then argues thus:

It is said that Ralph Waldo Emer-
son and Theodore Parker were one
day walking in Concord when a man
rushed wildly up to them and told
them that the world was very near an
end. Emerson said: "Well, my
friend, suppose the world is coming
to an end. I suppose I can get along
without it."

The suggestion of Emerson is this:
If a mind can see without eyes, if it
can hear without ears, if it can com-
prehend without a language, and that
without much regard to distance and
space—in other words, if I can get
along without so many of these facul-
ties and powers of mind and body,
may it not be reasonable to believe
that I can get along without it enti-
"The things that are asserted to be
taking place in the modern world are
previously similar to the happen-
ing of which the Bible (Old Testament
and New) is full—precisely similar
facts. There is not a religion on the
face of the earth that has not had its
by the fact that I went
more disturbed or troubled or changed
than I am by the fact that I went

without having any confidence in
them. About the middle of the
sequence the medium said: "My
guides say that there is a peculiar
ballot in the pile, and want me to
look for it."

A Clear-Cut Test.

"Frank and Maggie," who knew
nothing of Spiritualism, were induced
to go to Scottish Hall on April 25, to
witness Mrs. Freitag's ballot tests,
without having any confidence in
them. About the middle of the
sequence the medium said: "My
guides say that there is a peculiar
ballot in the pile, and want me to
look for it."

some of the sitters. (Eu-

sapia's hands being held and visible):
it struck notes on the piano, and car-
ed a guitar over the heads of the
come were "amused" by invisible
hands was produced in the above
t heir heads (as at Choisy).

Haunted Houses.

People now talk about seeing
"ghosts," and describe their visits to
old haunts, with so much unconcern
now-a-days, that they readily admit
what we claim about spirits and their
return to visit and communicate with
those in the flesh. And were it not
for priests, who assert that "it is all
of the devil," because they see that
"their craft is in danger,"--the
people would never question the matter
for a moment.

Last week the Daily Call of San
Francisco, contained an article with
large head-lines like this, "Keefer's
Ghost." "Mlle. Hassler saw the spirit
wafted by her," etc. Then the Call
states that "the ghost of Windsor A.
Keefer is nightly stalking through
the halls of the building at the south-
east corner of Geary street and Grant
avenue," and then adds:

"Mlle. Hassler, the artist, who has
been the mining man's neighbor
for many years. I knew nothing about the disap-
pearance of Mr. Keefer," said the lady,
"until I descended the elevator one
afternoon. I was frightened when
I first came to the platform to help
find it." After some searching, it
was identified by the necessary three
loud raps on the floor at the feet of
the sitters, and by one of them was
held up in full view of the audience.
The medium then stated that it read:
"If Mary Brown and Theresa Ann
Duncan are here, please send a mes-
sage to Frank and Maggie." Upon
being asked if anyone present wrote
such a ballot, the first-mentioned
lady and gentleman arose, and the
skeptic opened and read the ballot,
to the astonishment of Frank and Mag-
gie, who had never seen a medium
before then. The medium then said
that the spirits were present and gave
a message from them which revealed
the fact that the spirit, Mrs. Duncan,
was Frank's mother, and Mrs. Brown
was Maggie's mother. The couple ap-
ppeared to be husband and wife.

Frank and Maggie are now thor-
oughly convinced of the truths of
spirit return. The test was a clear-
cut demonstration, and the guides of
Mrs. Freitag, knowing that it would
do much good, chose this ballot, from
hundreds of others to do its legit­
imate work. She is a powerful instru-
ment, and thoroughly honest and indisputably reliable.

Eusapia Paladino.

It will be remembered that the
Cambridge, England, experimenters
two years ago were not satisfied with
the results occurring in their presence
with this medium.

The Annales des Sciences Psychiques,
gives the following account of some
phenomena produced at a villa on
Lake Como, at which Eusapia Paladino
took place two days on her way to
Paris last September. These pheno-
mena, and those recorded as having
appeared elsewhere at Paris and
elsewhere, should prove that if the seance
at Cambridge was not satisfactory, some
one besides the medium was at fault.

One of the ladies was told to put
her hand on the table, Eusapia (not
yet fully entranced) placing hers over
it. She was then told to lift her hand
upwards, when, to her great surprise,
her hand to within an inch of it,
and only fell when Eusapia
removed her hand from that of
the lady. Materialized hands were re-
peatedly seen and felt by all the expe-
rimenter s. The hand was stated to
have been similar in appearance and
warmth to a small-sized human hand.
It was projected from the cabinet on
a shoulderless arm, in a sleeve of dif-
ferent cut and color from that worn
by Eusapia. On some occasions it
appeared above Eusapia's head, but
more often it came from below her
skirts, rising from the floor; her skirts
appearing to be used as a temporary
cabinet. The materialized hand took
some music off a piano and threw it
on the table; it took hold of the feet
and knees of some of the sitters. (Eu-
sapia's hands being held and visible):
it struck notes on the piano, and car-
ed a guitar over the heads of the
sitters, and were "amused" by invisibl
hands was produced in the above
their heads (as at Choisy).
I did so, for there before me, I saw Mr. Keefer, or what was a white-garbed, deep-sunken-eyed representation of him. The vision, for it appeared almost transparent, seemed to float down the hallway. "The ghost silently passed from my view as a dissolving mist when it reached the door of Mr. Keefer's apartments."

So dependent are Keefer's relatives of his being found that they have opened his room and practically taken charge of the effects.

Duty Calls!

Dr. Peebles, after making his arrangements to leave Australia, was invited to lecture in various places. He replied in the Harbinger of Light, saying that his coming was announced four months before he started, and they should not have been so tardy—that his ticket for Ceylon was purchased, and his route through India up into the Himalayas and Thibet outlined, and he could not tarry longer. He then adds this stabbing rebuke to the Spiritualists who do not care to take, read and support the periodicals devoted to the Cause, which are ever on the alert to further its interests:

Do I hear some Spiritualists say, "I don't take the Harbinger of Light?" The Truth is, some Spiritualists are slothful and indifferent; others are deeply buried in selfish-interest, money-making, politics and fashion; and others still are lethargic, cold, dead, and for the health of the living should be buried—they are buried in graves of selfishness and moral lifelessness. Their funeral sermons should be preached.

I clipped the following a few days since from a Sydney daily:

A special meeting of the Council of Churches has passed the following resolution—That this council considers it of the utmost importance that in the constitution for federated Australia there should be a recognition of God as the supreme ruler, and that provision be made for such acts of common worship as should be deemed suitable in a legislative body.

A committee was appointed to further deal with this important religious subject. When this Supreme Ruler is put into the federated constitution, with an act to regulate "common worship," together with the ostracism, persecution, and quite likely the imprisonment of such heretics as Spiritualists, it is just possible that you may arouse from your stupid drowsiness and do something worthy of the day and the hour.

Awake—arouse, ye Spiritualists. Come together with the olive branch of peace and the sword of truth, organize, and so become active co-workers with angels and glorified spirits, who, leaving their sun-bright homes, come to rob death of its sting, the grave of its victory, and demonstrate the soul's immortality.

We commend these ringing words to American Spiritualists whose selfishness and inactivity are hindering the Cause and dampening the ardor of faithful workers. Awake—arise it is too late!

Secretaries of societies are requested to order copies of the Journal to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the Journal. Brief reports of anything of interest are solicited in every locality.

Heaven, if it is established within our own conscious being, when the transition takes place, we shall carry "over there" with us. Then we shall


We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the Journal and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the Journal, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

Mexican Spiritualists have shown their zeal for the Cause by entering upon an active campaign against creedal religion.

In Jalapa, on the occasion of the annual conference of the protestant ministers of Mexico, Jan. 21, 22 and 23, in that city, the Spiritualists published a pamphlet for the propagation of Spiritualism, dedicating it to all the evangelical institutions in Mexico, and the Methodists in particular. These were distributed in great profusion throughout the city, and a copy of it, together with a copy of La Uniao Espiritalista, a monthly periodical of Barcelona, Spain, was handed the president of the conference, a Methodist bishop.

Here is an example worthy of emulation by American Spiritualists.

A Worker in the Vineyard.

Mrs. Julia Schlesinger, whose portrait we present in this issue of the Journal, is one of the most widely known spiritual workers on the Pacific Coast, having been for ten years the editor of the Carrier Dove, an illustrated monthly Spiritualist magazine, which she evolved into the Pacific Coast Spiritualist, a large 8-page weekly paper, which she was obliged to give up on account of ill health from overwork at the editorial desk.

Mrs. Schlesinger is also a contributor to other publications, including the two leading San Francisco daily papers. But her last and greatest work is that magnificent volume entitled, "Workers in the Vineyard," containing a comprehensive history of Spiritualism, particularly upon the Pacific Coast, and the biographical sketches and portraits of 56 prominent speakers, writers and mediums of the Coast (including some of the best inspirational lectures and poems of many, and a record of the most remarkable phenomena of others), together with some of Mrs. Schlesinger's own inspirational addresses, poems and editorials from the Carrier Dove. Altogether, a perusal of "Workers in the Vineyard" ought to convince any reader of the nobleness of our teachers, the genuineness of their phenomena, and the truthfulness of our philosophy.

Father Morosco, a good old priest of this City, was endowed to a remarkable degree with the powers of healing, and devoted his life to the cause of humanity by curing all who came to him. Some five or six weeks ago he passed to spirit life, and last week manifested himself to Mrs. E. O. Gardner and Mrs. Batchelder, at Oakland. He said that he had not finished his work and announced that through Mrs. Batchelder he would continue to heal the afflicted. That he was now showing the same marked powers which he for 40 years possessed, and many are being healed through her by the spirit of the old priest.

State the address from which it is desired to change, as well as the one to which the Journal is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.
The celebrated John Brown, one of the most wonderful psychics of this generation, is known as "The Medium of the Rockies." His "Mediumistic Experiences"—covering a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—have been published in a dollar book, and two large editions have been sold.

A new edition is now being prepared, containing additional matter expressly written by John Brown—who is now 80 years of age—and others, which confirm many of the incidents and prophetic visions therein recorded as well as giving additional mediumistic experiences and visions of great interest to the people of this age. It is strongly bound in manilla paper covers and will be mailed for 50 cents to any address in the world.

Being desirous of obtaining thousands of new readers for the Philosophical Journal, we make this astounding offer: Having procured a quantity of these books, we will mail a copy to every person sending one dollar to this office for one year's subscription in advance to the Philosophical Journal, during the next 60 days—whether renewals or new subscribers. This marvelous offer should bring hundreds of subscriptions daily.

Treasure Found by a Dream.

By the San Francisco Call of April 24, we learn that last Feb. 15, a family at Bertha, near Portland, Ore., received notice that Mrs. Marriott's father had died at Marietta, O. The Call adds:

Five nights later Elsie, the eldest daughter dreamed that her deceased grandfather appeared, and giving her a map of his place near Marietta, instructed her where to dig and recover his buried cash. He admonished her to delve for it in person. Next morning the girl related her dream at the breakfast table, and to the amazement of the others, Mrs. Marriott stated that she had a similar dream the preceding night, with the exception that her father told her none but Elsie must unearth his buried money.

Just before the panicky times in 1893, Mrs. Marriott's father had considerable money on deposit in the banks. In all they amounted to $17,000, of which $10,000 was in gold coin.

Passed to the Higher Life from Bolton, Mass., Sunday morning, April 4, Mrs. Julia A. Woodbury, aged 65 years. Mrs. Woodbury was the mother of Francis B. Woodbury, Secretary of the National Association of Spiritualists. An attack of "la grippe," of short duration, suddenly assumed a fatal form.

The funeral took place from the home, Thursday, April 8, at 2 p.m., and was conducted with much unanimity of feeling by Rev. W. J. Leonard and the writer.

The many floral offerings were exquisite and beautifully arranged. Her son's thoughtful love had garlanded the low sewing chair with flowers, and fair blossoms rested on the work-basket, where all remained as "mother" had left it, with "Frank's" last letters among the things with which her hands had wrought love's last labor.

"Crape on the door" gave place to flowers, eliciting from the pastor, Mr. Leonard, words of approval, as he considered the trappings of mourning, out of place on such occasions, and inconsistent with the heroic, noble life ended in the mortal.

Juliette Yeaw.

Mr. Leonard is a Unitarian minister and a believer in spirit return. Some 24 years ago he was converted to this by his mother appearing to him on the train, at 3 a.m., as he was en route for her residence, being summoned there on account of her illness, but she had passed to spirit life ere he arrived, at the very hour she "appeared" to him. He was engaged in business with the editor of the Philosophical Journal at that time, but neither of us then believed in spirit-return. In fact, that was one of the first things to open our eyes to the truths of Spiritualism.

The Teacher is the name of a quarterly issued at Darrowville, O., by the Mapleville Camp, at 25 cents a year. Moses and Mattie Hull are the principal contributors.

We often wonder why a professional doctor, lawyer, professor or preacher should be regarded as a gentleman, while a professional medium is thought to be a suspect? Why should a small fee to the medium degrade him, while the large fee to the preacher dignifies him. If the "fee" for time, energy and service rendered, does not taint the doctor or preacher, why should it taint the medium?

Camp Meeting.—As president of the California Camp-Meeting Association of Spiritualists, it becomes my duty to call upon the officers and directors of the Association to join in the purpose of taking suitable action, with reference to our camp-meeting for the approaching season. I therefore earnestly request that all officers be present at said meeting which will take place in Los Angeles on Monday evening, May 17, in the parlor at 1607 Fillmore street. —S. D. Dye.
Prof. W. J. Colville goes to England for two or three months, leaving our shores about the first of June.

At 335 McAllister street, San Francisco, last Sunday, some splendid tests were given by Mrs. Heussmann, also Mr. Humphrey.

Mr. and Mrs. Freitag held an informal reception at the St. Nicholas Hotel last Wednesday evening. Quite a number were present and a very pleasant evening was spent.

Amae Wheeler intends to be at the North Western Camp Meeting, which convenes June 20th, in City Park, for ten days, and for the month of July at Lake Minnetonka.

Mrs. Lillie lectured at 111 Larkin street, San Francisco, last Wednesday evening on the benefits of organization and unity of action among Spiritualists. It was as usual, eloquent and soul-stirring.

The Spiritualists of Pioneer, Texas, have organized a new society, called the "First Spiritualist Society of Callaghan County," with 22 members and the following officers: P. C. Lilly, president; E. H. Brooks, vice-president; Charles Allen, secretary; Mrs. Laura Allen, treasurer.

Amae Wheeler, the materializing trumpet and independent slate-writing medium, will answer calls for lectures, seances, funerals and marriages within a radius of 150 miles of Lincoln. June 20th, public lecture, medium and will fill engagements at camp-meetings the coming season.

Address Gen. Delfy, Lincoln, Neb.

The address of Theodore F. Price for the month of May, is Buffalo, N. Y., as he speaks for the First Society of Spiritualists during that month. His permanent address is Cape May, N. J. Mr. Price opens his fall season at Indianapolis, Ind., during October; Pittsburgh, Pa., November; Milwaukee, Wis., December; has open dates for the month of May, is Buffalo, N. Y., as he speaks for the First Society of Spiritualists during that month.

The Children's Progressive Lyceum had a May-day celebration last Sunday, at 900 Market street, San Francisco. The exercises were very interesting, and the hall was crowded. Little Miss Charlotte was crowned "Queen of May." She is a very bright and attractive girl of about 7 years of age—a perfect prodigy in elocution and a natural actress. The Lyceum holds a social on May 7, to which all are invited.

Help to Hold up the Light.

TO THE EDITOR:
I am so delighted with the article in the Journal of April 8 and 15, by Annie J. C. Norris entitled "Thoughts That Live," that I feel anxious that it should reach more who are interested and desire to know themselves. Oh, if I had the money to spare I would send the Philosophical Journal broadcast, for it is so full of precious, helpful suggestions.

Why is it that those who have a heart to help their brother man, have so little money, and those who have so much money, so little heart? Maybe our dear sister, Mrs. Annie J. C. Norris, can give a ray of light on this question.

Of course I know we can all do much good by sending out kind, good thoughts—but they do not send the valuable Journal to every home that would appreciate its wonderful teaching. Please send the Journal to the names sent herewith, and I will try to get them to subscribe for it.

THERESA F. COGSWELL.

[That is a good way to do missionary work. We will gladly send sample copies of the Journal to those who may be induced to become subscribers, if our readers will send us their names and addresses.

Those Spiritualists who are now rich in material wealth, and who selfishly hoard their money, instead of trying to do good with it, will have a terrible " ordeal " on the other shore.

Many of such every day send back the wealth here entrusted to their care, for the advancement of the Cause and to help humanity. Now they are poor indeed, when they could have been wealthy spiritually. Believe, reader, and do not repeat the same mistake.—Ed.]

Materializations.

TO THE EDITOR:

The materialization and etherealization seances by C. V. Miller, in this city are very interesting. To see your loved ones with the mortal eye just as in life, is proof that we, too, live beyond the grave.

This medium has been developed over a few years, but his seances reveal much of the spirit world which no ordinary experience can give.

Skeptical investigators, bringing the most disagreeable conditions, would say: "There are more things in heaven and earth than are dreamed of in any philosophy," if a fair chance is given your loved ones to come through this medium.

S.

Lyceum Organized.

The Leadville Occult Society held a public meeting in Leadville, Colo., on Sunday, April 4, which was largely attended, says the Reporter.

"The Hindu Element in Occult Science" was discussed by Dr. Ewell. The speaker reviewed the history of that element and dwelled on the influence and the causes which led to his faith in Spiritualism. His life was despaired of by his physicians and the spirits came to him and promised to cure him and to reveal his life to the propagation of Occultism. During the first year after his recovery, he diagnosed and treated successfully many diseases. This he accomplished while emulating the surgical and medical terms whose meaning were utterly unknown to him in his normal state. Dr. Ewell then delivered an inspirational address on the "Natural Law of Physical Life."

The Lyceum was organized with a Mr. Cohen as superintendent, and singing and responsive reading from the Lyceum Guide followed, and also a discussion on "What is Spiritualism," each class giving an idea of what it thought of it. There are 12 classes, emblematic of the 12 signs of the zodiac.

Dr. Ewell went into a trance, and his "control"—Starlight—talked to the adults and children.

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Behold how the great Sun sets o'er the brow of Libya; darkness falls o'er Khem and the wide waters of Father Sihet from the far Arabian hills.

I, Khepera, the Osirian, astrological Pharaoh of Khem, reigning in the imperial Tap®, send this message, hoping that through the great wall of darkness a ray of light may fall upon the apprehension of Noohm.

I, Khepera, have seen the great wheel of time go round, the Empires of Khoom rise and fall like bubbles on the water; yea, fiery isles, Aerios blaze from the deep—in silence burn. New empires rise, gathering the strength of the hoary ages, but at dawn shall spread the phantom wings of adversity o'er the house of man. Silence shall reign o'er the great plains of Khoom. The symbol of an inexorable judgment.

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LESSON 16.

Ques.—Is nature to be held responsible for all of human actions?

Ans.—If you mean by your question, Is the cause of all action (whether we call it good or bad) to be found in the bosom of nature? We do not see how to answer in the affirmative, for if the word nature involves everything that is in existence, it is impossible to conceive of any cause, or inciting force, to exist outside of nature.

Q. Is the responsibility of your argument is this: That the being of which nature is the expression and manifestation, must be held responsible for whatever takes place in his life. No matter what, our existence may be about its moral quality?

A.—From such a logical conclusion we see no way of escape at present.

Q.—If that is true, then who can be blamed for what they say or do?

A.—We prefer to answer this important question in the third person from Dr. Child’s book, entitled, “Whatever is, is Right,” page 146. “You say, if I fathom your meaning, you claim that man cannot help acting as he does act, I mean precisely the same—No law of nature can be controverted, stayed, altered or broken. There is no human deed without a cause, and no cause that is not grasped by a law of nature.”

Man neither creates his condition, nor does he know what governs his condition. God holds every man in his own hand more surely and loving than a mother holds an infant babe to her bosom. A divine hand makes us free-will creatures, and a stern demand of nature makes every man do that which he does—act as he acts, and a higher, truer condition of the human life, will not see or attribute any blame to the so-called evil actions and evil events of men.

Charity accepteth all things, believeth all things. There surely is a point of progress to which the human soul will attain, wherefrom it shall see more of God than it now does, and know no condemnation; then it shall see more of God than it does now in its earlier existence; then it will see the hand of God in all as palpably as in heaven; in what is called for life as our salvation as in what is called high life; in darkness as in light. The pure in heart shall see God everywhere. Where we are now closed to any knowledge of God in spirit, we shall not condemn the infanct of our existence. The soul comes up through all the gradations of human development from the most evil to its highest condition.

When it has passed the temptation of an evil, its blame and condemnation for the commission of that evil in others ceases to exist. When I have seen the hand of God in an evil, and it is no longer an evil in its consequence to him; for he has gained by nature all the power to mend it. He has his charity for those who commit it perfect. You speak of lying, stealing, murder, for his infamous crimes, and ask if a man is to blame for committing them. Where shall we go for authority on this subject? Let us go to the volume of nature—the truest word of God revealed to humanity. Turn over every page, and see what we read there in answer to this question? Where shall we find in the whole volume of this gigantic book, fresh from the hand of God, the chapters of blame and responsibility?

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The F. Journal has always endorsed the work of Dr. C. E. Watkins, Lock Box 10, Aten, Mass.
Mother.

Mother is weary, Lead her a hand, You brave sons and daughters, Throughout the wide land, Long years has she labored, So patient for you, And never complained So I brought comfort to you. She tenderly watched Over your infant days, Shared all your sorrows, Jovial in your plays, And loved you as only A mother can love, Pure and unselfish As heaven above.

Through long weary nights Where the stars shine, When illness your eyelids From slumber had kept, Lovingly ministering To your faintest sigh, As your guardian angel She ever stood by.

Twas this precious mother When daylight had fled That e'er fondly lingered At each little bed And whispered a prayer, So earnest and mild, For God to bless Her darling child.

Mother is weary, Her steps have grown slow, Help lighten her labor Nor cause her to know One hour of regret Or one moment of pain, No blemish or stain.

Mrs. Mary A. Wilcox.

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Dear friends, vines and flowers to you we bring. In each and every little flower that is scattered in your path, there is a sermon of good, preached by these gentle little blossoms. None realize this as much as the spirit world; for the odor that is wafted up from the blossoms is an inspiration by which the spirit travels back to the earth again—and beloved friends, we ask you to cherish some little blossom, be it ever so lowly; labor for some good, be it ever so trifling.

I have promised to tell you what good the flowers do in the spirit world, and also what good in the material word.

We will go into a sick room. There, lying on the couch is a poor little child with flushed cheeks, and dry eyes, tossing in a fever, its parched lips crying—"Can you not relieve me"—but here comes a ministering angel bringing a little blossom, and no matter how weak and wan the little sufferer is, he says;—"How beautiful. Let me hold the blossom."

Again we go into the hovel; we go into the poor laboring man’s home. We find, if he has a wife, they cherish some flower or some little sprig of green. And we go into the home of the rich; there we find exotic flowers growing in their luxuriance. But the rich do not cherish their choice flowers as much as the poor cottager does his one little blossom, for the rich have many blessings of the material life. The poor cottager has only the one poor flower that points out to him his spiritual side of life.

So dear friends, in visiting the sick, do not forget to carry some little blossom, for it is cherished. Again, I say, dear friends, each blossom is a sermon of the beautiful, and if you will open your hearts to their ministerings, you will be bettered yourself and will better those around you, for the good lives with the flowers, the bad cannot abide therein.

When there are flowers in the seance room, the spirits hover around; and many clairvoyants, who are here to-night, will tell you that many spirit friends are hovering around these flowers here, drawing inspiration and strength from them, to enable them to manifest to their friends.

It is well, when laying away friends in the tomb, you place with them flowers, for they never fade in heaven. Forever there they bloom. Many are the bright blossoms we have in the spirit world. Each sweet little pansy, or lowly little daisy finds a home in the spirit. Gather these little blossoms and strew them in your pathway; and in giving these blossoms, always give a kindly word. There is health and inspiration with them.

We walk out into the forest seeing the mighty trees there, and in the paths of earth we find a statesman that is a counterpart of the great and sturdy forest tree. Again, looking, we see the lowly daisy; and we see the little schoolgirl starting out into the world wondering what will become of her, but the allseeing eye of the Omnipotent Father follows her footsteps and will guard her feet, as the little flower is guarded in the forest.

Bring flowers to us, dear friends, Bright, beautiful flowers; We can come closer to you, We can come closer, In the home circle, We can come closer.

To-night, many beautiful spirits are with you Wearing garlands in the air, Scattering flowers in your path To lead you to your home o’er there. Dear friends, each flower is symbolical of some good, and each brings a message of love. In traveling in the highways and byways of life, do not step on the lowly flower, for the spirit is injured; we in the spirit world subsist on them.

Roses and lilies fair we gather to scatter in your walks, and in the dark and silent night we whisper words of love to you. Dear friends, do not cast aside the flowers, but gather them up as you journey on, and as we said to you before, always give a peaceful word to those to whom you give the flowers.

I would say to one here to-night, that I am glad to be here; that I will watch over the one in the home; and I scatter in his path of suffering many
bright and beautiful blossoms.* Also, there is one coming from the spirit world [his mother] who in life lived her allotted time, and before she left, the rose leaves began to drop, one by one, and she wishes me to say, her life was well spent and now she is gathering each leaf that was scattered along the path.

So it is when a bright little bud passes away; it goes to the spirit world, there to assist and guard those coming to them, that they may take up with their labor in the spirit world, and those that have lived long in the earth life pass to their spirit homes gathering up the flowers they have scattered along.

I find it hard to hold the medium, but I will not leave you yet, as I wish to say a word more.

Gather round you flowers fair,
Twine them deftly in your hair;
Gather flowers for the world so bright,
For they illumine your world to-night.
Every flower from your home
Means one of us now gone—
But we are with you all to-night.
Spirits from our home so bright.

Dear friends, crush not the flower that in your path may hide, but gather it up for one who has crossed to the other side. We bring you peace and love—peace and love from the souls hovering around you in your earthly home. Dear friends, in saying good night, we will weave around you the roses, so fair—

Weaving, weaving for you to-night,
Roses in garlands and so bright.

Good night.

**PREPARATORY SPHERES.**

It is a mistake for even good people to allow their minds to become too material in bias. Spirituality can readily be incorporated in the most practical details, rendering them even more common-sense. When we go beyond, we do not wish to be detained in a comparatively lonely sphere while learning what true, strong mentality is, as many who are far from bad are. This mentality may or may not be what is called learned. Thus, for instance, one who knows all the statistics and awful details of Vivisection, has a mentality or beauty and true thoughtfulness of that considerate nature and its grand development; the distinct individuality far inferior to one most ignorant of books, whose mind is able to observe and appreciate nature and its grand development; the distinct superiority of mind in conquering matter; the beauty and true thoughtfulness of that consideration for others which is never suspicious, always sees the best and is eager to help in discovering and disposing of inferiority. This latter must not be governed by whatever recognition it receives. As the world is to-day, there is little chance of any real understanding of true unselfishness. Which fact, however, takes not one iota from our duty to cultivate and practice that virtue, if we wish to become in any sense superior.

Sincere and earnest Spiritualists and reformers, desiring regardless of self or hobby the general good, although they may be material and common sense, also fond of thought, study and book-learning; are growing mentally in the right direction. It is easy to so live as to leave all material desires and pleasures (innocent) with the body. Thus, when the change called death comes to us, will our personalities join our friends almost if not quite immediately.

There are many preparatory spheres, differing more or less from each other, besides what I call the wicked spheres. The latter, or wicked spheres, are, so far as I have been able to observe them, extremely saddening, all progress through and from them slow and agonizing in various ways. A desire to enlighten those who are living blindly and wickedly selfish lives here, should be strong with us, and render us quite patient with the inevitable misunderstandings of our efforts, through which we must force our way.

The strictly preparatory spheres are much better, ever to some extent beautiful. To my mind, as I have been allowed to approach them for inspection, they much resemble a preparatory school, with the exception of one, which I call the Sanitarium, where all those who by insanity, or in any other manner, have had wickedness forced upon them when they would of themselves have lived good and useful lives, are cared for in the tenderest manner until able to enter one of those I call a preparatory school. Often they can pass immediately from the Sanitarium to their friends.

In these preparatory spheres they are too busily engaged to be at all miserable, if without anything exactly pleasurable. And they are steadily urged on by the desire for the blessed companionship of their risen friends, who are more than ready to give them glad welcome to their right sphere, where is transcendent beauty and life most interesting and progressive—where true fun and laughter are not wanting—where happiness most perfect and grandly soul-satisfying awaits all who are capable of understanding it.

M. Folger Coleman.

**IMPRINTS ON HER SPECS.**

Mrs. Thomas of Fishkill Village, N. Y., left a legacy of wonder, in photographs of her eyes, which were found on her reading glasses four days after she was buried. One question is, Was it done by her dying eyes? They had always been peculiar organs, and on the day of her transition had wonderful power. The San Francisco Call contains these particulars of the case:

It is through no fault of the Thomas family that the story of the Wonderful Specs has come to light. For nearly a month they have guarded the secret well, for they are not seekers after notoriety. But they showed the wonders first to the family doctor, then to the President of the Board of Education. The postmaster got a peep. The pastor of the little Methodist Church of which Mrs. Thomas was a devout and humble member viewed the magic glasses.

The postmaster, an old and valued friend, came next, and so the circle grew until finally a lady visiting in Fishkill took the matter up and said.
that it ought to be made known to the scientific world.

And that is how it happens that the specs are in possession of one of the Professors of Columbia University, who will investigate the wonder and in due time report his scientific conclusions.

It was on March 22, in the evening, that Mrs. Thomas died, in the 69th year of her age. She was the wife of Edward V. B. Thomas, a carriage-maker and wheelwright in the pretty little village of Fishkill, six miles back from the Hudson River and four miles east of Matteawan.

On the morning of the day she died the old lady lay on a sofa in the parlor, propped up with pillows. The room has windows facing the south and east, and through the latter a beam of sunlight came into the room and stole gently, almost lovingly, up the form of the dying woman, until it reached her face.

Mrs. Thomas loved the sunlight, and would not allow it to be shut out. The curtain on the south window—which is the front one—was raised by her request, and from her place she saw all that went past in the street.

She had always had curious eyes, her neighbors say, but this day they seemed to possess almost second sight. They were large and lustrous—doubly so at the present time, when her face was thin and wasted. The irises were gray, yet on each, peculiar brown spots had always existed.

This morning she seemed to see everything. Once she burst out laughing. "What is it, mother?" asked her daughter, Mrs. Elsie Cadmus, of Washington, D. C., who had come home to help nurse her.

"Oh, those hats!" said the invalid, still chuckling.

Her daughter ran to the window and saw a couple of colored women who had passed on the opposite side of the street, wearing wonderful compositions of the flower garden order. A little later she remarked on a man passing on the next street. She mentioned him by name, though how she discerned him through the shabbiness and other intervening things is a wonder hard to explain.

At 10 a.m. she asked to see a photograph of her sister-in-law, Mrs. S. J. Raby, which had just arrived by mail.

Her daughter got her glasses—a pair of old-fashioned "nippers"—and adjusted them on her nose. Mrs. Thomas did not touch them with her own fingers. She studied the photograph for a minute intently, then gave it up with a sigh. She could scarcely see it, she said. She was growing very weak and her vision was getting dim.

As she looked, however, the little pencil of light reached her face and travelled to her eye.

The glasses were taken off, folded together and tossed into a little cup on the mantel-shelf. That night she died. Four days afterwards Mrs. Cadmus accidentally picked up the glasses. She saw something on them that looked like a smudge, and tried to wipe it off. But it did not wipe off.

She looked closer, gave a gasp of astonishment and almost dropped the glasses. For there, plainly printed on the lenses in outlines so sharp that it almost seemed as if they had been scratched with a diamond, were the counterfeit presentments of the irises and pupils of Mrs. Thomas' eyes. It seemed as if they had been photographed there by some new process which the scientists have not yet discovered.

On closer inspection it was discovered that one of the imprints was on the outside of the lens, while the other was on the inside. This led to the belief that they were the positive and negative of a single eye. Not only were the outlines of the eyes shown, but there were faint indications of the brown spots also.

This is the wonder that is amazing the good people of Fishkill village, and none more so than the immediate family. They are anxious to have science investigate it, feeling that perhaps some new principle of light may be discovered as interesting, if not as valuable as the so-called X-ray.

Mrs. Thomas died of heart failure. She had been long a sufferer from heart disease. There was nothing outlandish about her life or nature. She was a simple countrywoman with no leanings toward the occult or anything of that nature.

**THE HUMAN FORM.**

About noon of Thursday, Feb. 18, I arrived home from one of my trips in the country, this time having been out nearly three days. Being very busy writing that evening, I passed by the hour of 7, working just one hour longer. At 8 o'clock I turned out the light, adjusted the table, not neglecting the little box containing the plaited hair; my fingers of one hand touching the hair, and with the other holding the pencil, I looked at the portrait. The light, namely, the diamond cluster, came promptly, and lingered at the portrait much longer than usual, perhaps 45 seconds. Then proceeding slowly toward the center of the room, which brought it directly over the centre of the bed. It increased in size as it moved, till it was of the full size of a human being, and for the first time in all my sittings, it was also the same shape. There was the head, the arms—partly outstretched—the flowing robe, so often seen in the pictures of angels! The nucleus of light seemed at first in the region of the head, instead of the head; afterwards merging into the general mass of glory-lustre.

Another feature that was extraordinary in this case, was the length of time. Without counting the minutes precisely, I estimated the time as nearly as might be, and made it some seven minutes or more, at least three times as long as the time usually occupied.

Another circumstance of profound wonder to me, was the fact that after the first three minutes, it rapidly changed color; from the usual light golden hue it varied into a rich purple, at the same time changing shape, assuming the circular form, with a tiny star in the centre.

When a child I have amused myself looking at the sun for minutes at a time. The painful effect of overwhelming brilliancy by degrees gave way, and I continued gazing with apparent impunity. The entire globe of the sun, while (relatively) stationary, appeared to be dancing and changing.
SPIRITUAL PHILOSOPHY.

The following is a report of a lecture by Prof. J. J. Morse, at Presdon, England, on Feb. 26, as given in the Daily Herald:

He said that spiritual philosophy was a comprehensive term including within itself what might be practically denominated the teachings of modern Spiritualism in regard to the great questions affecting the progress of human life and the welfare of humanity. Some people had a vague idea of Spiritualism. He denied that Spiritualists were ignorant people. They claimed for themselves that they were level-headed, clear in judgment, and anxious to acquire truth, and sought in the knowledge they possessed as Spiritualists the outlines of anything else of a sound philosophy that should apply to all questions that affected human welfare. Spiritualism was not a matter of dogma; it was a matter of increasing and growing knowledge which they were to shape to a substantial form. Spiritualism was a spiritually created, constructed and guided movement. They were co-workers in a spiritual world, distributing to needy humanity the crumbs of comfort, and working for the regeneration of human society.

It was said that Spiritualists did not believe in God. That was another of the absurdities of the opponents of Spiritualism. Their opponents said they did not believe in their God. That was another question altogether. It was one of the worst offenses that they did not believe in Jesus Christ as God. Well, who did, to bring it down to the solid square issue. Nobody, because if Jesus Christ were God, he could not be the incarnated Son of God. Therefore these people were on the horns of a logical dilemma. So long as Spiritualism did not adopt the Jewish God their opponents had the audacity to turn round and tell them that they did not believe in God. Let their opponents fight out their beliefs themselves and decide what they were fighting against.

He said emphatically that Spiritualists did believe in God, the all-powerful, and all-wise; they believed in a God that was greater than the Universe and greater than humanity, in a God who was absolute and omnipotent in every sense in which those terms could be used—(applause).

Religion had changed wonderfully during the past 25 years. The devil was no longer outside the church door waiting to catch the guilty sinner as he came out; angels and harps of gold and all the old familiar things were hardly heard of now. The anger of God was scarcely ever spoken of. The better sort of preacher spoke of the goodness of God; some even went so far as to say that they would pursue those occupations which were dearest and best liked, and they would find opportunity for the development of their latent qualities. Some complained of this teaching, and roundly hinted that these liberal-minded divines were traitors, trying to stir up the smouldering embers.

What was the application of the philosophy of Spiritualism to the religion of to-day? Spiritualism was benefitting religion by purifying and humanizing it, and it would bring back that light of spiritual truth, that affirmation and demonstration of the immortality of the soul which was alone required to make the higher culture of the day responsive to the spiritual necessities of the age.

Proceeding, Mr. Morse dealt with Spiritualism in relation to skepticism, and contended that the philosophy of Spiritualism held out the hand to the skeptic. In conclusion, he observed that modern Spiritualists were not ignorant and superstitious, but on the other hand were reasonable, intelligent, progressive minds, who looked at the common problems of life in a true light, and they had a right to claim that freedom of thought and expression that every honest man cherished as an imperishable right.

UNSELFISHNESS.

Religion is not mere obedience to the written laws of morality, nor does it consist only in worshiping a Supreme Being; but in an utter forgetfulness of self; in our love for others; in the doing of such acts of kindness as are dictated by the purest motives of our nature, and which can spring only from a pure mind—actions which are as much above those done from a knowledge of our duty as Heaven is from the Earth.

To be good is not simply to be innocent, but to be whatever an occasion requires. If one has a day of calm and peace, he may feel happy because there has been nothing disturbing. But that happiness is as nothing compared with the deep satisfaction of going through trial or great hardship and effort with unselfishness and success.

If tomorrow should be a day of trial, shall I be found at night a conqueror, or conquered? This the question that settles goodness.—Selected.
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THOMAS G. NEWMAN,
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No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

The editor is not responsible for any opinions expressed in the communications of correspondents.

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

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

San Francisco, May 13, 1897.

Effective Organization.

On May 4th the prominent Spiritualists of Ohio assembled in the auditorium of the Board of Trade at Columbus, O., to organize a State Association. Although Ohio has been for years one of the strong-holds of Spiritualism, it has not been properly organized. The officers of the National Association have been busy for months trying to get an efficient organization there as well as in Tennessee, Texas and other States. They are now being rewarded in seeing these organizations inaugurated, and we all hope they may prosper and be the means of doing much effective service for the Cause.

In Columbus, the morning session of the first day was devoted to the reception of delegates, and the afternoon session of the convention was called to order by Charles W. Taylor of Washington, D. C., the State Organizer of the National Association. Mayor S. L. Black welcomed the delegates, and an impressive response was made by Mr. H. D. Barrett, of Boston, Mass., president of the National Spiritualists' Association.

We have not yet received the report of the other sessions, but learn that among those from abroad upon the platform were Rev. Moses Hull of Massachusetts, Maggie Walte of California, Hon. L. V. Moulton of Grand Rapids, Mich., J. Fank Baxter of Boston, and Mrs. Cora L. V. Richmond of Chicago.

Organization, is our only hope. If the Spiritualists will combine and work together for the Cause, there are great possibilities for its success, and the propagation of the truths we hold dear. If nothing but disjointed action and strife are to prevail, then the result will be a disastrous failure.

We hope, however, that there is a sufficient appreciation of the work before us, and love for the truths committed to our care, to impel us to forget "the things which are behind," and reach out for those before us, and with a hearty determination to work vigorously for organized labors and a systematic, energetic and decisive battle for our generous philosophy and its underlying phenomena.

How the Spirit Quits the Body.

Prof. J. J. Morse, in the course of a lecture, recently given in London, entitled: "Death, as Seen by the Living and the Dead," gave the following description of it, from the point of view of those who have passed to the other shore, and see these things from their side:

The entire surface of the body (of the person dying) is numbed and loses its customary sensations, and immediately there commences an upward motion of an interior luminous substance that is apparently filling the body. This interior luminous something, that fills the entire physical organism, withdraws itself from the extremities, the feet and hands, and gradually concentrates itself around the main portion of the body, ultimately rolling upwards until it gathers about the head, and begins to exude...;

At last the interior of the body appears to be becoming empty, and the luminous glory gathers around it like a brilliant pulsating ball, in the centre of which there is detectable a glowing nucleus. Presently this cloud of organization asserts itself, in accordance with the principles of elec-tive affinity, and the new organism is gradually developed from the luminous mass. Little by little the form emerges, gathering up the brilliant particles and weaving them, as it were, into the texture of itself, until at last the duplication is complete, and the arisen spirit stands, fully developed, beside the discarded physical form.

"The Gates Ajar."

Some of our readers, says Light, may remember the interest created several years ago by the appearance of a little book, entitled "The Gates Ajar," written by Mrs. Elizabeth Stuart Phelps. Of how that book "came to be" Mrs. Phelps gives the following brief account in her autobiography, "Chapters from a Life," published by James Clark & Co.:

I have been asked, perhaps a thousand times, whether I looked upon that little book as in any sense the result of inspiration. Whether what is called Spiritualistic, or of any other sort. I have always promptly said "no" to this question. Yet sometimes I wonder if that convenient monosyllable "inspiration" ever means what it claims to mean.

When I remember just how the book came to be, I perceive the consequences of not being, and recall the complete unconsciousness of the young author as to their probable nature, there are moments when I faint would answer the question by asking another: "What do we mean by inspiration?"

That book grew so naturally, it was so inevitable. It was so unpremeditated, it came so plainly from that something not one's self, which makes for uses in which one's self is extinguished, that there are times when it seems to me as if I had no other to do with the writing of it than the bow through which the wind cries, or the wave by means of which the tide rises. The angels said to me, "Write!"; and I wrote.

Tennessee State Convention.

Mrs. Loe F. Prior, 409 W. Summer street, Nashville, Tenn., missionary for the National Spiritualists' Association is working to get a State Convention organized, and writes thus concerning it:

I have lots to do here, as I am expected to make all arrangements for a four days' session of mass meetings which will take place in September.

Excursions will be run into Nashville from different parts of the country. We have the large auditorium of the Centennial grounds; this on the extreme west. The building is magnificent, and is the largest in the world for Spiritualists. I am to raise $600 in subscriptions and I hope to have success.

The next Universal Congress of Religions will be held in Delhi, India, in 1898. For particulars address, S. M. Nuqat Ali, Secretary, Delhi, India.

Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

See our Book List on page 305.
The Spiritualists' camp-meeting at Summerland will commence on July 18 and close on Aug. 8.

Rev. M. J. Savage states that a lady medium, an automatic writer, was made to write a two-page letter to him purported to come from a lady who had been dead three or four months, of whom the medium was ignorant. Mr. Savage was not thinking of her at the time. Yet he says: "I read the message and said to myself, 'if it were possible I would be willing to take my oath that this friend of mine had written it.'" He asked that the name might be given; immediately both her maiden and married names were written by the medium. "How many children did you have?" "Five." A conversation was thus carried on for an hour. He asked if she remembered a book they used to read together many years before: she did and gave the name of the author, also a peculiar poem of which they were both fond. A week later he asked that something might be given of which neither he nor the medium knew, and received information of a private nature regarding a mutual friend of his own and the spirit who was writing, which upon inquiry he found was absolutely correct. He says:

I don't see how clairvoyance, or telepathy, or mind reading, or any of the ordinary explanations can even touch it. When two people are alone in a room, and communications are made to them of something occurring in another city, then it seems to me that we must suppose a third intelligence as active to account for it.

He has also stated:

I am in possession of a respectable body of facts that I do not know how to explain, except on the theory that I am dealing with some invisible intelligence. I hold that as the only tenable theory I am acquainted with.

—Dawning Light.

Man is a Spirit.

Rev. Dr. Minot J. Savage, the noted Unitarian minister, in a recent sermon, makes these wise remarks:

These wondrous minds of ours, these souls—ourselves—can under certain conditions see without eyes, hear without any ears, and communicate half round the globe without any of the ordinary means of communication.

If our friends who have passed over are alive at all, they are alive now in the same natural sense as we are, and under the same Universe that we are.

The Spiritualists' camp-meeting at Summerland will commence on July 18 and close on Aug. 8.

In Manchester, England, the Spiritualists celebrated the Anniversary by a large gathering. Prof. J. J. Morse presided, and in a short opening address said it was only now beginning to be realized that Spiritualists were a rational people. Only recently a great scientist had discovered that they had sound truths on their side. It was something that this discovery had at last been made. He had been a Spiritualist for 27 years, and his faith was firmer now than ever it had been before. Spiritualism brought to them both light and liberty, and gave them emancipation from the dread concerning the future life. Mrs. E. H. Britten, Mrs. M. H. Wallis, Mrs. E. Green, Mr. E. W. Wallis, Mr. J. B. Tetlow, Mr. W. Howell, and Mr. J. W. Leeder also gave short addresses. A musical program covered the greater part of the evening.

Rev. Geo. W. Carpender writing from Los Angeles, Cal., says:

Voluntary certificates from two societies in this city, signed by many members have been received by me. I feel highly honored by the recommendations of respect and ability which are exceedingly pleasant to receive. If the Spiritualists of San Francisco wish an exhibit let them give me an opportunity. I will serve them to the best of my ability.

Dr. Carpender has arrived in San Francisco for permanent residence, as a Spiritualist medium and psychic student. He is one of the noblest and most profound men of the ages.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

Wrong Policy.—A Chicago Judge refused to let a Spiritualist serve on a murder trial jury, because he said in court that he did not believe a man could be killed, in the common acceptance of the term. So says the San Francisco Daily Call. Murderous courts of law, while they cannot kill, are crowding the lower spheres with spirits who spend all their energies in trying to avenge their untimely exit from the mortal plane, and they are doing more harm by obsessing other mortals, than they could have done if allowed to remain in the flesh. Why not try to reform them by restraint and education, rather than to place them where they can do infinite more damage? Revenge, seems to be the only thought in such matters—and it is a two-edged sword. It causes a spirit of revenge also in the executed individual.

Secretaries of societies are requested to order copies of the JOURNAL to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the JOURNAL. Brief reports of anything of interest are solicited in every locality.

Spiritualism is spreading in the British Isles. It would be also increasing in America, if those who profess to be its friends would bury their selfishness and work harmoniously for its propagation.
After her death, the story of a Summer, by Lillian Whiting. Cloth, with portrait of author. $1. Roberts Bros., Boston, Mass.

This is one of the most brilliant gems we have yet found in the field of psychic phenomena, and is a fitting sequel to "The World Beautiful," by this inspired author.

Miss Whiting's remarkable psychic experiences are given in this book in such a manner that the reader seems to be living her life and experiences while reading. She tells how, in a steamer on the Atlantic, she received a telepathic communication from a friend who had just passed to spirit life from an island in the Pacific, the message being confirmed two weeks later by a cablegram sent her in Paris from America, since which time she has held frequent telepathic communica­tion with this friend. She insists that we may all become our own mediums by following her example.

Miss Whiting shows the spiritual philosophy in all its prismatic beauties, including its relation to science and the problems of human happiness.

She also gives some remarkable personal experiences with the medium who satisfactorily demonstrated the fact of spirit communion to the Psychical Research Society—in fact it was Miss Whiting's recital of this experience to President Hodgson that interested the Society in this medium. The pages of this book seem filled with the "music of the spheres," breathing forth immortal truths.

The chapters are entitled, "What Lacks the Summer?" "From Longest Dreamland," "Past the Morning Star," "In Two Worlds," "Distant Gates of Eden," "unto My Heart Thou livest So," "Across the World I Speak to Thee."

Strangers.—A local correspondent suggests that strangers visiting our meetings should be more warmly welcomed and kindly looked after, as many are discouraged and not allowed to go in and out of the halls without any notice being taken of them. Surely every Society should have "stewards" appointed to attend to these little courtesies. —Two Worlds.

Spiritualist News.

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

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

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

Mrs. Maude L. Freitag's seance last Sunday evening at Scottish Hall was very interesting, every test being satisfactory to those present. For half an hour while he sat outside the cabinet (which was a curtain hung across the corner of the room, after the sitters assembled) forms appeared, dropped to the floor and disappeared. Two, and even three forms appeared at the same time and gave their names. The cabinet control was very strong and sang with the audience in a strong feminine voice, which could be distinctly heard by all present.

Spiritualists are cosmopolitan. The world's our home, to do good our religion, all mankind our brothers and sisters, and eternity's before us in which to learn and reach the heights of knowledge and wisdom.—Two Worlds.

The Metaphysical Magazine has changed its name to Intelligence.
The Philosopher's Journal.

Questions and Answers.

To the Editor:
I know that you have the good of the cause at heart, and if you could start an "Asked and Answered" column in the Journal it would be of great value to many, and I also believe would be of general interest.
I hope that you will give this suggestion favorable consideration.

WALTER BOLD.
[We will have the questions which may be sent to this office, answered as requested—Ed.]

Words of Comfort.

To the Editor:
I feel almost inspired on this Easter morning to say to you that your dear Journal is such a comfort to me. I know that my darling angel "loved ones" are helping me to write. The cares and troubles of life most crush me at times, but the consolation I get from the Journal relieves me. I can hardly live without this comforting message of the spirit world, and the loving help from our spirit children in the dark hours of sorrow and trouble now surrounding us. May the angels help and guide you in your good work.

Mrs. S. L. KENTON.
Hayes, Washington.

Harmony Grove Camp.

To the Editor:
I wish to make a few remarks in behalf of our platform workers. It seems only just and proper that faithful, efficient service should be recognized and reported through the Spiritualistic press in order that Societies may be aware of the most talented speakers in the ranks of Spiritualism. Mrs. Lillie of Boston, right in our midst lecturing every Sunday evening, and yet no reports of the grand truths expressed from the spirit side through her instrumentality have appeared in either the secular or spiritual papers, except the meagre notes of an observer on one or two occasions.

There are young speakers coming into the work who need such encouragement as the kindly mention of their efforts would be to them, and justice demands that they be accorded such encouragement. It is remar­kable that reports of dark seances and phenomena of all kinds find those ready to publish them, while the inspired utterances of our speakers are left unrecorded. Each are dependent upon the other and both philosophically and phenomena should go hand in hand and receive equal consideration.

JULIA SCHLESINGER.
San Francisco, Cal.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way of curing Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and unless the inflammation can be cured, the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be greatly impaired or in some cases destroyed.

The only cure for Deafness is by cauterization, which is nothing but an inflamed condition of the mucous surfaces. When you get a cure you get a cure for any kind of Deafness caused by cauterization which is caused by Deafness due to any cause.
THE GUARDIAN ANGEL.

[This is a copy of a celebrated painting, and represents a mother's watchful care, as a Spirit, over her two orphan children, who are seen carelessly playing on a ledge of rocks. The painter, of course, must paint wings for the Spirit Mother, so as to suit orthodox ideas.—Ed.]
Ages of the Fox Family.

During the last ten years of their lives Mr. Titus Merritt, Yonkers, N. Y., ministered to the physical needs of the family, and succeeded in getting the facts. Writing to the Banner of Light he says:

I am well aware that their age is of minor importance, compared with the facts and phenomena produced through their instrumentalities, and the deductions therefrom. As Modern Spiritualism in its efforts to enlighten the people of earth is comparatively young, and is destined to attain a great age, it will be well to have the record of their lives.

Margaretta Fox Kane, born Oct. 7, 1833.
Catherine Fox Jencken, born March 27, 1834.
On March 31, 1848, Mrs. Kane was 14 years, 5 months, 24 days; Mrs. Jencken, 11 years, 6 days; Mrs. Underhill, 34 years.
Mrs. Kane informed me that Mrs. Underhill was 20 years older than herself, which was corroborated by Mrs. Underhill.

Their departure to higher life was:
John D. Fox, Jan. 10, 1865.
Margaret Fox, Aug. 3, 1865.
Ann Leah Fox Underhill, Nov. 1, 1890.
Daniel Underhill, September, 1891.
Catherine Fox Jencken, July, 2, 1892.
Margaret Fox Kane, March 8, 1893.

Consultation and Help.

In justice to Dr. M. Muehlenbruch, 1116 Broadway, Oakland, Cal., from whom I have received great relief, I must acknowledge it to the world. Perhaps it may reach some suffering ones and enable them to feel, in like depressing circumstances with mine.

Early last fall, while in meditation upon my condition, I was suddenly impressed to go and see this medium. It is just the thing for a neophyte and gives it graphically, through the Medium. It is just the thing for a neophyte who desires to know something of Mediumship and Mentalism and Honest Mediumship. It has no use for frauds and fakes, in or out of spiritualism. If you are in sympathy with us, and want a reliable paper—one that is not afraid to speak out, try this for one year at one dollar, or send two times or stamps for 2 months trial trip. Address

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LESSON 17.

QUES.—If the doctrine you taught in the last lesson is true, how do you make out man to be a sinner?

ANS.—I no longer try to make it appear necessary to Cfll according to the church interpretation of that word, by what is called orthodox theology, which proceeds upon the assumption of a spirit, a soul, and does willfully contradict or break a law of nature, and for that he deserves to be punished. If that is the only interpretation of the word sinner, and man is able to contradict a law of nature, and such controversy can be proved, then I must yield the point, but my affirmation is, that all experience proves the opposite position to be the only demonstrable one; for who does not know that every act performed by man is rendered perfect and consequent within himself. That cause he did not produce, and over it he has no control at the time. It is only after the act, cultures itself, but he is able to see that he may do better in the future. Take as one illustration the case of Peter: he must have known that it was a mean and cowardly thing to deny his Lord and Master, but what use was that knowledge to him when divinely prepared conditions operated upon his undeveloped soul? Did Jesus express a word of blame for his denial? How could he when he had told him a little while before that he would go and do that very thing? Peter could not help himself; he was borne along by forces that he could not resist at the time, and so it is with us all. But after the act, called sin, there comes the clearer light and better understanding which points out to us a more direct and fitting use for better conduct in the future. So that sin, instead of being the detestable thing that orthodox theology says it is, is nothing more nor less than nature's method of educating the soul to the higher possibilities of its nature.

Q.—Don't the Bible say that all have sinned—sin is the transgression of law, and "the soul that sinneth it shall die"?

A.—It certainly says that, and if you make the Bible the only standard of appeal, and interpret it according to the "letter which killeth," and not according to the "Spirit which giveth life," what is the proof of sin that you have the best of the argument.

Q.—Well, don't you accept as the churches do the Bible as the only standard of appeal and rule of faith and practice.

A.—By no means, for while the Bible is valuable, it is not of equal value to the voice of God in my nature. The Bible is no direct revelation to me; it only claims to be the record of a revelation to other men. The Bible is no direct revelation to me; it only claims to be the record of a revelation to other men. The Bible is valuable, it is not of equal value to the voice of God in my nature. The Bible is no direct revelation to me; it only claims to be the record of a revelation to other men.

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The subject of this sketch was born in Essex county, New York, June 1, 1831.

Two years of Dr. Ravlin's life were spent in the University of Rochester, N. Y., but owing to ill health he failed to complete the prescribed course. After joining his family in the "Far West," his health improved, and he was ordained a Baptist minister, taking a small country church "far out upon the prairie," from which he rapidly rose to more important posts, his principal pastorates being at Freeport, Ill.; Cedar Rapids, Iowa; Racine, Wis.; Chicago, Ill., and San Jose, Cal., during which time he was called upon to officiate at the dedication of 51 Baptist churches, and he raised that many church debts.

It was while holding his pastorate at San Jose, Cal., that Dr. Ravlin saw the broader light. Months before he resigned his pastorate he publicly rejected the whole bundle of orthodox theology, and delivered a series of discourses on the cardinal doctrines of the creed, which were published in book and in pamphlet form by the Swedenborgian Publication Society of Philadelphia, Pa., under the caption of "Progressive Thought on Great Subjects," and which were mailed by this society to all the orthodox ministers in the United States. As a result, Dr. Ravlin received many letters from Divines (?) of all denominations, denouncing him in the veritable spirit of the old Inquisition for his "Heresy."

To the time Dr. Ravlin left the church he was a bitter opponent of Modern Spiritualism, but was afterwards convinced of its truths through some remarkable tests given him by Dr. L. Schlesinger, and like Saul of Tarsus, turned about and vigorously defended those he had formerly opposed.

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In sub-cycles the light ascends and that remnant which has been in seclusion comes forth to breathe the air of liberty. Then those who've been in darkness begin to relent and seeing rays of light do change the law of force and might until it is the tune of "Right is Might." Each soul is free to go his way, which soon is seen to be quite different in each case, and that which seems in the early years of the dawning light, to be quite wrong for all is known to be the right for some; the wrong for others. This soon is seen to be a new and real liberty for each and every soul that leaves one free to hear and heed the voice Divine.

And so the cycle laps within another and sub-cycles, like wheels within others circling round beside them, are ever seen to move according to a law that seems as infinite as all its changes are.

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MIDWINTER-FAIR VISION.

This is what I saw and heard at the opening of the Midwinter Fair in Golden Gate Park, Jan. 27, 1894. I received a thrill of harmonious approbation upon beholding that which lay before me, where every heart seemed beating with throbs of liberty. The vision I saw, reminded me of the active interference of the unseen world in the affairs of this earth as related in the first Book of Kings. John Adams in 1796 said with prophetic voice, "I always considered the settlement of America with reverence and wonder as the opening of a grand scene and design of Providence for the illumination of the ignorant and the emancipation of the enslaved part of mankind all over the earth."

The Fair the grandest event of Californian history, and Nature was there shaking hands with Art. To one who can take in the horoscope, it would seem that the ladders were let down from the celestial spheres on which angels were descending.

"God will search Jerusalem with a lighted candle," said a Hebrew prophet, and here I will say, that the Midwinter Fair is the lighted candle referred to. For behold, we rise into the light of spirit condition on beholding it, and its spirit condition will thoroughly clear the floor of all chaff. To touch the heart is to touch every organ and tissue; and to deal with spirit, is to deal with eternal life, whose judgment-day comes with every increase of light; and we should all remember as we journey up to new possibilities that with every increase of intelligence comes increase of responsibility. It seems to me good that mankind is not compelled to remain in the bondage of the form, but can rise into the light and liberty of the spirit, which compel a new valuation of all things.

At first I thought it was judgment-day and all things were open to the naked eye, undergoing a searching inquiry almost too marvelous to be conducted by human faculty. It seemed to me nothing less than of divine origin when human affairs were being put on trial. How well did I realize the hand of divine co-operation in that higher standard of truth, for promoting the welfare of humanity. I thought that a new-born age had opened, an age of astonishment to a great nation, and a hope to the world. And the whole world was bowing in silence while genius was erecting palaces for science to live in, and that I stood at the gate of eternity, where Justice poised in her hand the sacred balance wherein to weigh the actions of men.

I tried to keep my eyes fixed upon cause and effect. I saw no mad animals that devour one another. I saw no ravages of war, no torrent of flames, no thrones destroyed. I saw the flag of our country waving over the grandest nation in the world, surrounded by an immense throng of people from all over the earth exclaiming, "God of mercy, thou hast given to this people dominion over nations and stamped upon their banner many triumphs." God has surely rendered unto them victories for ascribing merit to practice: "For judgment came I into the world," said Jesus, and the light that came with him reveals the incompleteness of the old order, and makes the possibilities of a still better one still easier to comprehend as we rise into the height of the spirit light.

"God is light," said an apostle; "God is a Sun," sang a Hebrew poet; "Walk in the light and ye shall not stumble," said Jesus. No matter how or from whence the light comes, it is Truth's revelation. No matter whether it comes from Mount Shasta, the '49 mining camp, the statue of Thomas Starr King, or that of Bruno in the Eternal City beside the Tiber, or the Midwinter Fair—this new light is making place
for a broader brotherhood in which may be seen a New Jerusalem, a new heaven, a new increase of spiritual light from which all life emanates. What useful lessons may be learned, what profound reflections induced by the grand scenery. But it is not for me, neither does it belong to me to describe its magnificence. Everywhere my eyes beheld a flame of brotherly affection. Here I beheld genius arise from the mansions of meditation. I beheld that grand old landmark, Mount Shasta, whose summit seemed at home above the clouds.

"Where no sweet flowers
   The dreary landscape cheers,
Where no sweet harvest
   Crowned the passing years."

I also saw a more majestic figure; it was the statue of Thomas Starr King, viewing the artistic fruits of man's industry spread out before him; from which there came a whisper of love echoing the voice of the living, saying, "I cherish in remembrance a love for liberty and I still employ myself on the means of doing good for man, on which I build my own happiness. How I succeeded in performing this service in earth-life, history alone must bear witness.

"Do you believe that your improved condition is the out-growth of inspiration over that of your predecessors? I will not shock the prejudice of anyone when I say that I am pleased with all the work you have done, knowing that it is the work of inspiration, and prejudice, (which has blocked the wheels of progress and breathed out its imbecile fury upon the heads of millions of the human race, making justice, love, mercy, and heaven a failure) should no longer blind the eyes of Reason.

"How short was my earthly vision regarding celestial things. I took my text from the book of nature (Mount Shasta) and compared it with the Mount of Olives where Jesus was said to have travelled. How little did I think that I was then laying the corner-stone in the Temple of Liberty, around which the nations of the earth would be invited."

Here we may well ask, What will the ultimate be? Is life less than eternal? If so, science would seem sadly at fault. The forces seem constant and forever the same. Was it not a life-force echoing the thoughts of that good man the world calls dead, that I heard?

It surely must be the soul of progress, and with such energy, failure would seem impossible. I can never be divorced from that camp (Mount Shasta) and the statue of Thomas Starr King, say nothing of the multitude of ingenious, artistic structures that cover the ground. They are the emblems of love, order and humanity. Their inviting features commend the respect of the world. Here my mental vision forces me back to an every-day realization of those municipal disciples for whom there seems no hour of idle life while keeping their vigilant watch, not alone over the Midwinter Fair, but the multitude of people, that no mishap may befal them, making the disorderly, whose wayward natures may lead them astray, to love order, under the inspiration of justice, though it be repugnant to their habits.

The Midwinter Fair, like a mighty bell on the dome of the sky, will strike a new hour for the world; and there should be a sympathetic response from every human soul that will send a thrill of gladness round the world, to light up the dark places, if they would escape from degeneracy and decay; for ignorance is the prime evil of the world, and knowledge is the true savior that deals with their entire life. Whether we will or not, the judgment-seat of truth is the work of inspiration, and prejudice, (which has blocked the wheels of progress and breathed out its imbecile fury upon the heads of millions of the human race, making justice, love, mercy, and heaven a failure) should no longer blind the eyes of Reason.

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JOHN BROWN, SR.
Papa's Prayer and Its Answer.

At his family altar, one morning, a man prayed that God would help a poor neighbor who lived just across the street. The neighbor was in a great deal of distress that money could relieve. In his prayer the well-to-do brother told the Lord all about how badly off his poor brother was, and asked him to do every thing for him that was needed. As he arose from his knees and wiped his moist eyes, feeling pretty well satisfied with himself, his little boy went up to him, and said: “Give me your pocketbook, papa, and I'll go over to Mr. Smith's and answer your prayer myself.”—Bel­fast Witness.

MESSAGES FROM THE OTHER SHORE.

BY AMERICAN PATRIOTS.

I shall never forget that day and the state of my feelings when I beheld Washington, Paine, and those fifty-six farmers and mechanics who signed the parchment that struck at the shackles of the world on that memorable Fourth of July, 1776, assembled on the grand stand in Golden Gate Park, San Francisco, Cal.

I feel it incumbent upon me to say that those men are not dead, and I would not be faithful to my trust to let this truth pass unmentioned, when I myself once passed the portals of death, and my mortal body was about to be interred while I stood in the midst of all and heard the doctors pronounce me dead. I knew all that was said and done; I knew that what they missed from the body I once occupied was my immortal self—the spirit which the body did not evolve and death cannot destroy.

I saw the spirits walk the viewless air around the grand stand where sat law-administering men, and I heard the spirits say to them that unselfish labor for human upbuilding is a positive duty binding upon every person. I beheld the signers of the Declaration of Independence and many others formed in a half circle above the speakers’ stand, and I should feel pleased if some artist could draw a picture of that celestial band of ministering angels. In the centre of the circle stood George Washington, Abraham Lincoln and James A. Garfield. “Behold the two martyrs,” echoed a voice. Above Washington I saw Thomas Paine; over his head I saw the words: “This man laid the foundation for the liberty and the government of the race.” In his right hand he held a flaming torch, not brilliant enough to dazzle the eye, but soft and white. In his left hand he held a newly-formed declaration ready for the coming crisis of a newly-formed commonwealth; “they no longer tolerate stealing the poor man’s dinner and eating all but the meat.” “Throw that away, because it is wicked to eat meat on Friday,” echoed a voice above the roar of cannon.

Then Washington said to the multitude: “We come to you without glittering bayonets or clanking steel, or breathing an angry tide of scorn, but to bring you whispers from immortal life and say that, again old Liberty Bell is chiming out its notes of warning.” Referring to Paine, Washington said: “That man’s war on bigotry was the morning gun, the reveille that sent conviction to the souls of men which released them from the sin of ignorance.” The multitude shouted applause.

Then I saw standing behind Paine the Goddess of Liberty holding the scale of justice in one hand, in the other a wreath of flowers, and with the voice of angels said: “Sons of America, look and learn.” She then placed that wreath on the head of Thomas Paine, amid the shouts of millions of voices, with the words, “Amen and Amen.” She then said, “Those flowers you see were gathered from the seed he sowed in earth-life, when he brought the nations out of the dungeons of superstition and proved the law of nature to be primitive, governing, and anterior to every other law.”

How men can orate for hours without mentioning his name has become noticeable as cowardly. For superior goodness he has no equal. Bible worshippers may amuse themselves by believing his goodness, but it has no effect with lovers of justice.

Spirit Abraham Lincoln then said: “We join with you, my countryman, in thanks for the advance of free-thought all over the world, and can you not let exist in future but one law, that of nature—but one code, that of justice, but one altar, that of union? The churches have from the
beginning exercised violence, and it always was and is to­day the habit of their priests to captivate the weaker-minded through the process of fear, fraud and delusion, to hold them as servants under the pretense of having a permit from God to do so. Once convince a man that he can by a death­bed repentance cheat justice and you have manufactured God to do so. Once convince a man that he can by a death­
Pendegrast are true samples. They were taught that when their knees, receive the holy unction and ascend to heaven white as snow. I have more charity for Booth, who caused my sudden change, than I have for those who teach such doctrines, or those who attack your public school system. Was Liberty born from the bosom of tyrants and despots, that assassins may no longer be propagated by ecclesiasti­cism, who imitated their former acts against Socrates and Jesus by depriving the American people of their presidents by the hands of their pupils.

"Let me tell you that we have passed through the long years of darkness and gloom to the brighter era, when that same Thomas Paine who, with his "Crisis" and "The Rights of Man," fired the hearts and stirred the blood of America's sons and daughters to fight for freedom, is here to­day, but not alone. The immortal ones who furnished the stimulus to that good man to sustain the heroes of that trying time that made every man and woman a hero and a willing sacri­fice to be offered upon the altar of American liberty, are also here with him, with a new declaration to bequeath humanity's coming commonwealth, in whose temple will ever be green the memory of Thomas Paine, the man who brought solace to the aching heart of Washington and the bruised feet of his noble followers, whose decree has gone forth to the world that sour grapes and bitter bread commingle with the worm, the canker, and the grief of sorrowing mothers and fathers shall have an end." —JOHN BROWN, SR.  

HEALTH AND HAPPINESS.

These two attributes are very near and dear to the human family, and if you are the fortunate possessor of them what more could you desire? If we would only better understand the laws that govern nature, the laws that govern our higher being we would have more of health and happiness than we do now. But the little knowledge that we do possess if rightly applied would be instrumen­tal in bringing a better condition.

We do not take proper care of our physical bodies. They are subjected to all kinds of abuse. Nature sends out a warning cry but we do not heed it. In trying to keep pace with the mad rush that seems to have overtaken the people of the 19th century, our poor bodies are overtaxed, our nerves are strained to the highest tension—they suddenly give way and we are left in a weak nervous and altogether undesirable condition which perhaps need not have been, had we taken the rest nature demanded.

Another abuse is in cultivating and indulging perverted appetites. This is one great cause of ill health from which so many people suffer. There is much intemperance to­day in the matter of eating improper and too much food as there is from using intoxicating liquors.

It may not cause as much vice and crime, but the intemperance itself is there and produces diseases of different kinds. The time is not far distant when people will be ashamed to acknowledge they have had a billious attack for they will realize that this is only another name for pigishness or overfeeding. There is a class of people, however, who never hurry, never overtax them­selves, eat just the right quantity and quality of food and yet are never well. They have an unhealthy morally diseased mind, and that leaves its impress upon the body every time. Bad vicious thoughts will vitiate and poison the blood and entire system. It has been proved that ugly revengeful thoughts will create disease. Therefore, if you would be well physically do not allow a dyspeptic mind to dwell in the body, for it is worse than a dyspeptic stomach.

Keep the thoughts pure and clean, free from malice and envy and you will have taken a step towards good health.

Happiness is something that each one is striving to gain. Some succeed, but not all, as it is very elusive. We search here and there, reaching out with eager hands only to find that it evades our grasp. In order to realize what happiness means, it is necessary to be in harmony. No matter how pleasant the surroundings or congenial the associ-
EDUCATE THE CHILDREN ARIGHT.

In view of the responsibility resting upon mothers, I would say that the God of this free land is not endowed with a misuse of power, going about reeking vengeance on those who know him not; from such charges let love release him. The God of humanity comes to you with language unmistakable saying, Christen your children with the liberal spirit that animated our forefathers; bedeck them with the declaration that spoke freedom to the world; instill into their minds a love of country that surpasses theology as well as self; teach them to love their country with that zeal and courage that inspired our forefathers. Fill their souls with hopefulness, for the human race, and California will not be in danger of concussion of the brain or fracture of the skull. Its spiritual unfoldment is closing all such avenues and filling it with a life element of eternal existence, and when California, with all her lovely hills and valleys, has swept through endless ages of eternity, you and I will still be living somewhere—the ages of the past have spoken it; the inspiration that Heaven gave us, long ago, has spoken it.

To you, veteran fathers and mothers, belongs the right to clothe your children as with the white leaves of the Lotus of Egypt, that their influence may bless the Nation and the State which we honor; and when you cast your eyes upon Mt. Shasta (which can only be seen from the '49 Mining Camp) the echo will return to you—you have not celebrated California, with all her lovely hills and valleys, has swept through endless ages of eternity, you and I will still be living somewhere—the ages of the past have spoken it; the inspiration that Heaven gave us, long ago, has spoken it. The ages of the past have spoken it; the inspiration that Heaven gave us, long ago, has spoken it.

I hope we will some time in eternity expand our beings so that we may all know how small and brief is that earthly passion men call love. It is appointed for all, once to die, and who can say, "I have warmed the cold, fed the hungry and clothed the naked? I have staid the lash of the oppressor and bound up the wounds of the oppressed. When others hoarded and hid away their gold I gave freely of my stores to all who suffered, and they have wept in gratitude to have their needs relieved! What men call death cannot be staid, and the only comfort for the departing soul is peace of conscience, and such is mine." Who can say this of a truth? That which is fame on earth, is but the faintest shadow of the lasting reward in that boundless realm of space where the watchers have fled. For them death has no sting and the grave is but the cradle of their victory.—Sel.
All communications for the Editorial, Literary, or the News Columns should be addressed to Editor of The Philosophical Journal, Sta. R., San Francisco, California.

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

The Editor is not responsible for any opinions expressed in the communications of correspondents. Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question. Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

SAN FRANCISCO, MAY 20, 1897.

Heresy Stirs Them Up.

Last week the Presbyterian, Methodist, Baptist and Lutheran clergy united to try and secure a trial of Bishop Davis Sessums of the Protestant Episcopal church for heterodoxy. Trials for heterodoxy have been frequent of late, but this is the first time it has been proposed that several Protestant sects should unite to try a minister of another sect, and a Bishop, too, and the affair promises to precipitate strife between the several Protestant denominations.

The trouble has been brewing since April 21, when Bishop Sessums, in a Lenten sermon, ignored the doctrines of the Bible, and substituted a broad humanitarianism, recognizing the Universe as God and the final pardon of all sinners.

As the churches named have no ecclesiastical jurisdiction over the Bishop it is difficult to see how they can go any further. Their aim seems to be to force the Episcopal church to take some action, but that is a broad church and does not partake of the narrow-mindedness of the Protestant sects. The creeds of the churches are doomed. Spiritualism has accomplished so much by liberalizing the pulps, that the pulpits may follow their lead. Nay, they must do so, or their occupation will be gone.

Life in Crystals.

Professor Von Schroen, of Naples, Italy, has discovered organic life in crystals and pebbles. Some 25 years ago one of our Seers prophesied that before the close of this century there would be scientific revelations that would compel a complete rearranging of fixed notions concerning things. That prophecy is being fulfilled in many ways—the Roentgen X-ray being only an example. And it is more than likely that organic life may be found to exist in crystals, though, of course, of the very lowest order. In his "Genesis of Worlds," Professor Crookes describes how our earth may have at one time occupied space between its present orbit and the sun; condensing, there came into existence millions of little worlds that must have danced hither and thither as they were attracted and repelled, until they must have looked much as though they were warring with one another; condensation continuing, they absorbed each other until at last the earth stands as it is, ready to take to itself vast solid bodies that may chance in its way. This pressure that is constantly affecting changes that are marvelous and are matters of course according as we are or are not familiar with them, may account for these changes in the crystal or the pebble referred to by Prof. Von Schroen.

The Ohio Convention was a grand success throughout. The State Association was formed with the greatest harmony, and we hope will be the means of effecting much good in that great State. The Columbus Dispatch is elated over the selection of that city as the headquarters of the Association, and speaks thus of the tests given by Mrs. Maggie Waite of California:

It was interesting to watch the faces of people at the Board of Trade Auditorium during the tests given by the medium. The Spiritualists were delighted with the success that attended her efforts, and it could be seen in their faces; curiosity wrote its lines on the countenances of some, while indifference, if not scoffing, marked others. But even the doubters were forced to concede that it was wonderful.

Great Force of the Future.

The great force of the future is said to be liquefied air. This is another grand achievement of the century. It is a new discovery, generating vast power, and promises wonderful results. Liquefied air is as 700 cubic feet of atmosphere condensed into one cubic foot, in a storage reservoir and can be used as power to propel machinery. This invention may be to mankind but little less in usefulness than the inventions of steam and electricity.

We obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the journal and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the journal, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

A thought wave is desired to be sent to all patriots on May 27, from noon to 1 p.m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

Secretaries of societies are requested to order copies of the journal to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the journal. Brief reports of anything of interest are solicited in every locality.

The California Union Spiritualist Camp-meeting will open at Trestle Glen, Oakland, on June 6, and close June 27. Programmes will be furnished free by applying to the secretary, R. A. Bernier, 1065 Washington street, Oakland, Cal.

STATE THE ADDRESS FROM WHICH IT IS DESIRED TO CHANGE, AS WELL AS THE ONE TO WHICH THE JOURNAL IS IN FUTURE TO BE SENT. WE CAN FIND IT IN NO OTHER WAY, AS THERE ARE OFTEN SEVERAL PERSONS ON OUR LIST OF THE SAME NAME. IT IS A GOOD PLAN TO ENCLOSE THE OLD WRAPPER LABEL, TO MAKE SURE OF CORRECTNESS.

WHEN YOU CANNOT SPEAK WELL OF A BROTHER OR SISTER, SAY NOTHING AT ALL.
Texas State Convention.

A Texas State Association has been formed and we are glad to say that it was harmonious throughout. It was a grand success, and all the delegates went home pleased. Drawing Light was made its official organ and gives a very good report of the proceedings from which we condense the following:

The proceedings opened with an address of welcome by Charles S. Newman, who gave a lecture. Miss Lydia W. Allen responded on behalf of the delegates. The committee on permanent organization reported as follows: President—Hon. E. W. Bond, Willoughby; First Vice-President—Dell A. Herrick, Ravenna; Second Vice-President—Carrie Firth Curran, Toledo; Secretary—C. W. Taylor, Lima; Treasurer—J. D. Arras, Columbus; Trustees—J. E. Bruner, Cincinnati; W. H. Meyers, Hoaglin; Elizabeth Coit, Columbus; Abby L. Pettingill, Cleveland. These officers constitute the Board of Trustees.

On the third day, a conference meeting was conducted by Dr. F. Scherhorn, of Akron. Several speakers related their own experiences, and included Dr. C. C. Pomeroy, of Columbus, and Prof. D. M. King, of Mantua Station. It was decided that missionaries should be put into the field as soon as possible.

The financial affairs of the State Association were discussed, and the officers and Trustees raised among themselves $425. Vice-President Herrick explained the preparations for the Lake Brady Spiritualistic Camp-meeting, which will be held from June 27 to Aug. 29. Moses Hull will be the first speaker.

Addresses were made by J. E. Brunner and W. H. Meyers, two newly-elected trustees, who pledged renewed support and inspiration. Mr. John Mullen, of California, followed with an address by Dr. F. Scherhorn, of Akron. Several speakers related their own experiences, and included Dr. C. C. Pomeroy, of Columbus, and Prof. D. M. King, of Mantua Station. It was decided that missionaries should be put into the field as soon as possible.

The committee on permanent organization reported Constitution and By-Laws which were adopted.

The committee on nominations reported, and the following were elected: President—Hon. E. W. Bond, Willoughby; Vice-President—Doll A. Herrick, Ravenna; Second Vice-President—Carrie Firth Curran, Toledo; Secretary—C. W. Taylor, Lima; Treasurer—J. D. Arras, Columbus; Trustees—J. E. Bruner, Cincinnati; W. H. Meyers, Hoaglin; Elizabeth Coit, Columbus; Abby L. Pettingill, Cleveland. These officers constitute the Board of Trustees.

Ohio State Convention.

The opening exercises were noted in last week's Journal.

On the second day (May 4), the Ladies' Aid Society tendered a reception to the delegates in the Odd Fellows' Temple. The auditorium was crowded Wednesday evening. Brief addresses were made by J. Frank Baxter, Boston; Rev. Mrs. H. L. Lake, Cleveland; Hon. L. V. Mouton, Grand Rapids, Mich., and Rev. Cora L. V. Richmond, Chicago.

The closing feature of the evening was some remarkable tests by Mrs. Maggie Waite, of California. Spiritualists were delighted and not a few strangers were completely mystified.

The convention was formally brought to a close about 10 p.m. Thursday, the attending session being the largest yet. The addresses of the evening were delivered by President Barrett, Willard H. Hubbard, and Cora L. V. Richmond. The addresses were followed by Spiritualistic tests by Mrs. Maggie Waite, of California.

Truth is not a myth: Death is; but by the truth of Spiritualism the bars of Death are taken down and the gates of the spiritual world are opened to all doubting souls, that they may behold the life and light beyond.—G. Duren Young.

Camp-Meeting at Oakland.

To the Editor:

I write in response to Prof. Loveland's call, in the Journal of April 8. He struck the chord to which my spirit responds in full. More than 10 years ago I discovered the truth of Spiritualism. I am impressed that he is opening a new field—about to enter into the arena of new light, and will certainly do his part to soften the blow of inevitable law. E. D. French.

Ensenada, Lower Cal., Mexico.
conducted in an orderly manner, but the dignity and importance will be presented. Someone, appointed by the Conference, will open on the subject in a fifteen-minute speech or essay, to be followed by ten-minute speeches by persons present.

In this manner the meeting can be made an educative institution, and the best thinkers can present their best ideas to the people. There are important questions which we must settle, and the conferences are the places to consider them. It is not meant that we are going to hold debating contests, but that we are going to calmly and dispassionately study some of the problems which involve our destiny as a progressive movement. They are problems which must be settled.

Among the minor matters is the question of tents. It is indispensably necessary that those wishing them should write at once to Alonzo Coons, 701 Public Square, Oakland, the Committee on Tents, so that he may know how many to engage. We cannot afford to rent and pay for tents and have them unused. Hence the necessity for prompt action on the part of everyone contemplating a residence on the ground. We have no time, much less tent space.

Finally, let us feel that the honor and welfare of our movement is involved in the meetings, and resolve that the spirit of forbearance, good will and loving kindness shall so rule all lookers on shall be compelled to say that Spiritualism is an elevating force in human experience.

J. S. LOVELAND.
506 11th St., Oakland, Cal.

The Work in Houston, Texas.

To the Editor:

We have had the pleasure of listening to our esteemed brother, Mr. R. H. Wrenn also from two new mediums, and singing by Mrs. Winters, Mrs. W. W. Wrenn, and Mrs. Hans, giving musical and spiritual reunion on Wednesday evening at 418 McAllister street. Two mediums will be present and give the Society a benefit.

Dr. N. F. Ravlin has removed from 334 O'Farrell street, and taken a position in 15 Polk street, where he has much better facilities for his private and class work.

Dr. G. W. Carpender arrived from Los Angeles last week, and is located at 111 A. H. Park Street, Oakland, Cal. He is a fine inspirational speaker and a very successful psychic and healer.

Notwithstanding the rain a fair audience assembled at Scottish Hall last Sunday, and the guides of Mrs. Freitag, and she was giving balloting, test scene, and Mrs. Chandler sang a beautiful song entitled “Last Night.”

The Union Spiritual Society of Oakland, Cal., has engaged Mrs. Maude L. von Freitag, for every Sunday afternoon during the month of May. The meetings are held in the G. A. R. Hotel, 169 Broadway, which is crowded every Sunday.

Mr. and Mrs. Lillie were unanimously honored as members of the California Psychical Research Society, San Francisco, at the regular meeting of the Board, in consideration of the splendid service rendered to the Cause of Spiritualism.

Mrs. Lillie is speaking for the Psychical Society of Oakland at Fraternal Hall, Washington street, every Sunday and Friday evenings. Madam Montague is giving psychometric readings in the afternoons, and answering questions under inspiration.

The California Psychical Research Society invited Mrs. Maude L. von Freitag to give them a seance last Friday under strictly test conditions. She did so, and her guides gave them a wonderful exhibition of spirit existence and power, which completely upset all their theories and exploded their former conclusions. They now acknowledged that she possessed powers beyond their comprehension.

The Peoples' Spiritual Society of San Francisco, held on the afternoon of May 13, held a very pleasant musical and spiritual reunion on Wednesday eve. Vice-President, Mrs. H. S. Wrenn in the chair. Those present were treated to soul stirring music and singing by Mrs. Winters, Mrs. Rice and also the inspirational musician, Miss Quimby. The tests by Mrs. Wrenn also from two new mediums, Mme. Lester and Mrs. Hans, gave great satisfaction. The musical element was a very pleasing feature and afforded harmonious conditions—a fact that bears well with one's opinion of the day, culled from every available source.

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

Readers are requested to send us short Items of news. Interesting Incidents of spirit communion and well authenticated spirit phenomena are ever welcome.

The Greco-Turkish war, the Cuban insurrection, and the sealing question are the principal topics covered by the May Review of Reviews, in editorials, special articles, and magazine and book reviews, together with cartoons and other illustrations.

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Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to destroy Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result. When this tube is taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Baptist Centennial.

At the old church where her grandfather was a pastor many years ago, they lately held centenary exercises, and Mrs. E. P. Thorndyke of Decoto, Cal., the grand-daughter of the old pastor, was requested to write a poem for the occasion. As she is a Spiritual medium and lecturer, she did so, and as much true spiritual philosophy was interwoven in it, we reprint it here:

"They are all passing from the land, Those churches, old and gray, In which our fathers used to stand And parting is no more. This, then, the greeting on thy natal day For when life's fitful fever is over And earth again mingles with Earth, Thou, too, farewell!"

For a Club of 4 subscribers for one year with $8 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 56 portraits and biographies, entitled "Workers in the Vineyard," also containing a comprehensive history of Spiritualism. We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get a beautiful book for yourself, and any of the premiums offered in the Journal to each subscriber.

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Lyceum Lessons.

Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 18.

Ques.—If man does that which is called sin because of certain natural forces which incline him to it, why should God punish him for it?

Ans.—We affirm that God does not punish sin.

Q.—What is all the trouble and suffering of humanity, if it is not a punishment for sin?

Ans.—We cannot conceive of God punishing that which he does not see.

Q.—Do you mean to say that God does not see the suffering of man to be caused by his judicial act that is in the world?

Ans.—No, I do not. From the concept which I have of God as the source, sustenance and control of everything in existence, the Infinite Spirit must know everything which takes place in this world, but what I do say is this: That He cannot see the suffering of a man to be caused by his judicial act of punishment for their sin.

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Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this Journal. There are only a few of each.

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While wand'ring over mountain height
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The fairest sight that ever yet
Mine eyes have gazed upon.
Thrilled thro' my soul one summer day
Just at the set of sun.

An aged man with silver hair
And brow all wrinkled over,
And children's children playing 'round
Upon the tender grass.
Rested his head upon the knee
Of her he chose for wife
Long years before, standing erect
In manhood's pride of life.

And she, with gentle, loving grace
Thou through the roots of love,
In her final hour, with her last sigh,
She laid her head upon her dear.

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For the faithful love of hoary hairs
Is lovelier, far, to me,
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Here gems of thought and pearls of light
Rise glorious to my mortal sight,
And while the evening shadows play
Among the golden threads of day,
I float with its departing beams
Within the silent land of dreams
And find a world of radiant hue
Among the fleecy clouds of blue
Where flowers in rich profusion grow,
And living waters gently flow
Beneath a green arcade of trees
That wave their banners in the breeze
Where shady bowers invite repose
Amid the fragrance of the rose,
And those I loved in years agone
Again around me gently throng,
And tender thoughts and starry eyes
Reveal the glory of the skies.

Through all the drifting flood of years
Another's face still bright appears,
And by the magic of her love
I see the world of light above,
And cares that cloud my wrinkled brow
Are lifted by that vision now,
And o'er my senses softly rolls
The music from the land of souls
Till wafted near the gates of heaven
The wisdom words of light are given.

These hours of sweet communion bring
The gardens of immortal spring
To lend their fragrance and impart
A holy freshness to my heart,
And every shadow disappears
In memory's light from vanished years.

HARMONIOUS VIBRATIONS.

There are invisible threads which connect us with every object of our environment. Vibrations are ever passing over these connections, to and fro; and it is for us to control their purpose and quality. Every star, sun, person and circumstance is exchanging messages with us. The dispatches we send are echoed back in duplicate quality—love for love; antagonism for antagonism; pain for pain.—Henry Wood.
what all this means. O yes, I know; it was Thomas Paine
told me to come and he is here now, and instead of your
having something for me, he has something for you. He
told me that, to get me to come here. Aint it marvellous to
see how the spirits can bring things about? Now you see
what I have come for."

Then the spirit of Thomas Paine, through Mrs. Chapman,
said he had come with a band of spirits to place a halo of
new life around me that would impart health and give me
an extension of earth life. He said he came to make good
his promise. His words to the mediums who were present
with him last night were full of encouragement. He said:
"I belong to the spirit side of life as all well know, and I
often knock at the door of human souls, saying to our medi­
ums, Fear not those who can only kill the body. You they
cannot touch. Slander is the weapon of cowards, but like
mud it soon dries up and falls off. Their disobedience to
nature's law prevents their progress. I am young and
strong now, and can come through our mediums and say to
you that your spirit friends all wish me to express their
gratitude to you for the complete satisfaction you give them,
and I assure you their angel band will continue their work
with you and bless you, as you are instrumental in blessing
humanity with a knowledge of immortality.

"I wish to thank my young brother for allowing me to
take possession of him, and I will say that he will succeed
in our good work. You are living in the grandest moments
of the world's history and we are rallying around you the
best mediums that the world has ever had, to co-operate
with you and help you to build temples where the spirits
can dwell with you and you with them.

"It was I who planned and wrote your Declaration of
Independence. Your system of government was then called
the new, and its principles are the best that have ever
existed. It was founded on the inherited rights of man, but
to-day I see tyranny and the sword trying the second time
to creep in, to suspend the exercise of those rights, and it
has been my desire for a long time to make these things
known to you, but I failed to find a channel through which I
could do so until now. It may seem marvelous to those
unacquainted with our methods to see what ways and means
we take to bring it about.

"For many years we have been viewing with horror the
crisis coming that will necessitate your banding together as
in the days of the Revolution. History bids fair to repeat
itself in this your once happy country, and it can only be
a concentrated action at the ballot box. This warning I give
you. You should value your freedom too highly to allow
any one to dictate how you shall worship or who shall rule
over you.

"For that reason we tried to infuse into your meeting last
night a convincing knowledge of our presence through our
new and valuable boy medium, as you call him, but few boys
have we that will compete with him in the future, and I
wish to say to all our mediums, as I did to Washington on
that cold winter day at Valley Forge: 'Eternal vigilance
is the price of liberty.'

"I desire to meet you again, and offer many greatful
thanks to our brave mediums, and to all who listen to my
words, which tend to bring our two worlds closer together."

(Signed) THOMAS Paine.

I cannot attempt to express my feelings, while writing
this letter for Thomas Paine. In my flesh I would not have
written it, but in my spirit I could not resist. The spirit
said, "Write," and I wrote.

JOHN BROWN, SR.
Live in Perpetual Sunshine.

I first saw Santa Barbara on March 4, 1897, and soon came to the conclusion that there is more room for me here than in the happy little Summerland.

After two days enjoyment of the hospitality of brother and sister Dutton, whose long experience in Spiritualism has not been without genuine fruitage, I found myself, on Sunday night, at the regular meeting of the Spiritualist Association of this quiet and peaceful city.

The guides of Mrs. Georgia Cooley are steadily advancing in the work of unfolding her powers. As a lecturer, character reader, and general test medium, she merits the hearty encouragement of all Spiritualists. Here I was kindly accorded public notice by my spirit friends, the first occurrence of such an experience for over 13 years.

The ever-recurring exordium, invariably attending these messages, was repeated to me: "Cheer up; don't be discouraged. Your way will be made easier. It will come in the way you looked for it, but it will be sure to come," etc., together with the test announcing my wife and brother.

I have reflected on this universal call of our spirit friends more since than before. The unvarying cry is, "keep in a cheerful, happy mood; do not yield to discouragement." Doubtless mortals have a positive, not to say solemn duty in this matter; a duty they owe to themselves not only, but to the world as well. He who maintains a happy temper cannot fail to be of more benefit to the world than the one who lives in the shadows of his own gloomy reflections. "Life is too short" to indulge them with benefit. Sadness is legitimate in this world, under conditions which necessarily overtake us from time to time; but gloom or morbid darkness of the soul, we cannot afford to entertain under any circumstances. No matter how dark the clouds of disappointment and sorrow that may hover about us, it is our prerogative still to live in perpetual sunshine. It is not always easy to do so, but it is always possible. It is the sunshine of our own creation, the light within the soul, of which I speak, and to be still more precise, "the consciousness of the rectitude of our intentions." It enables us to say:

Above the tumult and the strife
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing?

T. H. B. Cotton.

On March 4th, 1895, I attended the celebration of the 117th anniversary of Robert Emmet's birthday, at Metropolitan Temple, San Francisco, Cal., and on the platform I beheld, standing beside the orator, J. J. Dwyer, the forms of Robert Emmette, Daniel O'Connell, O'Brien, Larkin and Allen; and I feel impelled to briefly state a part of what I saw and heard on that occasion. These experiences may puzzle some who are not familiar with the laws that enable the so-called dead to still mingle with and influence men; but such yearly become less as the human race ascends toward a higher and better civilization.

I was taken possession of by spirit force, and relieved for a time from the cares of earthly life, as though I had passed the river of Death, and, in that sublimated state of being, I mingled with spiritual beings and felt at home.

O'Brien was the first to break the silence, saying: "My countrymen, the loss of our national liberty is without a parallel. I can only reiterate what on former occasions I have said in regard to our National standing in the World. The same fate that befell our once happy 'Green Isle' is dawning upon your adopted country. Though the tears may fall from our eyes over the shortcomings of our forefathers, yet we see no rainbow of promise, and hear no cheering words of hope speaking of a time when we shall have gained a victory over the enemy of our land. Too long have we listened to the tolling of bells and lingered by the tomb of our dead Erin, while the angels have been beckoning us to come up out of the old and help build Up Heaven's kingdom in the new, where the spirit of 'the Prince of Peace' can find an abiding home; where the people of all lands will sing anthems to its praise, which will be but echoes of our gladness. I therefore take this opportunity of meeting with you through another organism than that I was hanged and his children shall not become emaciated for want of food which is also the early history of our country.

"Never, in the history of nations, was the outlook so dark and so demoralizing as it is for your adopted United States government to-day; and, it is our sacred mission to instruct you not to let your religion cut your throats in America, lest, like the wandering Jew of Russia, you be compelled to seek shelter in some humbler shade.

"My countrymen, you will not hesitate in believing me when I tell you my name is O'Brien; and Allen, Larkin and Emmette and our beloved O'Connell are with me.

"My countrymen, I share with you that sympathy you shared with me for that ever memorable day when the invocation, 'God save Ireland,' went up from the gallows, and the lips which spoke it were made stiff and cold in death.

"Irishmen of America, listen to my words. There is a deadly conspiracy being poured in upon your adopted land from that city beside the Tiber, as with Erin it once did, and little do you know how soon a dark cloud may gather between nations that may cause you grief and suffering. Then, where will your home be? Irish Americans, be not slow in striking hands for the safety of your adopted country.

"History tells you that in 1152 Ireland was a prosperous and independent nation, holding 'her place among the nations of the earth.' In that fatal year Cardinal John Paparo appeared in Ireland as a special legate of Pope Eugenius III. He was the first Italian legate ever sent to Ireland. With the coming of Cardinal Paparo, his palliums and his oaths of obedience, came also the claim of temporal sovereignty, asserted by the Pope. This temporal power was speedily turned to his financial and political advantage.
"In the year 1154 Henry II. became King of England, and shortly afterwards sent John of Salisbury to Rome as a royal emissary. The King desired to add Ireland to his kingdom, and the Pope desired to put Ireland under tribute to the Vatican, the Irish having previously 'paid those dues called Peter's pence, to the See of Armagh, which the rest of Europe paid to Rome.'

"In the year 1156 Pope Adrian IV. gave to Henry II., king of England, a bull granting to him the political sovereignty of Ireland, addressing him as 'My dearest son in Christ, the illustrious King of England;' authorising him 'to enter Ireland, to reduce the people to obedience under the laws, and to extirpate the plants of vice,' on conditions that he would 'pay from each a yearly pension of one penny to St. Peter, and that you will preserve the rights of the churches of this land inviolate.'

"Thus our forefathers forgot themselves, when they traded their birthright of freedom for Roman bondage, by allowing the Pope, claiming to be God's agent, to rule over them, making them British subjects without flag or country.

"Irishmen of America, let the chambers of your souls be lighted up anew with patriotic zeal and devotion for the love of your adopted country. It is from a deep conviction of right that causes me to speak these words in the presence of Wolf, Tone, Davis, Allen, Larkin, Emmette and our beloved O'Connell; and in the presence of millions of martyrs, over whom death had no power.

"And to you, my brother Irishmen, gathered in this hall, who have not laid down your tired and rusty forms to live in our continued life, let your tears be dried; let your mourning be stifled, for your dead ones are alive; their voices are being heard, and their glorious victory over death is being made known to you. Will you hear me? If you do, let your strength go forth, let your genius for liberty speak, and let the millions who have never read of Ireland's captivity by Popes and British tyranny, pause with uplifted hands and gather in my words while I tell them, the same edicts that captured our once happy Green Isle are being poured in upon your adopted country to-day. With Satolli came the Paparo.

"My countrymen, Peter's pence lit the fire of persecution that consumed our liberty. Let America take warning— it is their Almighty dollar, 'In God We Trust,' that is lighting the flame that will consume with the same fire the American Republic, and if let alone will cause their eagle to perch beneath the bidding of the greatest curse the world has ever seen. But progress, the inborn gift of man, is illuminating the souls of men and women with power to give them wisdom and consolation in the hour of trouble, that they may no longer become polluted with building towers to Baal, but rather build the church of Zion in the souls of humanity!"
The question now staring us all in the face is, Shall this, the latest overtures of the spirit world, commencing with the Rochester knockings, end in the same way as the preceding ones?

Will we permit the foul waters of "the on-coming flood" of inharmony and deception, to drown all the efforts of the past 50 years? We cannot, without abandoning all hope, and loading all the responsibility of such a defeat of "the armies of heaven" upon our shoulders!

Are we ready to assume the responsibility and say, as did a former generation: "This is the heir, let us kill him. His blood be upon us and our children."

Rather let us arise in our self-hood, as true sons and daughters of the Eternal Spirit, and while with open arms we welcome the forces of heaven and their proffered help to make this world an Eden—let us work hand in hand, with love for one another without dissimulation, and second every effort of the angel world, looking to "the outpouring of the spirit upon all flesh" and the ushering in of the era of prosperity and spiritual development, which shall cause the world to "blossom as the rose," and all flesh to realize that heaven and earth are joined in one purpose,—that of raising humanity up to a higher plane of development, there to meet the exalted spirits of the spheres and inaugurate a glorious era, when "the harmonies of the ages" shall prevail, and peace, happiness and prosperity shall "cover the earth, as the waters now cover the sea."

Dear reader, you are tremendously interested in this matter, and must answer this question—"which shall it be?" The spirit forces await your decision! The fate of the ages is in the balance! Shall we welcome the New Era offered to us by the ministers of the spheres? Or, will we allow the angelic ambassadors to withdraw their presence and proffered help and depart, leaving the world in darkness and despair, until at another time, they may again make overtures, when our children's children shall have the decision of the momentous question which is now before us?

If we shall take the latter position, we are unworthy of the offered mission, undeserving of a place in this progressive age, and by our actions we are condemned for our pusillanimity and degradation.

Thought Transferrence.

The theory of brain-waves, as accounting for telepathy (thought transferrence or mind reading) is beginning to get scientific standing, just as is the case with Spiritualism, says an exchange. Prof. Wm. Crookes, whose name is so well known in connection with "the Crookes tubes" and the X-ray, lately delivered the presidential address before the Society of Psychological Research, which is calculated to give a keen stimulus to the serious investigation of psychical phenomena.

Before launching his theory, he entered upon an elaborate calculation as to the vibrations which produce sound and light. Then he applied a similar law to the subject of thought transferrence, and suggested that it is conceivable that intense though concentrated by one person upon another with whom he is in close sympathy, might induce a telepathic chain along which brain waves could go straight to their goal without loss of energy due to distance. Such speculation was, he admitted, new and strange to science. It was at present strictly provisional, but he was bold enough to make it and declare the time might come when it could be submitted to experimental tests.

The professor spoke of the work which is being done by the society as likely to form no unworthy preface to a profounder science of man, of nature, and of worlds not realized. He said he could see no reason why any man of scientific mind should either shut his eyes to or stand aloof from it. He endeavored in a long argument to clear away the "scientific superstitions" which prevent many from venturing into a research which might in time dominate the whole world of thought.

One of the greatest thorns in the path of this society, he said, was the fact that many people started with a certain presupposition, depending upon the too hasty assumptions. For instance, among those who believe with him in the survival of man's individuality after death there was the widespread illusion that ethereal bodies, if such there were, must correspond to the earthly bodies in shape and size. The human body, it was true, was the most perfect thinking and acting machine yet evolved on this earth, but its excellence for its varied purposes depended upon the conditions by which it was surrounded.

Its action, for instance, was entirely governed by the strength of the force
of gravitation, which had not apparently varied during the ages in which animated, thinking beings had existed. Were the force of gravitation to be either doubled or decreased there would be remarkable changes in the type of humanity, to suit the altered state of affairs. Yet popular imagination, taking no heed of this, presupposed spiritual beings to be superior to the laws of gravitation and yet retain the shapes and proportions which gravitation originally determined. His own picture of the constitution of spiritual beings would make them centers of intellect, will, energy and power, each center retaining its individuality, persistence of self and memory, and each mutually penetrable, while at the same time permitting what we call space.

Too Many Churches.

"There are 100 churches too many in the State of California, and if they should die off it would be the best thing for the kingdom of God." That was the startling statement made by Rev. Dr. J. K. McLean at the meeting of the Congregational Club held in the Third Congregational Church, San Francisco. It seemed to strike the fancy of the ministers present and the applause that followed represented several denominations.

Division and dissention being the Cause, with the consequent falling off of those who think for themselves. This sentiment led the Club to pass a resolution creating a commission to weed out the superfluous churches, and apportion all according to population.

That is wise in them, and it would also be wise in Spiritualist ranks as well. The division and inharmony which exist is weakening the Cause, and making it impossible to obtain talented lecturers, and as a consequence many are idle.

Theosophy and Orthodoxy.

Mrs. Annie Besant in a lecture at San Francisco, on Sunday May 16, when describing the various stages through which the soul must pass in the upward evolution, made some critical comparisons of orthodox ideas of the hereafter with those taught by theosophy. She says that the Christian belief in a future life is very vague. This vagueness is displayed by asking such questions as, "Will we recognize our friends in the hereafter?" Theosophy has no vagueness on this point, but answers positively that we will know them, and that no soul can lose a friend or a loved one except by an act of its own will.

Another criticism was in regard to the doctrine of an eternal hell taught in many of our churches. This is abhorrent to advanced thought. The hell explained by Theosophy is a terrible one, but it is only a temporary one—just one stage in a long process of development. This lowest stage of disembodied life is only for those few who have, while in life, surrendered themselves to the sway of the most brutal passions. Its torture is caused by their own wicked minds. Even for them this hell was but a purification and a preparation for an advanced condition of being.

Yet another criticism of the orthodox faith was of the gloom, the black drapery, and irrational grief of the funerals. Death should rather be rejoiced at as a birth into a higher life. The birthday of the soul should not be a day of lamentations.

The Dawn of the New Age.

Among other gems given by the guides of Mrs. Cora L. V. Richmond, at the late Texas Convention, we notice the following in the report given in Dawning Light:

Each individual should know the truths of Spiritualism for his or herself. The mediums are at your doors. They are the men, the women and the children of your families. You can form your altar in your own home and surrounded by your family learn the truths that Spiritualism teaches. The difference between Spiritualism and other organizations lies in this: other organizations form the body and seek the spirit, while Spiritualism already possesses the spirit and seeks organization for expression. You cannot create Spiritualism by organization; as soon say that you can create light by establishing a photograph gallery. Spiritualism teaches the existence of the spirit after death of the body and the intercommunion between those in spirit and earthly existence.

The aims of Spiritualist organizations is to enlighten the world in regard to spirit existence, to teach temperance, not by legislation, but by percepted persuasion, to educate its followers, that the cause of Spiritualism might be advanced, to protect legitimate mediums, and honest investigators against charlatans.

Have you ever seen the sun rise on the ocean? The first gray lines tremble on the horizon. Streaks of gold and crimson slowly rise. A gray cloud moves across the path and then it turns a crimson cloud, moving across the sky. On the verge of the horizon trembles the pale morning star, and then the full bright orb Phoebus, in his golden chariot, ascends, and a flood of light spreads over the Universe. Even thus will dawn the new age of humanity, and not only slavery, but fear, darkness and death will be conquered in the light of the new morning.

State the address from which it is desired to change, as well as the one to which the JOURNAL is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

A thought wave is desired to be sent to all patriots on May 27, from noon to 1 p.m., and on the 27th of every succeeding month—that was may cease and freedom prevail everywhere: that suffering millions may be employed and suffering and want known no more.

Secretaries of societies are requested to order copies of the JOURNAL to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the JOURNAL. Brief reports of anything of interest are solicited in every locality.

Dawning Light of San Antonio, Texas, is now printed on new and more readable type, and contains much interesting matter. We wish it prosperity.

Electrotypes of Engravings—covering a multitude of subjects, suitable for illustrating magazines, pamphlets and newspapers. Proofs may be seen at 2096 Market street, San Francisco, Cal., and they will be sold singly or in quantity at a very low figure.

The Medium, of Los Angeles has changed to an octavo form of 16 pages and cover. The JOURNAL wishes it success, and plenty of it.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.
Theosophists have taken possession of the Queen Anne cottage at Point Loma, just finished. They have paid $8,500 for the land, and propose to meet there to build a Sanitarium to cost $40,000 more. Spiritualists should take pattern of these enthusiastic workers. In fact, had proper counsels prevailed, they would have been co-workers with us—for we have much in common. Dr. Peebles has recently met Col. Olcott in Ceylon, and remarks thus concerning this leader.

I wish that all Theosophists were as sensible, tolerant and broad-minded as Col. Olcott—then there would be less friction between Theosophists and Spiritualists.

Dr. Peebles is right. There should have been union in work, even if there were diversity in opinions. If we take broad humanitarian grounds, there can be a diversity which will not disturb harmonious relations and endeavors.

The Reviewer.

Psychometric Dictionary, by the author of “In Higher Realms.” Board covers, 25c. For sale at this office.

This book is invaluable to all developing mediumship. It tells “How to Delineate Character and Diagnose Disease,” “How to Discriminate Between Spirit Controls,” “A Manual for the Field Investigator,” “How to Prophecy Philosophically and Scientifically.” It also contains a definition of the influences perceived by sensitive, and a guide to self-knowledge and a comprehension of nature’s forces. Prof. Lodge, in following the directions given in this little book there is no danger of obsessions or unreliable controls, as rules are given for testing them.

Borderland, for April, gives a full report of the presidential address by Mr. Crookes, F. R. S., also the address of Prof. Lodge. It also gives an epitome of Sardou’s play are also given, and an article on the “Immortality of the Soul,” by Emmanuel Kant. It is an excellent number, and will conduct many minds in the line towards spiritual philosophy.

Dr. N. F. Ravlin has opened a Class of Psychic and Metaphysical Science at 605 Polk street, San Francisco. The doctor can correctly diagnose every phase of Mediumship one may possess, with full directions for development, avoiding obsessing influences. $1.00 for 10 lessons.

Camp-Meeting at Oakland.

The California Union Spiritualist Association will hold its first annual gathering at Trestle Glen, Oakland, from June 6th to 27th. There will be abundant room for tents, and the location is eminently adapted for an enjoyable out-door season. Tents of the following sizes can be had for $5.00, with a straw floor, covered with canvas:—10x15, 12x14, 14x16, with flies. Cots or stretchers, 30 cents each; beds with mattresses (without blankets), $1.00. Further information regarding tents, location and conveniences can be obtained from Alonzo Coons, Financial Secretary, 70 San Pablo Ave., Oakland, Cal., to whom all orders should be addressed.

Spiriulalist News.

Dr. D. P. Kayner, has left San Jose, Cal., and has gone to Prescott, Ariz.

Mrs. Mattie E. Hull is occupying the platform of the Society at Grand Rapids, Mich.

Moses Hull is lecturing in Lima, O. He will be at Cassadaga, Lake Brandy, and at Buffalo.

The Spiritual Medium has revived again at St. Louis. We hope it may succeed now, even though times are hard.

Mr. J. C. F. Grumbine will be at home during June for class work. Address 7520 Hawthorne avenue, St. Louis, Chicago, Ill.

Geo. H. Brooks is now lecturing in Michigan, having engagements in Owasso, Hot, Lansing, Ithaca, Shepherd, Muncie, etc.

Mrs. Harriett Wrenn, secretary of the People’s Society in San Francisco, has gone to Vallejo, and will prove her mediumship to her patrons.

Chas. Anderson, the “Boy Orator,” will occupy the platform of the Santa Barbara Mutual Progressive Spiritual Society for four weeks from last Sunday.

Prof. Fred Evans will leave for the East after June 1st. Those who want a slate-writing seance with him should lose no time, for he will be gone in a few days.

Dr. J. M. Peebles has left Ceylon for Eastern India, on his way to Thibet. He says the plague and famine in India is terrible, and may disarrange his plans some.

The Ladies’ Aid Society gives an entertainment on Friday, May 28, at 4! McAllister street, San Francisco, Cal. It will be succeeded by refreshments and a dance. All are invited.

Dr. A. C. Williams, Beaty, Ark., has invented a glass casket in which he can preserve animal and human bodies. He wants some one to help him in the direction of the present class of rulers and to the earlier establishment of the Golden Rule. Tests were given by Mrs. Griffin, and Mrs. Bruce gave good counsel to the audience. The music was supplied by Mrs. Winter and Mrs. Rice.

Last Sunday Madison Montague answered questions under inspiration and gave psychometric readings in the afternoon, at Fraternal Hall, Oakland, and Mrs. R. S. Lillie gave an excellent inspirational lecture in the evening.

Mrs. E. L. Watson will hold her Seventh Annual Religious Services under “Temple Oak,” at her home, San Jose, California, next Sunday, June 6, at 11 a.m. Subject “The Religion Universal.”

Mrs. Georgia Cooley, lecturer and test medium, would like to engage in a society or camp-meeting association for first two weeks of August, 1897, near Minneapolis, or Clinton, Iowa. Address, 1614 South State street, Salt Lake City, Utah.

Mr. Cyrus Avery, and party, left this City last Monday morning for Utah, en route for his home, in Chicago. The best wishes of many friends here go with them, and hope they will return next Fall. Mr. Avery is a large-hearted Spiritualist, and Mrs. Sinn is an excellent psychic, while her daughter is a fine vocalist.

Mrs. Besant, the leader of the Theosophical Society, who has lately been in San Francisco, is now at work for San Jose, Santa Cruz and various cities in Southern California. Then she will go to Portland, Ore., through Washington, into Canada. On the 27th of June she will be in Chicago to attend the Theosophical Convention. In the Fall she will be in New England, and thence will return to England, where she will remain until Spring.

The People’s Society held their weekly meeting at 111 Larkin street, Wednesday last, when Mrs. Irene Smith, Vice-President, lectured upon the effect of the past systems of religion and the overpowering influence of materialism on the present race and strongly urged that the people now demand recognition of their just rights—spiritual and temporal—as the means to an end in bringing the existing peace and indifferency of the present class of rulers and to the earlier establishment of the Golden Rule. Tests were given by Mrs. Griffin, and Mrs. Bruce gave good counsel to the audience. The music was supplied by Mrs. Winter and Mrs. Rice.
Texas State Convention

To The Editor:

This Convention met at San Antonio, Texas, May 1. The attendance was good, nearly every organized Society in the State being represented by a delegate. Great interest in the proceedings was manifested, and the membership of the Convention for a charter has been filed with the Secretary of State, and the papers for admission to the N. S. A. will be forwarded soon.

The next move will be the organization of a camp-meeting association on the joint-stock plan.

Spiritualism is taking a step forward in the Lone-Star State. The camp held at San Antonio was well supplied with speakers, Mrs. Cora L. V. Richmond, Miss Lydia W. Allen, Mrs. E. A. Wells-Edell, R. H. Kneeshaw, John-W. Ring and Allen Franklin. Participation was very much and consider it a gem, well worth its price.

Several cities in this State have pastors employed by the year, notably, San Antonio, Galveston, Houston and one or two others. San Antonio and Galveston have good Children's Lycceums which are well attended and will compare very favorably with Lycceums in older communities. This is a step in the right direction. It is noticeable that the membership is largely made up of young people in the Societies of Texas. If we can interest the young in the philosophy of Spiritualism the cause will grow and prosper.

C. W. N.

Northern Cassadaga Camp.

To The Editor:

I like the PHILOSOPHICAL JOURNAL very much and consider it a gem, well worth its price. I arrived in Lincoln after an absence of six weeks and received a hearty welcome by the Spiritualists and in the State of Nebraska. The people are alive to the truths of Spiritualism in Lincoln and adjacent cities. Both Dr. George the secretary, and myself have spent much time doing mission work in Nebraska.

I believe I am the only materializing medium in the State and will continue to make my headquarters at Lincoln; will however visit some of the Camps this season. The camp season opens at Twin City Parks, between Minneapolis and St. Paul on June 20. I am to appear there.

I am also booked for a new Camp, namely the Mississippi Northern Cassadaga," under the auspices of prominent Northern workers at Brainard, Minn., at James Wilmer Holmes' country residence on Gilber Lake. Mrs. Holmes is a medium and has in her possession one of the famous speaking dials which will be on exhibition and operated by her guides. Mediums will not be overtaxed for privileges on this camp ground.

Brainard is a city of nearly 20,000 inhabitants and the lake is accessible to the city by street cars. Speakers and phenomena will be invited; prominent among them will be the little 14 year old girl materializing medium from Thorndale, Ontario, I believe her name is Histon. The meetings will last over three Sundays, Aug. 1 to 16 inclusive.

I understand that Santa Teresa Ussea will be there. There will be a great healing service for the sick and suffering. Brainard succeeds 150 miles southwest of St. Paul and the camp at Brainard will commence at the close of the Northwestern at St. Paul. The meetings will be held in the Pine Grove Park and a spacious boat house, and persons visiting this camp can be accommodated in the city at almost any price they wish. Plenty of nice boats and everything will be done for the comfort of those attending. All are invited. For particulars write to Emma Leiles Holmes, Box 1745 Brainard, Minn. AMAE WHEELER.

Lincoln, Neb.

The Diamond Cluster.

To The Editor:

My angel companion has come to me with unwavering regularity since coming here, notwithstanding the fact that the table, the bed, the cabinet, also the rug or carpet (both of which had been magnetized by us jointly) are as yet left behind me in Ventura.

Recently, there was an occurrence, differing from anything I had ever observed in the Diamond Cluster. It was the presence of at least three different lights at one and the same time.

First the diamond cluster as usual, then floating lights that approached me as if to say, do you have time to cheer you up and help you make the most of every brightening prospect." The moon being almost full, and the room quite light, made such manifestations probably quite difficult, still the lights were very plain; one of them especially, expanded almost into human shape.

I am in hopes that I shall learn, soon, of others having seen these little footstaps of my making, pursuing a similar course with at least some success.

Tritos, H. B. Cotton.

Santa Barbara, Cal.

How to Report Lectures.

To The Editor:

As a journalist, it may be well to give a few " pointers" on reporting lectures to our papers. A writer who desires to report such lectures should be guided by Mrs. Schlesinger on page 206 of the JOURNAL.

The reporter should offer no comment, but give as many strong points as possible to the exclusion of the least number of words. Write as if you were not a Spiritualist, but a representative of the paper who wishes to be fair and give the news.

In this manner I have reported Spiritualist lectures for three daily papers, and have never had a report rejected, although some were extremely radical and opposed to the editor's views. On one occasion such a report was published to the exclusion of a synopsis of an orthodox sermon furnished by the preacher who delivered it. The paper had been warned, "your reports are in such a shape that we can handle them; they have no useless verbiage."

Preachers furnish their own reports to the daily papers—why not our speakers too?

When it is considered that the San Francisco Examiner paid for reports from the Redondo Spiritualists' Camp, and when having them telegraphed, it seems unreasonable to suppose they would refuse to publish reports of such lectures as are given by Mrs. Lillie, if properly reported. Neither would the Call, which has always shown fairness. Reporters on daily papers have no time to report lectures or sermons, unless unusually sensational. They are responsible for the tone of the speaker, or some of the audience who has the journalistic "knack."

Usually, all the essential points in a discourse of six or seven thousand words can be given in a report of five or six hundred.

Reporter.

Higher Plane of Thought.

To The Editor:

It seems so much easier for the average mortal, to see other peoples faults rather than their virtues, that man in the aggregate, seems like a huge critic. Spiritualism and Spiritualists of late come in for a large share of such fault-finding. A Massachussetts critic in a late number of your JOURNAL, among other things says, "a great majority of Spiritualists are satisfied with a very low phase of thought, and of manifestations." Such a statement is unjust.

It is absurdity to many people that a man is more than a stone or a wonder he can breathe. To others it is an absurdity that man is a child of nature in the realm of spirit the same as here.

It is but a few years since it was a great absurdity to say there was no such thing as a literal burning hell, brimstone and imp to torment the millions of victims. What seems nonsense to one seems wisdom to another, according to the standpoint of observation. There is no system of religious or philosophical thought entirely sifted from error, nor ever will be so long as man is finite; it is peculiar to expect such a sensible and capable person can deny that Spiritualism in this respect is in advance of all other systems of thought by a long stride.

If such writers as A. J. Davis, Judge Edmonds, Lizzie Doten, Epses Sargent and such teachers as Mrs. Richmond, E. B. Davis, Mrs. Lillie, A. R. Richmond, Mrs. Watson, to name a few of the hundred and scores of others, do not demand and teach high and noble thinking and acting on the part of Spiritualists, then it is hoped our wise and gifted critics will tell us where such teachers can be found.
Had the charge been that a small minority were satisfied with a very low phase of thought and phenomena, I would have concurred, but to say a large majority, is unjust and unsustainable by facts. The writer has been a Spiritualist for 45 years, and my experience is that a very large majority of my faith are unusually intelligent. Many are diamonds in the rough, for they disdain hypocrisy and put far away from them anything like assumed piety, for well they know that deception is a filthy garment which will fall from them in spirit life and leave them nude.

Spiritualism is but 49 years old. It has had a terrible battle with a priestly hierarchy whose interest it was, and is, to keep the masses in ignorance of the true condition of mankind after the death of the body. That battle has been fought nearly to a finish. Soon Spiritualists will turn their attention to schools, hospitals and homes for the homeless—better still to a resurrection of our social system, so there will be no one without a home, and each worker shall receive the full value of his toil.

B. F. French.

Crowned King, Ariz.

Foretelling Events by Spirits.

To the Editor:

As requested, I relate as near as I can remember, how I obtained the following communication from the "other side of life," on Nov. 24, 1898. At about 8 p.m., a "fake" came and advertised extensively in the daily papers, and with flaming posters, that he would give an exhibition of spirit power at one of the Opera Houses on the next Sunday evening, when spirits would materialize and show themselves to the audience, beside other manifestations of spirit power.

There is a city ordinance prohibiting shows of any kind on Sundays; therefore, the Spiritualists knowing that the man was a fraud, persuaded the police authorities to suppress the exhibition. He did not make himself known to any of the Spiritualists in the city, nor did he expect to meet with opposition from any quarter, but intended to rake in Uncle Sam's coin and skip out.

A couple of days before the exhibition was to take place, the writer was sent to the store of one of our merchants, and was instructed to get one of his goods to be exhibited, with one of our prominent Spiritualists, when he stated that one of the city papers, referring to this fraud, asked if he could do all he advertised to do, why he did not tell us what was going on in the Sandwich Islands at that time. He informed him he could do that, and the result was wonderful seances that I have ever had the pleasure of attending.

Taking into consideration the fact that she stood before one of the most critical and experimenting seances that she was probably ever called upon to face—an audience made up principally of thoroughly educated men and women, such as judges, lawyers, doctors, and women who are thoroughly in earnest after the truth in this investigation—she must have felt and realized that she was on trial as an exponent of the grandest phenomenon that was ever vouchsafed to man.

Knowing all these facts (as she must) and realizing the great responsibility resting upon her, it was surprising how gracefully and correctly she acquitted herself. Every test given was simply perfect even in every detail, and all were fully recognized, highly appreciated, and enjoyed by the receiver.

The writer received one of the most beautiful messages and tests that it has been his fortune to receive, giving the names of my mother, spirit wife and three brothers, ending with a beautiful message and test given by her a success that seldom falls to the lot of the workers in the vineyard. May the good angels guard and bless her in her ministrations of truth and love to this creed-bound and priest-ridden world.

W. H. Yeaw.

San Francisco, Cal.

Reporting Our Meetings.

To the Editor:

In justice to the PHILOSOPHICAL JOURNAL, to which we are deeply indebted for courteous and generous treatment, I desire to reply to an article on page 296 entitled, "Report the Meetings," by J. R. A., in which he states that it ever occur to the writer that the JOURNAL always reports the meetings of the Society of Progressive Spiritualists and other meetings worth mentioning, giving us as full a report as possible without infringing on its valuable space, and this without remuneration?

The great dailies of this city show through hordes of people who are ready to publish and advertise our meetings, when they refuse even our Sunday meetings the same space as other religious sects receive. Spiritualists pay as much as Congregationalists, Unitarians and others.

Let Spiritualists attend the meetings, recognizing the fact that the Societies need their support financially as well as otherwise. Let Spiritualists awake from their lethargy and show our mediums and lecturers their appreciation, by regular attendance to the meetings of a Society in harmony with themselves, taking personal interest in the Society with the fixed purpose of advancing the Cause, which ought to be dear to the hearts of all Spiritualists, putting aside malice and hatred, loving one another with charity and good-will. Then the world at large will recognize the true value of our philosophy.

John Koch.

Helping the Spirit.

To the Editor:

Friends of Dr. Robbins will doubtless be pleased to know that he was in evidence at his old rooms, S. Mason street, last Tuesday night, when he manifested, in a most characteristic way through Mrs. Cornelius, and in a very impressive manner told the large gathering of guests how happy he was in his spirit life, but admitted that he preferred remaining with them and help those in need of his services on earth.

In the course of his address he stated that the concourse of friends enabled him to gather forces to ascend higher in the spheres and the sooner to escape altogether from the material restrictions that the slow dissolution of his body made him suffer and which also, he said, prevented him from materializing before the loved ones he had left behind in earth-life.

The keen regret the Dr. expressed made proof to his hearers of the great benefits, to mortals as well as disincarnated spirits, when cremation will have superseded the present insanitary mode of disposing of the mortally bound part of man after so-called death.

M.
Sunday meetings, would take a little comers, some of them investigators acquainted with the strangers who nearly always at our meetings, new strangers to nearly all present. A little gracious attention paid to these is given in the book called "Heaven," them a more favorable impression of us as a body, and perhaps add many instance, if you have never seen a trope to our mind a clear knowledge of anything mind a beautiful book about our glorious spirit is supplied by the and others. No two spirits have the possibility to convey to your mind a definite us more than they do about them— | possible proof?—D.

A A Q

Food or Spirits.

Questions of a personal nature! Write all questions on a separate sheet of paper and mail them to this office. Questions of a personal nature will not be entertained.

Food of Spirits.

Q. Why do not the spirits tell me what they do not tell me?—D.

A.—For the reason that it is impossible to convey to a one's mind a clear knowledge of anything outside our own experience.—For instance, if you have never seen a tropical flower garden, it would be impossible to convey to your mind a definite idea of its multi-tinted, gorgeous-hued flowers. Still, some spirits have given us very lucid narratives of their experience in the higher life, such as are given in the book called "Heaven," the editor of "In Higher Realms," and others. No two spirits have the same experience any more than they did on the earth-plane; hence, if you wish to know the experience of any particular person, the best plan would be to ask them for it through some reliable trance medium.

Welcome the Visitors.

If our Spiritualist friends at the Sunday meetings would take a little more pains to welcome and become acquainted with the strangers who attend, they would greatly advance the interests of the cause and gain many new friends. There are nearly always at our meetings, new comers, some of them investigators and some Spiritualists, but who are strangers to nearly all present. A little graceful attention paid to these people at the right time would give them a more favorable impression of us as a body, and perhaps add many good workers to our ranks.

Instead of flocking around the mediums or speakers at the close of the meeting, go for the strangers; give them a hearty greeting; introduce them all around, and so treat them that they will believe we practice what we preach—clarity and love for all mankind. Do not stop at this; visit them at their homes; give them special invitations to our meetings and social gatherings, and make them feel that you take an interest in them. The church people understand this, and strangers at their meetings are nearly always given especial attention by the pastor and members. Let us, as members of the grandest church on earth, not be so lax in the performance of this duty. —Medium.

Deafness Cannot be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result. The inflammation can be taken out and this tube restored to its normal condition, hearing will be restored forever. No cases of Deafness are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh), that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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Lecture Lessons.
Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 19.

QUES.—Will you give us your idea of a punishment?
ANS.—I use the word in the sense that it is commonly understood, and as it is defined by Webster. He says, "Punishment is any pain or suffering inflicted on a person because of any crime or offense, especially pain inflicted in the enforcement of law."

What I say then is: In that sense, God can never punish sin, for if he does not, he must not only see sin, but he must see in that sin a force of power existing independent of and antagonistic to his will. In that event an irresistible will would compel us to surrender our belief in the omnipotence and omnipresence of spirit. Once admit the operation of another power in a single individual, which is not of God, and you are compelled to admit that God is no longer omnipotent, that is, all-powerful.

QUES.—Then is it your conclusion that whatever expression we see or feel of power, no matter whether it is manifested in case or pain, joy or sorrow, it must be of God?
ANS.—It cannot be otherwise, if it is true that there is but one God and Father of us all, who is above all and in us all—the Infinite Spirit.

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Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colds, all kinds of Inflammation of all kinds of Fevers (except the Typhoid and the Typhus, which require the Negatives), Derangements of the Stomach and Intestines, such as Dyspepsia, Distemper, Nausea, Vomiting, Diarrhoea, Flux, Dysentery, also Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Convulsion, Coughs, Colds, Cataract, Female Diseases and Derangements, Dropsey, Fits, Scrofula, Scrofulous Sores, Weakness, Sleeplessness, St. Vitus’ Dance, Threatened Miscarriage, Worms, Whooping Cough, etc.

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Buy the Positive and Negative Powders (that is, a box of half-and-half of each kind) for Chills and Fever, Intermittent Fever, and Dumb Agress.

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THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.
Memorial Day.

Sweet flowers are on the altar laid;

Dear tributes to our sainted dead.

Again, beneath "old glory's" shade,

We feebly march with tottering tread.

No longer now need we repeat

Petitions for our honored dead,

—But Lord, thy mercies we entreat

Upon each frail surviving head.

O God of nations, hear our prayer,

And do thy grant to glorify

The cause of justice everywhere,

For which a patriot dares to die.

We pray thee, Heaven, to guard our land,

And every land and every sea,

For power usurped by tyrants hand;

From arrogance, O make men free!

O shed thy gentle dews of grace

Upon all erring ones of earth

Until the wayward human race

Shall realize the heavenly birth.

Let peace on earth, good will to all—

Thy promise from the days of old—

Fulfill the long awaited call,

When the last is gathered to thy fold.

When to the verge of life's alarms

Singly or in groups we come;

O pitying Heaven, bare thy arms.

Bangor, Wash. J. Marion Galé.

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will send a free diagnosis and terms for treatment to all who will send their name and address in full to this office.

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