NEW PHANTOM SHIP.

Down among the Caribooan Islands some natives, out in one of their own rude crafts, first saw the new phantom ship. It was in broad daylight. The air was so clear that the feathers in a far-off bird’s wing were distinct. The sky was cloudless.

Suddenly bearing down upon their rough boat a great steamer came. The natives put their little ship about, to escape from the track of the oncoming vessel. But as they veered the steamship did, and looking at it again they saw that it was a gray thing, with masts of gossamer and funnels of gauze. In the bright sunlight it was a great, massive ship, carved perfectly from a mountain of mist. There was no throb of engines, no sound of waters cut, although the foam played around the prow.

The natives regained the shore. Their story was doubted—disbelieved. But since then the phantom steamer has been often sighted—at twilight, at noon, on stormy days and clear ones. The mystery is still unsolved.

IS WAR NECESSARY?

Speaking in general terms, the humanitarian exclaims, there should never be war; the Radical takes a different view.

I shall treat this subject from the standpoint of the inner life as well as from objective manifestations. Let us reflect upon the methods of Nature during past ages and see if we have not something to learn and something to do. From the first lurid flame that flashed from the fiery ball, to the present moment, there has been a continual and persistent antagonism of forces and elements—of heat and cold, of life and death, or rather changing of forms, of affinity and disintegration, everything in Nature has something to overcome—even the conflicting passions of man’s mentality, in individuals and nations.

All these mental and material antagonistic conditions appear subversive of harmony, but in truth they indicate a continual and persistent purpose, and every individual, community and nation is an expression of that purpose. Every insect and species of animals of the past and present, including man, has been, and is, endowed with a responsibility or qualified interest in the result. It is well to impress as strongly as possible upon the...
mind, what wisdom and power, life and death, and other manifestations along the march of Time, during the millions of departed years, have accomplished; that we may get at least a hint of what will be the culmination, the finishing up of the great structure that has caused such clashing of the elements, so much omnipotent energy, such enormous sacrifice of animal and human life.

In thus looking carefully over the past, keeping in mind the source of causation and supposed destiny, we may get some light on the cause and necessity of war. In order to impress more fully upon the mind the methods of Nature to carry out the great scheme of a progressive world, I will introduce some of my own manuscript, never before published:

'Tis true that fire and flame have marked the way; Antagonisms have waged a constant war; Triumphant Life has donned its rising power. The nations of the world are arsenals of death to slay their fellow man with all the fury that dire anger can command. The day of terror throws its shadow even now across the lands where mighty armies march. The glittering swords of cohorts trained to meet A stubborn foe, and fearless fall in death.

By ready: even waiting the command To strike and to sustain the nation's war. And thus crowned heads, in all their solemnness, Will crown their subjects in the jaws of death, Rather than lose the thorny crowns they wear, Or let the glory of a lineal name Be tarnished by the loss of earthly power. Thus as the nineteenth century expires, The awful carnival of crime goes on. Regardless of the prayers and tears and cries Of all the earnest workers for man's good.

Keeping in mind these laws of growth, and remembering that we are on the line of evolution, and subject to the power that has controlled the past in all the phases of life, only to destroy that life as eternal energy unfolded into higher forms, we can plainly see that man is no exception, and has no escape from the effects of causes inherent in nature.

Individuals and nations must receive the discipline necessary to teach them why they suffer, and how to rise above the conditions that produce the sorrows and degradation of mankind.

Ensenada, Mex. E. D. French.

OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

A BARON'S STRANGE VISION OF HIS OWN FUNERAL.

Count Alex. Aksakov's German magazine, Psy.
chische Studien, on page 51, in its volume for 1897, contains the following remarkable vision, with its strange verification within 24 hours:

"Baron Y. K. von Hohemberg was the last descendant of a noble family. He enjoyed the faculty of clairvoyance, and was usually happy and jovial. One day he invited his friends to celebrate his 32nd birthday anniversary. When the first visitor arrived, who was a cousin of his, the Baron conducted him to the grand salon of the banquet to show him the preparations being made for the feast. But scarcely had he opened the door when he retreated, horrified, pale and trembling. When his cousin asked him what had occurred, at first the Baron could only exclaim, 'There! there! look!' pointing to the center of the banquet hall, where stood the table, in the form of a horseshoe, prepared for the feast. Very much surprised, the cousin replied that he saw absolutely nothing, save the table prepared for the feast. But the Baron exclaimed:

"In the name of heaven, do you not see, then, that the whole room is draped in black, and the candles, and the crucifix,- and in the midst a coffin in which rests my body? and do you not smell this awful odor of burning wax and oil?"

After a few moments he became calm, the vision faded, and as the guests arrived, the Baron conducted him to the grand salon of the banquet to show him the preparations being made for the feast. But scarcely had he opened the door when he retreated, horrified, pale and trembling. When his cousin asked him what had occurred, at first the Baron could only exclaim, 'There! there! look!' pointing to the center of the banquet hall, where stood the table, in the form of a horseshoe, prepared for the banquet. Very much surprised, the cousin replied that he saw absolutely nothing, save the table prepared for the feast. But the Baron exclaimed:

"In the name of heaven, do you not see, then, that the whole room is draped in black, and the candles, and the crucifix, and in the midst a coffin in which rests my body? and do you not smell this awful odor of burning wax and oil?"

"After a few moments he became calm, the vision faded, and as the guests arrived, the Baron regained his usual good humor and joviality.

"After dinner, which lasted some two hours, the guests went down to the garden; but the Baron noted the absence of a particular friend, who had
slipped away from his companions and retired to a room which could only be reached by a very wide and high flight of stairs. Baron von Hohem­berg went in search of the concealed guest and found him, but, in a joking mood, the guest refused to admit him, whereupon the Baron threw his full force upon a cord that opened the door. It broke under the Baron's weight, and he fell backward down the stairs, breaking his skull. Death was instantaneous.

"On the day following, the cousin arrived and was conducted to the same banquet hall, and there found everything precisely as the poor Baron had described it in his vision the day before."

APPEARANCE OF THE LIVING.

Joseph de Kronhelm, who has traveled much in all countries, but who has been for some time a frequent contributor to the French, German, Spanish and English Spiritualistic papers, from Russia, translates the following story of an Anglican clergyman from "Phantasms of the Dead," (an English book) for La Union Espiritista, of Spain:

"The Anglican pastor, Rev. P. H. Newham, Vicar of Davenport, tells the following:

"In July, 1897, I was in Bournemouth, where I was temporarily employed as chaplain of the hospital. One day a youth came to us who was seriously ill with phthisis. He was so ill that we could not receive him in our establishment, and so we found a place for him in the city. I visited him often in my capacity as chaplain, until the regular chaplain returned and I was given a vacation. I did not intend to again see the youth, but I learned, with surprise, upon my return on the 21st of September, that he still lived, and the doctors said he would survive several weeks more. On Sunday evening, September 29, I offered the prayer in the chapel and the chaplain delivered the sermon. As the remarks were drawing to a close, I suddenly felt a hand pressing upon my right arm. I was aware that it was the presence of an invisible, and asked, Is it S—? (the Christian name of a pupil of mine who died in 1860). The clear and familiar answer was, "No, it is William." On the following day I learned that my young friend had died at ten minutes past 8 o'clock. It was, then, over ten minutes before his death that I felt the impression.'"

"Mrs. Newham relates the following corroboration of her husband's story:

"'I remember perfectly that my husband spoke of the stroke on his arm and of the words, 'It is William,' while returning from the hospital, and added that he was sure that William had died. My husband was not informed of his death until the following morning.'"

RE-INCARNATION SPIRITUALISTS AT WORK.

Le Progres Spiritiste of Paris, published by M. Laurent de Faget, is collecting all the statements upon re-incarnation to be found in the voluminous works of Allen Kardec, (the founder of Modern Spiritualism in France) and they will be presented before the International Jubilee to be held in London next June. In this, Le Progres is backed by the International Kardecian Union (which is an association of many Spiritual societies in several European countries—particularly the Latin countries), and they express great hope that they will succeed in enlightening (?) their English-speaking brethren upon the principles of successive lives. These Kardecian Spiritualists refer to Kardec and Jesus as the "Great Masters," while Western Spiritualism says, "Take no man for master, and be led to truth by the light within."

KEY TO BIBLE MYSTERIES.

I desire to notice a curious and interesting "new departure" in the way of Biblical interpretation, through one of our most honored, thoughtful and deeply experienced Spiritualists of Santa Barbara—Dr. Abner Rush.

About 12 years ago the Doctor had given to him, in a very singular manner, what was claimed to be an infallible key to the hidden or spiritual meaning of the Bible story. This key is simply the verbal significance of the names of the persons, places and things constituting the subject-matter of the writings. How the revelation came, the Doctor relates in his own words: "On the night of Feb. 5, 1886, in Santa Rosa, Calif., where I was then residing, after I had retired, and between the hours of 10 and 11 o'clock I was directed by a—to me—distinct, positive, audible voice, to get up and study the meaning of the crucifixion of Christ, by learning the significations of the proper names used, as they are defined in the Odd Fellows' Pocket Companion (a work which I then had and still have), and learn there what these figures and symbols represented to those who use them, for this simple rule unlocks all Bible mysteries."

Thence forward the Bible was to be read, not as history, but as allegory and symbol, to be applied "spiritually" to the laws, principles, experiences and future developments of man's moral and religious progress. Whether this is a sound principle, and to what extent it might reasonably be applied to the Bible in general, or whether it is adequate to explain all the essential details involved in each particular case; are questions not to be considered now. But it is somewhat surprising how aptly the key fits the lock in a general way. In some cases the results are not only intensely interesting but even startling in their novelty, and the havoc they make in the old interpretations. The Cain and Abel story, for example, is curiously reversed in meaning by this word-key. Cain means "a possession"—Abel, "vanity," or "vapor." So, the slaying of Abel by Cain would mean the triumph of good, or truth, over evil, or the vanities of evil and error. And curiously enough this meaning seems to explain some awkward difficulties in the old understanding of the legend, especially the reason given by Eve for calling her first-born Cain, for she said, "I have gotten a man from the Lord;" also the new interpretation would afford some justification of the Lord's special care over Cain in threatening "seven-fold vengeance against any who should slay him."

There is certainly great need for some new method of interpreting the Bible, if that book is to
Dr. Rush, following out this new theory of interpretation, has written quite a number of instructive and able lectures, mostly yet in manuscript, unlocking, with his magic key, the mystic treasures of Bible story.

W. C. BOWMAN.

**From Her New Book.**

If I were a raindrop and you were a leaf,
I would burst from the cloud above you,
And lie on your breast in a rapturous rest,
And love you, love you, love you.

If I were a brown bee and you were a rose,
I would fly to you, love, nor miss you;
I would sip and sip from your nectar'd lip,
And kiss you, kiss you, kiss you.

If I were a doe, dear, and you were a brook,
Ah, what would I do then, think you?
I would kneel by your bank in the grasses dank,
And drink you, drink you, drink you.

**Ella Wheeler Wilcox.**

**TO ELLA WHEELER WILCOX.**

If you were a "raindrop" and I were a "leaf,"
And you came down from heaven,
I'd give relief in my pensive grief:
I would "kiss you" and call it even.

If I were a "rose" and you were a "bee,"
In my petals I would enfold you,
My honey bee; in rapturous glee,
You see—I should have to scold you!

If I were a "brook" and you were a "doe,"
I would study a way to beat you:
I would softly flow down under the snow,
Dear Doe, and slyly cheat you.

If I were a bird and you were a berry,
Ah, how then should I treat you?
I would cease my song, so blithe and merry,
My Huckleberry, and eat you.

**ADONIS.**

CORNER STONES OF SPIRITUALISM.

I have noticed with much satisfaction the demand on the part of many Spiritualists for a declaration of principles. It is a pleasure to see that there is a demand on the part of the people of such a nature that will cause the leaders and teachers in spiritual philosophy to reveal to the world just what the corner stones of Spiritualism are. If to be a Spiritualist implies to believe in the return of the spirit, and what is commonly known as phenomena is all that there is of Spiritualism, then many of us will be forced out of the ranks.

If, on the other hand, the natural world is the counterpart of the spiritual world, and if the Universe is governed by law and the Spiritualists are willing to subscribe to the fact that all law is a manifestation of force and has for its basis a number—then the whole civilized world could set such articles with a freedom of will that would set in motion a wave of thought and investigation, that would startle the most sanguine.

Let us analyze a little and see where such a declaration of principles will land us, and do we not need to go any place for our authority but to the spirit intelligences with whom we are in constant communication.

We are told that the spirit world is a counterpart of the natural world. That being the case the atom hath its spiritual body and so has the sun, and man being some place between these two extremes, he also has a spiritual counterpart.

The spirit world tells us that the "Universe is governed by law." That being the case then the atom and sun alike are subject to law, and man being some place between these two extremes he too is subject to law. The law that governs the atom is the law of motion. The atom never moves except in compliance with some force acting upon it. Motion implies life, life implies vibrations, and vibrations are certainly to be represented in numbers.

Numbers then becomes the foundation stone upon which I would suggest that the spiritual temple be erected. With this as a basis all the mysteries of life and death are solvable.

All healing is accomplished on a number basis, whether it be done by Christian Science, Mental Science, Divine Science, magnetic treatment, electricity, pills or spirit healing.

All the sciences of the world have for their basis, number. Consequently if Spiritualists wish a place in the world of science they must not take their own life by refusing to be progressive, and it certainly is not progressive to lay down one and take up another equally as unreliable. I fail to see where any progress is made when a person denies a personal God, and then submits to the guidance of a personal spirit. It is simply a trade of masters without much intellectual improvement.

It is true that the adoption of a creed has a tendency to crystalize or confine the thought to certain channels. And this will always be, as long as man desires to control his fellow man, or is at all selfish in his nature. But let man once realize that self control is absolute freedom then he becomes no longer subject to a God or a spirit but is himself and therefore is all he desires to be.

This state is not attainable at once but the first step necessary to its attainment is to be willing to let your neighbor do as he pleases. This will give you freedom from the fact that you no longer have the desire to control your fellow man. This principle then adopted by all would give absolute freedom to the world.

A creed has for its object the control of those accepting it as an article of faith. Therefore I would suggest that as a basis for a spiritual creed we take the first article of the Declaration of
Independence of the United States, viz.: "Tha all men are born equal, and of a right ought to be free and independent," thinkers. That self government and self control are the basic principles of all spiritual and intellectual growth. That Spiritualism is the science of life whether considered from the standpoint of matter or spirit.

That spiritual philosophy considers the atom and sun of equal importance. That matter and spirit are co-eternal and co-existent. That one is necessary to the other. That Spiritualism not only teaches the laws governing in spirit but the laws governing in matter. That we take as our text book the Universe.

But that the whole truth can only be gained in eternity and not in time. That man is his own savior. That heaven and hell are conditions (not places) of the human will.

M. A. POTTenger.

A Metamorphosis.

The voice that's stilled forever on this mundane sphere
Once sang with accents sweet soft words of love;
The theme is still unchanged, in faith 'tis more sincere;
With sweeter notes it sings to Him above.

William J. Weedeman.

THE RISING GENERATION.

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

The beauties of the philosophy of Spiritualism will be made more manifest in the rising generation, than has been in the crude way many have had to stumble into its teachings through loss of loved ones, or from curiosity to find out what some medium would tell them. If the testimony of the average Spiritualist was taken, it would be to the effect that they had first become interested in the phenomena, and that the philosophy was an afterthought. Many in the ranks to-day know little of the true principles underlying the phenomena they witness, and if called on to defend their statements, cannot explain the natural laws under which they are produced. They say they can believe the testimony of their own eyes and ears, and are content. When thoroughly convinced that they are an immortal being, and as such cannot die, they seem satisfied, and if they are able to get a communication from some loved one occasionally, that is all they desire.

It is to the youth of to-day, to whom the world must soon look for enlightenment, as the old workers are one by one putting aside their burden as age creeps upon them. When freed from the worn-out body, they are ever present to assist mortals to carry on the work left behind, but human instruments must be found through whose organism they can continue and perfect what they had to drop for the while. It is necessary that the young people should be well equipped, in order that they can the better be used to enlighten a world steeped in materialism, skepticism, dogma and creed.

The little children in our Lyceums are receiving instructions, and laying the foundation which will be of great assistance to many spirits eager to be of use to mortals. They are being instilled with the thoughts of love, charity, the desire to help others, the knowledge that they will progress onward after so-called death, and that if they do wrong they alone will have to suffer. Such teachings cannot but help to keep them from evil thoughts as well as deeds, for they know that angels are around them who witness every effort and struggle, either mental or physical.

When these children reach maturity they cannot help but wield a good influence in society, and their early training will teach them to scorn deception, injustice and wrong deeds of every description. If good influences surround them during the transition period of boyhood and girlhood to manhood and womanhood, then their future will be assured. It is this period of life that should demand more attention from the thoughtful humanitarian.

Youth enjoys amusements, sports, good literature and music. If these are not provided by spiritual societies they will gravitate where they are to be found, and mix with social elements that they have been brought up to abhor. The young are easily led either upward or downward, and it behooves the Spiritualists of the land to provide entertainment and suitable reading matter for the rising generation.

The orthodox churches recognize this need and provide for it, but the liberal element of the country neglect this important duty. They have lectures for adults, and Lyceums for the little ones, but small attention is given to young men and women. They will go to parties, read stories and seek amusement of all kinds, and it is right that they should. Societies should be formed where a reading room, socials and entertainment could be had, surrounded by the best elements; then there would be no tendency or opportunity for youth to go astray.

Good literature is a potent factor in educating and giving correct ideas of life to the young. Spiritual novels should be in the hands of all, for facts set forth in attractive frame of fiction will be remembered, while lectures and statistics are soon forgotten. They need the philosophy and phenomena surrounded by the live issues of the day, which will serve as an object lesson to them. Those who look back to their childhood cannot help but see where they could have been further advanced had they had such books to read, and how many pitfalls they could have avoided had they realized that every deed either of good or evil receives its just reward or punishment.

Do not be content with the fact that you shall meet your loved ones "over there;" help educate the young so they can live useful lives; help make easy the path of life for others so you will have no regrets on entering the spirit world. The more good you do, the more assistance you give to others either morally or financially, the further ahead you will be and the greater your reward.

Help bring on the good time by educating the rising generation so they can help place Spiritualism on a higher plane before the world, and push forward the car of progress.
We think we are fully competent to judge, for we were many years blinded by those deceptive figures,” and edited and published a weekly devoted to that theme, back in the 60's.

It is but foolishness for these Adventists to be forever looking for the return of Jesus in the flesh to set up a literal kingdom on the earth. It will never be realized. Jesus cannot come back to fulfill such prophecies. He can never come back anymore than Calvin or Wesley can come! He has gone on in the progressive states of the spiritland, and it is but folly to look for his second advent, except on the spiritual plane, and in the people of to-day, who may develop the Christ principle, or the Christ spirit.

Why do not the Adventists give up looking for any second coming of Christ, and go to work to improve the condition of the present race, and thus help to plant the "kingdom of heaven" right here on the earth?

If Christ should come, it would amount to nothing. The church would despise him. They would have him arrested as a vagrant or fanatic, and not only spurn all his overtures, but would mock his professions of royalty and make war upon his kingdom. Should he attempt to enter any of our cities as he entered Jerusalem, riding on Baalam's classic animal, the priests would gather the rabble to deride him, and the hoodlums would give him a salute of slang and brickbats!

No! No! those who pass the change called death, simply progress onward—they take no backward steps—but rise to higher realms—to grander development, and more glorious conditions. The law of Nature is for us to go to them, to join them in their upward flight—to enjoy the "home over there," in that more refined and more exalted condition, not trammeled by physical bodies or things of time and sense, but free as the air, as light as ether, as glorious as the stars, and as enduring as the sun—we shall travel for ever up the shining road of "eternal progression" and everlasting unfoldment.

Christ returns only as we develop his character, and show his love and compassion, and help to uplift humanity to the fullest extent of human possibility and human perfection.

**SIGNS IN THE HEAVENS.**

The following letter was sent to the New York Sun, on March 22, but has not appeared in that paper, and is now offered to our readers by the author, E. W. Curtin, Sheffield, Mass.:

**EDITOR OF THE SUN:**—There has appeared in your paper quite recently accounts of strange
sights seen in the sky—fiery signs in the heavens—such as a blood-red sun with a red cross over it in a bank of yellow cloud. Again a full moon marked with a white cross extending across its disc, and again a red or flaming sword seen in the northern sky in the evening. These strange sights following one another so rapidly during the past few weeks, recall to my mind a painted or illustrated representation of a vision. This painting was made by a Mrs. Howard in 1885, to record a vision she claims to have seen in 1888. (Mrs. Howard is a Spiritualistic medium living quietly in our country village, has no connection or association with members of the faith, is an invalid in comfortable circumstances and could have no motive to misrepresent these facts). She claims to have seen this vision in the heavens while in a cold death-like trance.

I will not attempt to describe all the unusual features of this painting, but imagine a line of yellow rolling clouds just above the horizon, many armed angels rising from the clouds, a full moon rising, and on this moon a white cross; the setting sun, showing through the yellow clouds, is blood red and a red cross is just above it. Streams of white light are marked across the heavens. Near the zenith is a dark cloud in the shape of a horse, and from it extending downward is a flaming sword, the tip of which rests in the clouds near the northern horizon. On these banks of cloud—which are blood red at this place—is written: "The pillar of cloud and fire—Quench not the spirit—Despise not prophesying.

This fiery sword was seen in reality in the northern sky on the night of March 7. Your paper issued on the 8th, inst., mentions it in an interesting article, and the strange atmospheric phenomenon of a white cross upon the moon was observed at the same time. The blood-red setting sun in yellow clouds, with a fiery cross above it, was also seen on the evening of the 15th, inst. The streamers of white light were seen the same evening. Your paper also contained an interesting account of this strange sight on March 16.

Mrs. Howard has been unable to understand or explain this vision until recently. Now she says the black cloud, shaped like a horse, is the war horse of Spain; the fiery sword resting in fiery clouds means that the war spirit will be killed and the swords melted into plowshares, after this war which is bound to come to us and to Spain. The armed angels of the clouds are to represent universal desire of warlike nations for arbitration. The red cross over the sun and the white cross, across the moon, represent proud Spain and suffering Cuba. And she thinks the blood-red setting sun portends a bloody massacre of innocent ones on the island of Cuba.

The white streamers of strange light seen on the evening of March 15th, she takes as a special message to herself and to many troubled mothers who mourn the loss of beloved children. It is a sign that she takes as a notice or warning to prepare to join her angel children. It is of importance to only those who saw it. As I was about to leave after my pleasant chat with this lady, she handed me these lines:

"Tis a sign in the sky, that's a signal to me,
That soon, very soon, the spirit will be free.
My days are nearly numbered, yes, I'll be happy to go
And live with my angel children who left me so long ago.
There will be but few to mourn my loss
When I kiss the angel hands that made the cross."

RATIONALISM IN RELIGION.

The Pacific Unitarian Conference was in session in San Francisco, last week, and it is encouraging to know that some Unitarians are taking such advanced and rational ground in religious themes. The Rev. T. C. Williams, of Oakland, preached the first sermon, his theme being "The Supernatural in Religion." He said:

Did Jesus reject the supernatural in religion? There are those who hold that he did and to these the historic fact that the Christian Church so soon and so completely departed from its simplicity is a constant source of surprise. The Christian Church is a colossal fabric of the supernatural; it is anti-philosophical, anti-scientific. By its influence the recognition of natural law which the Greek philosophy had built up was overwhelmed and lost for centuries. If the religion of Jesus was really a natural one, then this departure from it argues, at first sight, for the inherent vitality of the supernatural. How shall we who believe in a law-abiding God, who works by universal laws and does not accomplish ends without means, account for this temporary ascendancy of the supernatural?

We as Unitarians understand that there was no flat land, no forming man out of the dust of the ground, no resurrection of the flesh, only the historic evolution.

The Unitarian Church more and more, and especially in America, is committed to a rationalistic religion. Our differences don't touch the anti-supernatural. Even in all the orthodox churches, except the Roman, the supernatural is losing ground. But why is it that men abandon the supernatural with regret? The first answer is that a miracle satisfies the same desire that is met by romantic fiction in general. The second is that it gratifies the tendency of man toward hero worship, and the third is that the supernatural feeds the universal human love of mystery. It is the rebellion of the people against the religion of the scribes.

Yet there is no compromise possible between law of exception, of flat, and the law of a law-abiding God. The millenarian apocalyptic superstition based on the books of Daniel, the Revelation and Thessalonians is the direct antithesis of a rational conception of divine government.

Supernaturalism will be superseded by rationalism only as its followers have the genius to affirm the reality and the sovereignty of the ideal and extend their optimism into the actualities of human life. Unitarianism does this. It gives rational ground for the extreme veneration of great characters. It has faith in salvation by character.

The Rev. W. B. Geoghegan, of Berkeley, on "The Basis of Our Religious Belief," said:
Our belief in the brotherhood of man implies a large estimate of the value of a soul. We believe in salvation by character. Ours is a faith that needs no written word nor outward symbols. We feel secure in our faith when we know that every struggle, cry and need of the soul is an answer to its own high ends.

This shows how Spiritualism is permeating the churches. It will, of course, begin with the most liberal, but it will finally, nevertheless, "leave the whole lump."

The German Occult Union will hold its third annual congress in Munich, May 31, and June 1, 1898, and invites all who are interested to attend. Dr. Borman, of the Munich Society for Scientific Psychology, will deliver the first address, on "Occultism as a Science," and Editor Feilgenhauer will discuss "Occult Phenomena from the Spiritualistic Hypothesis." For further particulars, address the general secretary, Herrn Max Rahn, Berlin N., Eberswalderstr. 16.

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

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

On another page will be found our remarkable premium offer, "The Secret of Life, or Harmonic Vibration," by Prof. Francis King. No family can afford to be without this valuable book.

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

See Book List on page 289.


This is one of the numbers of the Psychic Study Library. Mr. Hawes is a popular clergyman of the Church of England; his large audience being made up of the most enlightened and intelligent people.

The Educator. Cause and Cure of all Disease, by Drs. M. E. and Rosa C. Congar. Cloth, $2.00. The Educator Publishing Co., Chicago, Ills. For sale at this office.

This is a book of 626 pages, devoted to the common-sense treatment of all diseases. While there are multitudes of books issued on this subject, mostly following some old system—this is in harmony with the newer light both to-day and is a plain guide to the cause and cure of disease, fully entitled to a favored place in every enlightened and progressive family.

Zelma the Mystic; or White Magic versus Black, by Alwyn M. Thurber. Cloth; 380 pages. $1.25. Chicago: Authors' Publishing Co., 308 Dearborn street. For sale at this office.

This book is profusely humanitarian, metaphysical and practical. The author offers a solution of the all-absorbing questions of the hour, and divulges the secret of the spiritual insight, as applied to every-day life. It gives thoughts of inestimable value.

As a factor in the outpicturing of the Universal Brotherhood yet to be, Zelma occupies a place in the foremost ranks. As a story it is intensely interesting and zealous.

The Chicago Inter-Ocean says: "Truly there is a vein of restful humanitarianism running through it, unequaled since the publication of Edward Bellamy's 'Looking Backward.'"

"He Descended into Hell," is the striking title of Paul Tyner's article in the April Temple. A lucid and expanded reproduction of the familiar passage is given. Christ in hell is made the sufficient text for an exposition of the philosophy of the perfect whole and its practical bearings on human progress, individual and social. The Temple Pub. Co., 34 Masonic Temple, Denver, Colo. 10 cents.

The most notable article of the Open Court for May, is the concluding chapter of Prof. Cornell's "History of the People of Israel," describing the destruction of Jerusalem by Titus, one of the most thrilling and horrible events in history. Under the spell of Prof. Cornell's magical pen the inter-
est of the reader is held breathless to the close. The tragic end of the Jewish nation has perhaps never been portrayed with the same graphic touches.

These are the songs in the new music book, "Inspiration's Voice:"

Afrir. Our Cry of Triumph.
Angel's Lesson. Our Guardians.
Arose in Triumph. Our Spirit Earth.
Aspiration. 0, Who so Blind!
Aspire. Peace a Savior.
Bleeding Feet. Child's Funeral Hymn.
Promises to Keep.
Clairaudience. Psychometry.
Clairvoyance. The Spirit of the Living.
Consolation. Separation.
Electric Age. Sing Like the Birds.
Funeral Hymn. Slate-writing.
Gautama Buddha. Sorrow's Guest.
Gifts of the Spirit. Spiritualism.
Glorious To-morrow. Spirit Revelation.
Good Deeds are Immortal. Spiritual Tie.
Hail, I Pray. Spirit Visitations.
Home of the Soul. Spiritual Wealth.
Immortal Life. Sweet Scent Bear.
In Death Serene. Their Sorrow.
Independent Voice. The Voices.
Invocation. The River of Life.
Joys of Mediumship. From Space to Knowledge. Savior, Fly.
Lost are Found. Tie Coming! Love from Beyond the To Katie Fox.
Gates of Heaven. Trial Before Triumph.
Loved Spirit Power. Trumpet Seance.
Lyceum Song. Two Foros.
Materialization. Uniting in Religious.
Mother to Child. Vital Life.
My Angel Mother. We Invite You.
My Brother and I. You Will Come to the Seance.
O Promis me Genno! Yes! Now we Know.
Orphan's Dance. Youthful Days.

Rev. T. Dewitt Talma has applied for a chaplaincy and Buffalo Bill is hurrying to Washington to assist in the war. If all the entertainers are going to enlist what will the war last? — Exch.

The Light of Truth, Columbus, Ohio, says: Look out for the traveling "Rev." and the "Prof." who advertise themselves as the "world's greatest mediums," find hidden treasures, unites the separate, etc. They are after your money and are not endorsed by Spiritualists.

Prof. King has indeed struck the "Secret of Life" in his system of training, as he has labored with the aim of bringing the Three Planes of Man's Being in one grand Harmonic Vibration. Students of every phase of life will gain benefit by summoning and force to climb this remarkable set of stairs he places before them, each step replete with interest enough to push him to the one above, until, as he climbs he finds himself unfolding latent forces and graces to make him, if he will be, "a god among men."—Louisa L. MATTHEWS, S. D., President College of Mental Therapeutics, Oakland, Cal.

"Cuba and her People," is a subject to which William Eleroy Cox...
The Harmonial Spiritualists' Association has recently been incorporated, so as to enable the Society to hold real estate, and it is to have a home of its own. A number of the members of the Ladies Aid Society, a few weeks since, together with some others, became members of the First Spiritual Society, since which some of them have again seceded, and have organized an "International Brotherhood," holding meetings at Masonic Hall.

The First Spiritual Society is in Odd Fellows' Hall, and the Ladies Aid Society has left its handsome hall on Broadway, and returned to the old hall on Spring street.

The Truthseekers have suspended meetings for the present.

The Jubilee celebration in Los Angeles was a credit to Spiritualism, and especially to the Ladies' Aid Society, which assumed the management. The admission was free to the public during the day. The evening receipts were sufficient to pay expenses and leave a handsome sum for charitable purposes.

The weekly sabbath of the Harmonials are very enjoyable, and consequently well attended.

The Sunday morning conference meetings formerly held by the Truthseekers, and now conducted by the Harmonials, are esteemed by many as preferable to any other kind of spiritual meetings.

A pleasant surprise party was given to Mr. E. Z. Barnett on the occasion of his 46th birthday. Mr. Barnett, having recently recovered from a serious illness, was warmly congratulated. A handsome cane, the gift of his children, was presented with appropriate remarks by Prof. Allen.

Dr. M. Muebienbruch's meeting at 909 Market street, San Francisco, at 11 a.m. and 2 and 8 p.m. Last Sunday evening there was a large attendance.

Dr. Carpenter gave an address, and W. H. Hunt introduced "Native Children of the Fiji Islands."

The Ladies' Aid Society held a social on Friday evening in Occidental Hall, 305 Larkin street, San Francisco. It was a very great success. The floral decorations were beautiful and added very much to the enjoyment of the occasion.

The regular meeting of the San Francisco Young People's Progressive Spiritual Society was held on April 28. Business was transacted, and all enjoyed a good social time. Mrs. Drew is president and Geo. E. Reed is secretary.

The Jubilee at Rochester, N. Y., has been a great success. The San Francisco Young People's Club gave a very interesting entertainment.

Dr. Cbas. A. Andrus is now speaking for the Spiritual Association, and Miss Mary C. Lyman still continues to acceptably serve the Harmonials.

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

Last week there was a fire at Lake Brady, O., which was quite disastrous to camp buildings, and its cause is wrapped in mystery. Mr. Thomas Lees, of Cleveland, who has been the manager of the camp for some years, was burned up in it.

The May festival and dance by the Truthseekers, and now conducted by the First Spiritual Society, was held on April 28. Business was transacted, and all enjoyed a good social time. Mrs. Drew is president and Geo. E. Reed is secretary.

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The Editor is not responsible for the opinions of correspondents.

Man's Mission.

To the Editor:

"For what object was man created?" is a question often asked. The answer might be, for a noble purpose, development and unfoldment. Man stands at the head of the animal creation, and must progress to the higher life. He should live for the development of human brotherhood, and to prepare for advancement.

Man is endowed with wisdom and capabilities of understanding, in order to progress to the higher life.

J. H. McPHERSTERS.
San Diego, Cal.

Higher Aspirations.

To the Editor:

For many years I have been able to receive thoughts from the higher realms, and have seen noble persons who are beyond my power to describe. They have taught me grand lessons, showing the refining powers of self-culture and unfoldment which show how the highest aspirations and grandest hopes of life can be realized.

Thoughts are progressive. They stimulate activity and give rise to nobler desires. They are the field, where grows the grain of truth. Let us learn to think, and then we shall realize more than we ask for.

A. VIRGINIA REED.

Scientific Lectures.

To the Editor:

Prof. Theodore F. Price, a pleasing and entertaining speaker, delivered addresses on various scientific and historical subjects before the New York Liberal Club. Having been an extensive traveler, as well as close student, he possesses a vast and varied fund of information, and is also a fine elocutionist.

Dr. E. B. FOOTE, JR., Pres.

The Y. P. S. I.

To the Editor:

The Rochester, N. Y., Institute No. 1, of the Young People's Spiritual Institute of the United States, requests all members of local Institutes who shall visit Rochester during the Jubilee, and all members and friends of the Spiritualists Young People's Societies, to assemble in their hall, 15 East avenue, in this city on May 26, next, at 10 a.m. Institute No. 1 tenders a reception to all visiting friends.

A committee will be appointed to perfect the National Institute, and arrange for important business.

The Y. P. S. I. is a successful organization of young people, and local Institutes are desired wherever possible to organize.

The plan comprehends excellent means of co-operation and self-sufficiency. Write for the rules and other information.—G. W. KATES, Supreme Organizer, 156 Meigs street, Rochester, N. Y.

Helpful Literature.

To the Editor:

I am frequently asked to give a list of books that are spiritual, philosophical, and scientific, and for the benefit of those who are willing to read and take whatever truth comes to them for the truth's sake, and not read for the purpose of gaining evidence to support some pet theory of their own, I will enumerate books that have been to me simply priceless. They are my text books, and when read and studied for honest searching will tend to make free.

The whole truth is not found in any one book, nor even a library. It is not printed nor expressed in any language. It is not possible to express the whole truth to any one of the three planes of consciousness. Therefore I would say to the student, that the first thing requisite to know is, that you know nothing, but are willing to learn, and with this resolve firmly fixed, the following books can be read with profit:

The Bible.
Anderson's Astrology of the Old Testament.
Ibsis Unveiled.
The Secret Doctrine.
Butler's Solar Biology.
Any good dictionary of Astrology.
Diagosis, by Sir Robert Taylor.
Devil's Pulpit.
Science and Health, by Mrs. Eddy.
Paracelsus (life and work), by Franiz Hartman.
Heaven and Hell, by Swedenborg.
Any of A. J. Davis' works.
Dashed Against the Rock (the scientific part), by W. J. Colville.
Mental Therapeutics.
Hidden Way Across the Threshold.
A Strange People, (novel), John M. Batchelor.
Etidorpha, or the End of Earth.
Queen Mook.
Evolutionism, by O. H. Richmond.
Religion of the Stars.
Mystic Test Book.
Brother of the 3rd Degree.
Bohemian Tahrot.
Pericles' Way.
Mystic Masonry, by J. D. Buek.
Atlantis, by Ignatius Donnelly.
Mysteries of Magic, by A. E. Waite.
Natural Magic, Cornelius Agrippa.
Of course there are many other good books that are as scientific as those enumerated, this list will answer those who have asked me for a list of "Helps."

M. A. POTTENGER.

Spirited Thoughts.

To the Editor:

In reading your excellent Journal, I am often pleased at seeing thoughts expressed by some of the leading minds both in and out of the ranks of Spiritualism, which are very familiar to us, having been given to our Society by Prof. Theodore Price, almost continuously since her development as a medium, and being at the same time considerable, having a very great range of literature, I feel myself to be justified in saying that she was a pioneer in the utterance of very many of the important matters now engaging the attention of the world's thinkers.

Always when importing new thoughts to us, the controls said that they would go over the world and give the same to all such minds as they could approach, and after a time there would come to us through books and papers, verbatim citations of what they said. How true they were; every paper, spiritual and secular, as well as the latest books, confirming their statements, made so long ago.

One notable instance is the article from the San Francisco Call, copied in the Journal, March 17, on "How we Think." Everything in that article we have had for years, some of the phrases used being identical with those of the controls. It is a great satisfaction to us to note these things which prove what we have always claimed, viz.: that Mrs. Klein is a superior psychic in advanced thoughts and worthy to rank with the highest among the Higher Spiritualism.

O. A. C. ROSE.
Sec. F. S. C. S.

For a Club of 4 subscribers for one year with 84 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," as well as containing an interesting history of Spiritualism.

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

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

Postage Stamps may be sent to this office for fractions of a dollar.
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The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the Electric and Magnetic Flow of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture... How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing.—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjunctive Powers.—A thorough training of the eye—Strengthening and moulding and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of every teacher. In every profession and no family can afford to be without it. Cloth $2.00.

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

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

The Master Mystic—Cornelius Agrippa’s “Natural Magic,” or Book One of the Rare Occult Philosophy, 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are absolutely suitable persons to teach in connection with our new course generally for all time.

July 1st: All Friends who may be enlightened by the publication of this book should read the "Lyceum Banner" and be instructed in the "Lyceum Banner"—his work on Magic is absolutely the best that has ever been written on the subject of spiritualism in the English language. 500 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are absolutely suitable persons to teach in connection with our new course generally for all time.

Under each heading we insert notices of meetings at TEN CENTS admission. ONE INCH [10 lines], $3.00 per month.


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Society of Progressive Spiritualists, Mee at 305 Larkin St., San Francisco, at Occidental Hall Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J.T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES’ Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin St.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin St., San Francisco.

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THOMAS G. NEWMAN, Editor & Publisher.
Station B, San Francisco, Cal.
Our Inner Strife.

I call my wife to come to my side
With merry jests to make her see.
I look into her eyes with joy and glee,
And try to drown all that trouble lies.

I travel mid scenes that are new and grand,
I sail the broad seas, and in distant land
I seek the knowledge that everywhere hides
But nothing else can break the chains of aids.

Abides in my heart, abides in my brain—
A constant hunger, a fearful pain;
Abides in my heart, abides in my brain—
But nothing can still the doubt that abides.

The change of a love, or the change of a
To pierce the mystery beyond mortal eyes.
And like a bird that's caught and caged,
Is the desire of the soul for freedom, alone.

We think is desire for some other land.
We miss their presence our long life thro'.
The living, breathing, loving form;
We lose them, yet our love is true;
We love our friends, their death we mourn,
A hunger for something beyond their ken.

For a constant hunger, a fearful pain;
Abides in my heart, abides in my brain—
But nothing can still the doubt that abides.

I seek the knowledge that everywhere hides
I sail the broad seas, and in distant land
I travel mid scenes that are new and grand,
And try to drown doubt in their merry glee.

The hunger we have and can't understand
We do not wish to take your case
I love my children. I love my wife,
We do not wish to take your case
I love my children. I love my wife,
We do not wish to take your case
I love my children. I love my wife,
We do not wish to take your case
I love my children. I love my wife,
We do not wish to take your case
I love my children. I love my wife,
We do not wish to take your case
I love my children. I love my wife,
We do not wish to take your case
I love my children. I love my wife,
We do not wish to take your case
Spring Days.

I look from my window this spring day,
While the dewy air fills my room,
I watch the fluttering of woodland birds
That pipe anew their roundelay.
And the moving melody of their words
Recalls my boyhood's happy days.
I note the sparkling, dewy grass
And valleys lined with eddies rare,
Greeting a welcome as you pass
In visions sweet and fair.
And all my heart responsive swells
When in dreams a happy child
Run back to the waste of years.
I run once more at will,
And glean in spring a prophecy
Far down the aisles of memory.
To welcome spring again.

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International Semi-Centennial Celebration
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To be Held at
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WANTED
At once, the name and address of every Spiritualist in the United States to complete the census.

For full particulars address,
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I'll Sing Again Down by the Sea, a dainty waltz song.

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The music is arranged for piano or organ, and printed in fine style. Each song bears an excellent likeness of the author.
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Dear Doctors,—My second month’s treatment is now ended. I have not felt a sign of pain in some time. There is no use in a well man taking medicine so I will not need any new supply. Thanking you very much for bringing me out of so much suffering, I remain, Very truly yours,

Geo. W. ACKERLY.

April 3, 1898. Brooklyn, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs,—I have taken your medicine two months and am well. I think your treatment wonderful and will always speak a good word for Drs. Peebles & Burroughs. Wishing you unbounded success, I am very respectfully, Mrs. G. F. CLARK.

April 2, 1898. Buckley, Wash.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Doctors,—I will require no more medicine, as I consider myself well and hope to remain so. Accept many thanks for your kindness and good advice. With best wishes,

Mrs. S. M. TINSON.

April 4, 1898.

Sandy Hook, Conn.

Drs. Peebles & Burroughs, Indianapolis, Ind.

My Dear Doctors,—I write you today to let you know that the tumor you treated in my left side is now perfectly well. I have waited about writing to be sure that it was well, and now that I am convinced I want to thank you for all you have done for me. I cannot express the gratitude I feel for you. Every hope had been abandoned for my recovery when you took my case, and now, I am a well woman. Your grateful patient,

Mrs. S. H. Moore.

March 16, 1898.

S. Atlanta, Ga.

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Dear Doctors,—Your favor is received and you have diagnosed my case perfectly. Very truly yours,

Mrs. M. F. SCAMMON.

Mar. 29, 1898.

Danville, Ills.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Doctors,—Your favor is received, with diagnosis of my wife’s case. Its remarkable accuracy cannot be disputed and would to those having no knowledge or faith in Spiritualism, undoubtedly, seem both mysterious and miraculous. I sincerely thank you for your faithful description of her case. Very truly yours,

J. A. JENSON, Publisher.

Mar. 28, 1898.

Grand Rapids, Iowa.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Gentleman,—Your kind favor of the 28th, ult., in which you diagnose disease of my daughter, is received. I was surprised at the accuracy of your description. I am very truly yours,

J. F. SIMMONS, M. D., Medical Examiner U. S. Pension Office.

Riverdale, Md.

April 4, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs,—I received your reply to my letter last evening and must say you have told me nearer how I feel than anyone else ever has. Very truly yours,

Mrs. EDNA BRISTOL.

Waukegan, Ills.

April 7, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs,—I received the diagnosis of my case is correct. Respectfully,

MARY SALOME PARKER.

April 4, 1898.

Anderson, Tex.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs,—Your diagnosis of my case is correct. Very truly yours,

W. H. GORS.

Mar. 31, 1898.

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A BATTLE SONG.

Can you feel the approaching conflict? Can you read the signs of the times? Our nation is girding her armor, not even the wealth of the mines will keep our heroes, our soldiers, unfurling our flag in all climes.

The battleship Maine's noble martyrs, Their awful death lives in each heart, and we will strike a strong blow to avenge them, not all the Spaniards' vile arts can for one moment stay the destruction that awaits such treacherous hearts.

For Cuba sweet freedom awaits her, For Uncle Sam has made the demand; we are coming, the best of our land: Cuba Libre forever and ever is the war cry of those in command.

"Old glory," our beautiful emblem, Shall always wave over the brave; and wherever suffering calls her, her children will follow to save.

Yes, we will come like the rushing of waters, with Freedom proclaimed on each wave.

So onward, press onward, brave soldiers; the God of the Just is your friend, and the nation is waiting to crown you when the suffering of Cuba shall end, for the prayers of this long oppressed people, like incense to heaven will ascend.

MRS. C. C. SWEENEY.

A NEW ERA.

By Spirit John Pierpont through the Mediumship of Mrs. M. T. Langley.

The end of an important century is at hand. The earth has passed through many conflicts and disciplines during the last one hundred years, though on the whole the greatest of all conquests for humanity have been more in a moral or ethical sense than on the physical plane. The nineteenth century has made history that can never die, while planets live and move, for it has brought to earth not only the most wonderful revelations of the human soul and given light on immortality that can never be quenched, but it has also perfected many inventions of great and wide spread utility, and made many scientific discoveries for the blessing of man. Its closing years—aye its last fleeting hours will no doubt bear the record of still other achievements, and mark the closing triumph of a century in the pan of praise that shall ascend from an emancipated people in the freedom which Cuba shall attain from the despotism of Spanish rule.

That the present century will close without further bloodshed on the part of nations cannot be expected, for human justice and human tolerance have not so far gained the ascendancy over selfishness and tyranny, and we may still look for "wars and rumors of wars" although a new era is about to dawn. Nor do we deprecate the resort to warfare, or to the coercion and subjection of despotic cruelty to the observance of justice and of fair dealing, even to the extent of physical force, if by such resort the principles of decency, of honor and of freedom can be brought more forcibly home to nations or to individuals.

We deplore the necessity for war; shame upon humanity that such a necessity should arise after 1,900 years of preaching of the gospel of peace. But if the necessity does arise, and a persecuted race can only be protected and saved from outrage and slaughter by a nation taking up arms in its defense, then we say in all earnestness of spirit, let the combat rage, and all honor to the people who are willing to serve in such a righteous cause.

But a new era is about to dawn. The clamor and the cry of strife may be in the air, but more beautiful things than these are just ahead. Not the millennium, it will take thousands of years for that to come. Yet an era of peace, of prosperity and of comfort is on the way. Soon it will be knocking at your doors, and those who are ready for it—those who have so grown into harmony with themselves and with life as to be able to understand it, will welcome its coming and will
receive of its bounty in unstinted measure. Had the world been prepared for the kingdom of heaven on earth, it would have been here long ago. But few can comprehend the joys and beauties of a truly happy state, hence but few enter into it on earth. It is a process of growth one must pass through before he can recognize the dawning of a fairer day. A man shut up in a dungeon cell of iron and stone with no outlook on the outer air, will not know whether it be raining or shining in the open air, and the spirit pent up in the crust of self-conceit and ignorance will not know whether the golden era is at hand or not. Therefore the coming century will not be a new era of unmixed good for all men—it will only prove an era of blessing to those who can understand and receive it. To the mentally quickened and the spiritually discerning it will open with a shine of beauty and a promise of light and joy. To them it will herald the approach of peace and prosperity in the larger sense of the terms. But to the narrow-minded and surblind it will only come as other periods have come, simply but as a point in time, and of but little significance.

But highest good, marks the passage of the ages and sets each century in a corona of its own from which light will radiate to every soul that is open to receive it. And every century brings to earth its era of endeavor and of achievement. The fountain of love is the only fountain of eternal youth. From its crystal waters life and happiness may be quaffed. In its cleansing spray all horror and darkness of discord and selfishness and even sin may be washed away. To many souls the coming century will prove to be a new era of progress and joy. They will find the fountain of youth and be refreshed by its silvery tide. From them will flow out to their fellow beings, the fresh sweet waters of fraternal affection that will bless every heart that partakes. Thousands of souls will be emancipated from the thraldom of error and fear. Progress will take a leap forward and will bear advancing man along the heights of success. The century may end with war of one sort and another, but the new dawn will appear of a brighter hope, a larger liberty, a grander wisdom, a finer sense of justice, a purer conception of truth, a higher perception of spirituality, and the new era will come sweeping on until the world rejoices in its power.

**THAT WRITTEN CREED.**

For some time I have watched with much interest the discussion as to whether our people should be placed into a groove according to some one's idea, or whether we were to let well enough alone. It seems to me that H. T. L., on page 67, has struck the keynote. Those three facts that have about taken possession of our orthodox creeds, urged to the front by the still, quiet power of reason, can and does, enter the great barrier of ignorance and orthodox creed, better just as we now are, than if the National Convention were to proclaim a creed. Not long since Father Clarke, a Catholic mission-ary, lectured here. After his lecture he solicited questions from the audience. I asked him this, "Is it possible with us in this day and time, to hold communion with celestial inhabitants, as did Jacob of old, Saul of Tarsus, or Peter on the housetop?" He answered, "Most certainly we can. But beware of the traveling fakir, and she who hath a familiar spirit, that you are not misled and deceived."

Could Prof. Loveland have given a better answer? Organized or unorganized; certain it is, we have taken hell-fire out of the orthodox pulpit. The masses are every day confronted with the evidences of spirit return. Science is piercing the "gloomy veil," and it is easy to perceive that there "is no death."

And too, our creed-masters are wise enough to tame their behavior down to the condition of the thought-wave, now in our land, knowing full well, that creed-master, like the professional politician, must modify his platform of principles, and tone down his voice, when the popular sentiment of his constituents so demand.

The old Roman maxim is true till yet, "As many men, so many different minds." We can, and do agree on these three fundamental facts, viz.: "No death, but simply transition, individual responsibility and spirit return."

The science of phrenology has long since made it plain to my understanding that the many and varied views we take of Spiritualism, is owing to the accidents of environments, balance of our own brain, etc. Had not Prof. Loveland such a copious balance of brain, in the region of benevolence, adhesiveness and combativeness, the spirit ether, acting on his organism, would not yearn to force us all under one code of principles.

Again I say, H. T. L., has struck the keynote, to wit: "The voice of God in our own hearts. Investigate, then decide for self. Individual responsibility. Have things only of good report, free from criticism." This brings us square out on the "Golden Rule." Investigate, but please don't step in to decide affairs for me, and I will not for you.

**GEO. RAY MILLER.**

**SPIRITS VS. BOSTON CLERGY.**

Having interviewed three of the leading clergy in Boston, on the subject of Spiritualism, it is interesting to know how they view the phenomena of Modern Spiritualism.

The first minister (who has one of the largest congregations in New England), I said, "Dr.—what do you think of Modern Spiritualism? Is there any thing in it? I am investigating Psychical Research, mediumship and what may be styled the modern miracles of the spirits and would like your opinion, as I know you are an educated scholar?"

Says he, with one of those infallible smiles of assumed omnipotence, "My dear young man don't let them fool you. It is all humbug—all delusion."

"But Dr." said I, "I have seen some wonderful manifestations and know they were all true, etc."

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"But Dr." said I, "I have seen some wonderful manifestations and know they were all true, etc."
He seemed "rattled" and bewildered, walking away, in an evasive manner.

The second minister is well known as a great A. P. A. orator, etc. To him I said, "Dr., I would like to show you some strange phenomena some day, if you have time, to see what you think of it. It appears spiritual."

He said any time I could show him anything of this character he would be pleased to see it, as he had spent some time in investigating with Dr. Cook and others along similar lines.

Meeting him a number of months later, I said: "Well Dr., I can show you some of the most remarkable phenomena you ever saw or heard of."

"Bah!" said he, "I wouldn't spend five minutes to see all you ever could rattle together. Dr. Joseph Cook and I corresponded about these things a few years since and he says he got "took in" on a lot of slate-writing, etc. No Sir, you can't show me anything!"

The third minister has his eyes and ears open for the truth. He was told by my relatives that I was investigating Spiritualism; and desiring to be pleased to keep posted, you know, even if I can't speak for myself."

This intelligent clergyman had read carefully of Mrs. Piper and other mediums and investigators, but had not himself had much practical experience, neither did he dare to visit any public medium, for said he, "You know I have to be pretty careful where I go, situated as I am; but any time you see or hear anything new, let me know. I am always pleased to keep posted, you know, even if I can't see for myself."

Our magnificent truths are slowly revolutionizing the most conservative churches, and if some of the ministers knew the extent to which Spiritualism has penetrated into their most seclusive pews, they would openly advocate the Cause.

Our professed friends are largely to blame for the public ignorance and negligence. They don't spend money for the Spiritualist papers; don't explain our philosophy to the clergy or send them prepaid subscriptions to our papers; don't point out the mysterious laws which govern the phenomena to their friends; don't aid our struggling mediums with proper food and finance; don't endow our editorial chairs with unstinted funds; but on the contrary they seem to think they can enter the spirit land and give them a big bluff, atoning for a life of deficiencies.

We might as well "fall into line" and aid the spirit world to teach the timely and important truths of Spiritualism and eternal progress.

Boston, Mass.

GEO. E. LOTHROP, JR.

THE DECLARATION OF PRINCIPLES.

Many writers seem to misunderstand Prof. Love-land's idea of principles. A belief is not a principle. Among other things which one writer thinks should be considered is, "What is your faith in regard to the unknowable attributes of infinity." I hope as a veteran Spiritualist that no mere matters of belief will have a place in our declaration of principles, they do not belong there. The churches have for 1,500 years been telling the world what they believed, but what has it amounted to? All their dogmas and beliefs save one, are proven to be a lot of falsehoods. The only true one, is that which Spiritualists have proven to be so; i.e., man lives after the death of the body.

Who knows anything about infinity? If anyone does, let him speak out, if it is scientific, and tell the source of his information. What matters it, as to what we believe? We believe what our reason dictates to be true. As we all have intellects of different calibre and strength, it is folly to suppose that any large number of people can be brought to believe the same way on questions which no one knows anything about.

Spiritualism is a scientific religion, hence can only deal with things known and knowable, in its assertion of doctrines. Our principles can be stated in a very few words: progression is the chief cornerstone, which is directly opposite to belief and dogma. Real truth can only be known as fast as proven by infallible methods. Speculations about God, has caused the death of millions of people, we have put that question under our feet, and we shall do well to keep it there.

B. F. FRENCH.

WARNING FROM THE SPIRIT WORLD.

BRO. NEWMAN:—It pains me to write this letter, but I am impelled to do so. It seems that our spirit friends see a dark cloud rising and are anxious to let their friends in San Francisco know it in time to prevent a dire calamity.

Last night my spirit friends would not let me sleep one minute, telling me to write to you and say that the PHILOSOPHICAL JOURNAL was the only mouthpiece left them in your large city, to conduct the affairs of spirit communion between our two worlds, and that an effort was being made to forestall their endeavors to reach their friends through the JOURNAL. They have written for the JOURNAL two messages (besides the one you have from John A. Collins), one from L. B. Ward and one from L. B. Hopkins, well-known citizens of good society and loyal Spiritualists, and have been chosen messengers of mercy by a convocation of spirits from the higher realm of spirit domain, whose message was published in the JOURNAL of March 10. The other two messages from Messrs. Hopkins and Ward are now lying upon my desk waiting for an opportunity to be heard.

Listen and catch a word from their lips: "Many times we have warned you of the danger approaching your once happy country, and you heeded not our counsel, but the indications now point to a
time when you will wish you had, but when you see the blood-stained steel with its hilt dipping water from the Tiber and sprinkling it upon those ready to do its bidding, you will then wish, you had blended your efforts with our JOURNAL and felt at home under its influence; and when the levee at New Orleans becomes demolished and that city remains in a sea of water, and a repetition of the Santa Cruz powder works disaster practiced in other parts, then you will begin to realize that your secret enemy is in your midst, and it is good for you to band together while the sun shines, for your city is not safe, from travelers across the waters as well as on land." Such is the feeling that comes to me.

I am still disabled from going about or doing business except writing for the spirits that control the elements around me—then I feel strong as an Empire. Marvelous, O, how marvelous! It is almost too marvelous for ordinary minds to fathom. I seldom write a letter to a friend but what the guides grasp the opportunity and have something to say. Right now they say the seed is sown and soon the great struggle for the life of the American Republic will begin.

JOHN BROWN, Sr.
San Bernardino, Cal., May 1, 1898.

[The message from John A. Collins will appear next week.—Ed.]

A BASIS OF UNION.

At the assemblage of religious partisans at the World's Fair, 1893, a basis of union was only discovered in discovering the fact of the universal brotherhood of man. In theory this is recognized to be the fact. Now, the end and the purpose of the whole of man's progress is to realize this fact.

There is no other basis for that class of people known as Spiritualists. Are we not brothers? What is the bond that will realize this fact? Will a statement of any form of principles, few or many, realize this fact of brotherhood? Has any form of creedal authority or creed realized this brotherhood? Let facts answer as to whether men in practice are in realization of the Brotherhood of man, because of the existence of creeds, sects, formulation of principles, or even the existence of the wide-spread phenomena of Spiritualism, have not realized the fact of human brotherhood.

Let it be known by all that the basis of kinship of the human family is laid in the constitution of man's organism, and without the normal adjustment of man's relations in society—man to man and to the earth on which all live—this brotherhood of man will never be realized, though creeds, formulation or principles, etc., be placed on parchment rolls by Spiritualists or other bodies of people; for it is now seen that these things have only developed partisan feelings, divisions, hatreds and impossibility for the realization of man's kinship in practice in society.

If this be a fact, what can be done? Learn the constitution of man; learn what that constitution teaches as to man's individual sphere of activities; learn what the relations of man to man and the natural environment are to be; that the brotherhood of man may be inaugurated on earth, and not wait till a future that comes to us all.

"All the above is rational, but where are we to get this teaching of which you speak?" It is all around and about you; in history, in science, in philosophy in the whole of mankind's steps of progress or retrogression. Will the viewing, and receiving of psychic phenomena, exhibit or teach how to realize this knowledge and way to inaugurate the brotherhood of man? It has not done so up to this hour, on the contrary, disintegration has set in among the ranks of the Spiritualists and a division is to be made, and breaking up will go on, till all can see the road, that human brotherhood in practice, industrially, commercially and socially, is the end and purpose of human development, and as soon as Spiritualists realize, that it is impossible to draw up principles that will find a response even in a majority of spiritual developed minds, that will cement them together in love, the sooner will attention be drawn to the fact of human existence on earth, and the crying demands for human redemption from the ills of this life from the great masses of people the world over, that governments, religions, sciences and even Spiritualism, have not saved by giving this brotherhood of man to earth's people.

L. EMERICK.

A POINT ON PRINCIPLES.

No worse epithet can be applied to an individual than to say he is a man of "no principles," yet there are those who would have our National Association, by its silence, consent that it has "no principles!" Let us be consistent. Let us, by comparison of notes, find how much we know, and then proclaim it to the world. Christianity, by holding its principles up to the world for 1800 years, has caused millions to believe a fabrication! How much more readily would they have believed nature's demonstrated truths! E. S. GREEN.

MUSIC AND SPIRIT.

A sweet and melodious symphony, full of tenderness and pathos, appeals to the eternal verities of man's spiritual nature and goes on reverberating down the centuries forever, because divine and too beautiful to perish. It cannot perish, for it is immortal, and though it should remain unsung a million cycle of ages it would be, when sung again, the same, identical, delicious, divine, soul-enchanting harmony.

Is it possible that the composer who first sensed the sweet melody, and set it afloat to stir human hearts through all the coming ages, inspiring them with purer sentiments and loftier and holier aims, is less eternal? Is spirit of less importance than sound? No, it cannot be that man, with all his love and aspiration, is to lapse into everlasting forgetfulness, which is equivalent to nothingness, while the rapt melody, spirit-child of his spirit nature, will reverberate along the corridors of time forever.

H. A. SMITH.
The Philosophical Journal,

ISSUED WEEKLY, AT $1.00 A YEAR,

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


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

1. The Editor is not responsible for any opinions expressed in the communications of correspondents.
2. No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.
3. Rejected Communications will be returned only when stamped for that purpose, accompany them. They will not be preserved more than 60 days, after being received at this office.
4. Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., MAY 12, 1898.

WAR HAS BEGUN.

War, always abhorrent and dreadful, is upon us. We deplore it, and all its train of consequent suffering.

But, what a spectacle does the present Spanish-American war present! It is not for aggrandisement or territorial acquisition—only to free the oppressed and downtrodden, and if ever there was a righteous war, this is one.

Witnessing poor suffering Cuba, under the iron heel of the savage oppressor—her people tortured and murdered; her soil soaked with blood, and her sons and daughters starving—the American people arose in their majesty, and declared by their Congress—“Cuba must be freed from her blood-thirsty oppressor.” America has poured out her treasure, assembled her men and ships of war to carry out the declaration of freedom to a sister nation. Magnanimously she says to the world that she wants no territory or rulership: as soon as the people are able to choose their own government. America will retire and welcome a new-born Nation. Her arm is raised to defend the weak, to succor the oppressed and to show the haughty tyrant that liberty has rights and must and shall exist.

To take this stand, the angel world inaugurated the movement which created it; selected its leaders, and planned its career and very existence. The people of the world now look to America as the friend of humanity, the upholder of liberty, and the foe of tyrants.

COUNT Aksakof AND Mrs. D’Esperance.

The following is Count Alex. Aksakof’s introduction to “Shadow Land, or Light from the Other Side,” by Mrs. d’Esperance, the noted medium whose materializations, in the light and without a cabinet, in Sir Wm. Crookes’ laboratory, have startled all Europe, and with her other new phases, have converted many of its most eminent scientists:

MY DEAR FRIEND:—You have had the kindness to send me the proof of your book, of which you ask my opinion. It is with pleasure that I comply with your request. The task you had undertaken was rather difficult, yet you have successfully achieved that at which you aimed. The danger to be avoided was that of saying too much or too little. In saying too much, you would have been entangled in particulars, as it would have required ten volumes, and more, to give a full record of your mediumship, and yet, after all, it might have looked somewhat apologetical. In saying too little, you could remain obscure. You have however chosen a middle path, and, what is important, one gets a whole or complete impression—a very good one too. Perhaps even now you may remain obscure for others, but I speak for myself; as I have followed your mediumistic career in all its details for more than 20 years, I can understand you better than many others.

Endowed from birth with the fatal gift of sensitiveness, you, against your will, became a medium. Prompted purely by a feeling of duty towards truth, you did not refuse your help to those who were anxious to push further into the enquiry, in which you yourself became more and more interested. Soon you obtained very remarkable phenomena, and you were enraptured with the idea of the glorious truth of immortality. What a consolation for poor, benighted humanity! What a new field for science! A missionary spirit inspired you and you were ready for any sacrifice for the triumph of the truth of spirit intercourse.

Long ago when I first became acquainted with Spiritualism, I often thought that if I were a powerful medium, I would gladly give all my life, all my strength and means, for proving to all and everyone, the fact that there is a spirit world, and that communication with it is possible. Happily, I am not a medium, but you are, and you were animated by the same principles, as I had thought should have guided me, had I been endowed with the gift which is yours. In your life I see what the results would then have been in mine. Your career is a proof that, with the best intentions and the fullest sincerity, the results attained do not appear to be in proportion to the sacrifices we have made, or the hopes we have fostered. I can, therefore, be content with the idea that my fate would not have been better than yours. And why so? From ignorance of the phenomena, their laws and conditions. Because new truths cannot be enforced upon one’s mind. Because the great

* This book is published in cloth binding, gold embellishments, 414 pages, by Geo. Redway, Publisher, 9 Hart St., Bloomsbury, London, England. $3.00. For sale at this office.
pioneers of the cause are doomed to act alone, without finding help and counsel from others, who, to say the truth, are still just as ignorant as they themselves. Truth is to be found in groping.

You began to be undeceived the very moment, when prompted by the “missionary spirit” you tried to give to the first comer, to every stranger, an actual demonstration (see page 158) of spiritual manifestation. It was then that you made a discovery, which seemed likely to upset all your plans for regenerating the world; you observed that the manifestations, which were obtained so easily in your private circle did not take place before strangers, inasmuch as, they depended very much on the spiritual plane whereon they were enacted.

But your bitterest awakening began, when drawn unavoidably into the slippery path of materialization, where all was then a mystery. To these experiments you had given yourself with a devotedness which was worthy of you. Sitting inside the cabinet but without being entranced, remaining perfectly conscious, what had you to fear? It was well that Yolande, whom you yourself have so often seen and touched, appeared outside the cabinet. What could be more convincing and tranquilizing for you? And, Lo! an unexpected accident precipitates you from heaven to earth!

You had the conviction of remaining in your place in possession of all your senses, and nevertheless your body was at the mercy of a foreign influence. You fell a victim to the mysteries of suggestion. These mysteries were then almost completely ignored, and in the present case complicated by the question:—“From whom did the suggestion emanate?”

Appearances were all against you. You alone could know that your will had nothing to do with it and you were crushed by the mystery. It was very natural that for many years you could not even hear the name of Spiritualism.

Ten years passed. I thought you were for ever lost to the cause. But time is the great healer, even hear the name of Spiritualism. It was a repetition of the same mystery which belonged to you, but which at the time of my visit was crushing you down. I am glad to see you again at the plough.

But for you, what a new perplexity! I myself remember well the time, when laboring under the heaviest doubts, you were writing to me “Is all my life a mistake? Have I been misled? Have I been deceived and deceived others? How can I undo the wrong I have wrought?”

From the depths of that world, which was so near to you from your very birth and for which you had worked so earnestly and disinterestedly came the light for which you had prayed so eagerly—you received an answer to the doubts which were crushing you down. I am glad to see you again at the plough.

In your quite recent experiments in photography you succeeded in developing a new phase of your mediumship, which I have always supposed as belonging to you, but which at the time of my visit to Gothenburg, did not go further than the case reported at page 389. The recent results you obtained are completing your former experiments in materialization and are in accordance with the beautiful vision which explained to you the mystery. We cannot see a spirit, but we want to see it. We cannot represent to ourselves a spirit otherwise than in a human form; and so “they manufacture for that purpose what they can. Such were the forms and human heads, which you have seen and drawn in obscurity, (see page 151); such were, quite lately, the invisible human forms which you have photographed by daylight or with the magnesium light. I am inclined to suppose, that, if you had been sitting in the dark, you would have seen these forms also. Finally such were the materialized visible forms, which were photographed in Gothenburg and of which you give a specimen under the name of Leila at pages 310 and 312. All of these are only attempts to give us something tangible to our senses; attempts proving solely that behind these forms are spiritual agencies at work. That these forms were not to be taken for the images of spirits was told to us by them from the very beginning.
If you continue on these lines and become master of the conditions, one cannot tell where you may stop or what good results may be attained.

Such were my impressions, dear friend, when I was reading your book. It is a unique one. These are not the confessions of a recanting or apologizing medium, but the open and sad story of the disappointments of a truth-loving and truth-searching soul, at the mercy of unknown but much promising powers.

Leaving this world of "shadows" I say unto you:—Go on! Go on! Fais ce que tu dois, advienne qui pourra—this is a good rule of yours. I shall not see your next achievement, but your mission, I am sure, is far from being completed. Some day you will find your Crookes, who will understand the delicate nature of your mediumship, and how to cultivate and develop your manifold psychological gifts for the benefit of science and humanity. A. Aksarof.

A METHODIST IN A TRANCE.

A large audience recently assembled in a Camden, N. J., Methodist church for the purpose of listening to the report of a young lady—Miss Sharpe—whose spirit had just returned from a visit to heaven. On the previous Sunday, during services in the church, Miss Sharpe suddenly fell into a trance and remained unconscious until the following Wednesday, when she awoke and told the story of her experience as follows:

I felt myself falling, but my spirit went upward. Suddenly it grew brighter and I was carried up to the gates of heaven. All around was music and rolling clouds and brightness that was beyond anything I had ever seen. I heard the singing of angels and "hallelujahs" across the floating fields. At last we came to a great place where flowers grew—white roses as far as I could see, and we passed among them along a beautiful path to a great gate that shone with dazzling light. It was partly open. Just at the gate I met Mrs. Mathes. She looked happy. On her deathbed she promised that she would meet all her friends in heaven. As she passed through the gate she saw me. She was very happy. She said to me:—Go on! Go on! Fais ce que tu dois, advienne qui pourra—this is a good rule of yours. I shall not see your next achievement, but your mission, I am sure, is far from being completed. Some day you will find your Crookes, who will understand the delicate nature of your mediumship, and how to cultivate and develop your manifold psychological gifts for the benefit of science and humanity.

PROGRESS IS NOT DEAD.

The following bright ideas from one of Prof. Wm. Denton's lectures, published in 1874, will now be appreciated by many readers of the JOURNAL:

The truth spoken or written is a seed endowed with perpetual life and the power to educe new truths and bless the world forever. Error is a stake driven in the ground. Every drop of water that falls upon it tends to rot it; every wind to blow it down. All nature conspires against it; and its destruction is certain.

What are riches, broad lands, magnificent houses, honor, fame, when they go with an ignorant, undeveloped soul? Men squat and spread like toad-stools under the dripping trees in the twilight, instead of soaring like pines to live in the sun's continual smile.

See on these trees the effects of surrounding conditions. Mark the one that has had light on every side; how symmetrical, how beautiful is that tree! "a thing of beauty and a joy forever." But mark that other tree shaded on every side but one—uneven, warped, lopsided; toward the light it grew, toward the shade it refused to grow; and it would rather grow crooked than not at all. Far from it is the beauty and grace that go with the proper conditions for development. Here is an eloquent tongue. Gash the rind of a sapling, and the knotted tree will tell of it for centuries to come. There is a distorted ash, whose ugliness makes the raven croak as it flies over it. The hoof of a flying deer trampled it into the earth when it was a tender twig, and it will bear the brand of it while its life lasts.

That criminal you clutch by the throat, policeman, and strike with your billy—he, too, was trampled upon in his infancy; nor is the hoof of society off him yet. Lift him up; give him a chance. Room for him! air for him! sunshine for him! In the great hereafter he shall have the chance for development that he never had here. This cragged old woman, gnarled as a knotty oak; slanderer, liar, thief—she, too, came to be so by causes. Once she was a smiling, prattling babe, the joy of her mother's heart, dearer to her than a cherub from paradise. She grew, she was trampled, fell, was trampled by the scrambling crowd of onrushing humanity. Charity for her! light for her! heaven for her, too, where all wrongs are at last to be righted, and the crooked made straight.

We are that we may be. All the past was, that we might be in the present; and the present is, that the future may be superior to it. Progress is not dead, nor Doity asleep. The ages have not sown that death and the Devil might reap; neither hell nor the grave is the granary of humanity. The everlasting arms are around us; over the stream of death they shall bear us, and land us in a sunnier clime.

C. M. Carnaham, a chemist of Akron, O., has made a discovery which will, he thinks, make him notorious. By placing certain compounds in water, and then placing it in a lamp with a special burner, a beautiful and powerful light is the result. This discovery of turning water into gas is the result of over two years of experimenting. This fluid is over 70 per cent. water, non-explosive, without odor and will be much cheaper than oil. It will be used not only for lighting purposes, but for cooking and heating.
The Reviewer.


This volume is written in the form of a history of South Dakota during the next decade, showing the benefits of industrial co-operation, as against industrial competition. It is written in a readable style and is very interesting to the thoughtful mind. It will pay to read and re-read it, for one cannot grasp it all at the first reading.

Samantha in Europe, by "Josiah Allen's Wife", (Marietta Holley). Illustrated with 125 engravings, 727 pp. Cloth, $2.50. For sale at this office.

This is the latest book by this popular author. "To the weary traveler who yearns to see strange skies the light of the old home fire, this book is dedicated by Samantha and Josiah." Such is the dedication. From the starting point in which Josiah and his spouse have a little "spat" about the book, to the last of its chapters, humor and pathos make the reader hold the attention.


This book is intended to show the fallacious principle upon which our money system is founded. It is designed to aid those who have been unable to arrive at a clear understanding of the subject through the complex statements given in political quarterly, entitled, "Immortality." The Editor must not be held responsible for the opinions expressed, nor for the estimated talent and influence of the persons mentioned. Readers are requested to send us short items of news. The May number of "The New Time" is the best yet. Do not miss it. It is a good time to send in a dollar and a half for a year's subscription, with a clubbing rate of $1.75 for the New Time and Philosophical Journal.

In the Arena for May, Professor King has indeed struck the "Secret of Life" in his system of training, inasmuch as he has labored with the view of bringing the Three Planes of Man's Being in one grand Harmonic Vibration. Students of every phase of life will gain benefit by studying this book. Let us face the climb this remarkable set of stairs be placed before them, each step repetitive with interest enough to push him to the one above, until, as he climbs he finds himself unfolding latent forces and graces which make him to be indeed "a god among men." - Lousie L. Matthews, S. D., President College of Mental Therapeutics, Oakland, Cal.

The Philosophical Journal.

The May number of "The New Time" is the best yet. Do not miss it. It is a good time to send in a dollar and a half for a year's subscription, with a clubbing rate of $1.75 for the New Time and Philosophical Journal.

In the Arena for May, William Henry Johnson discusses the subject of "Immortality and Its Place in the Thought of the Christian," and the author brings together in an ablest manner the concepts of the leading thinkers of our times on the profound question of the survival of the human soul after death. The article is one of the most valuable contributions to current literature. Boston: Copley Square. $2.50 a year.

Spiritualist News.

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

A little son was born to Mr. and Mrs. Freitag last month.

Dr. H. Ehrlich has removed from California to 236 Lincoln avenue, Chicago, Ill.

Mrs. E. L. Teed, a spiritual medium lately from Denver, Colo., is now located at 476 12th St., Oakland, Cal.

The address of W. H. Bach, from now until the end of the Rochester Jubilee, will be Rochester, N. Y.

The election of officers will occur next Sunday at 3 p. m., at 320 McAlister street, San Francisco, for the Medium's Protective Association.

Chas. Anderson, Mr. Muchenbruch and Mrs. Drew served the Union Society of Oakland, last Sunday, at 531 11th street.

Dr. M. A. Pottenger, a powerful magnetic healer, is located at 536 Guerrero St., San Francisco, where he holds classes for spiritual development on Thursday evenings.

The tragedy of the Maine and a description of the Cuban capital are given by Idly Inga, the well-known medium. The articles in the May Midland Monthly, (Des Moines, Iowa), both profusely illustrated. Miss Minna Irving, of Tarrytown, N. Y., who wrote the description of the Battle-ship Iowa in the Midland for August, 1867, is the author of "The Tragedy of the Maine." Her illustrations were obtained from surviving officers.

Mrs. R. S. Lillie delivered a lecture at Fraternal Hall, Oakland, last Sunday morning, Mme. Montagne being away on her vacation.

Prof. Payton Speno, M. D., died at his home in Fordham, N. Y., on Saturday, April 16; he was 74 years old. The cause of his death was spinal meningitis.

Mrs. S. Cowell is now occupying the parlor of the Union Society in Jose, Cal. She is very successful in giving spirit messages, which are fully recognized.

Dr. Max Muchenbruch reads articles, psychometrically, and answered questions at Pythian Castle, San Francisco, last Sunday, and the Boy Orator gave an interesting lecture.

The Ladies' Aid Society of San Francisco will give a testimonial benefit next Friday evening at 305 Larkin St. Let there be a large attendance to assist the ladies in their charitable work.

The Lyceum May Day party, held at 809 Market St., San Francisco, last Friday, was a huge success. There were three May-queens (one being a spirit). All enjoyed the social and dance, and went home thoroughly satisfied.

The Society of Progressive Spiritualists of San Francisco held its regular meeting at 305 Larkin St., last week, when Mr. J. T. Lillie conducted a song service, which was followed by Mrs. R. S. Lillie with an inspirational lecture on "The Philosophy of Life, here and now."

On Sunday, April 17, Dr. Astor, in a clairvoyant state (says the Times Index of San Bernardino), calmed the fears of C. W. Millard, alive and well, and had not been killed in the Ciboot avalanche. A letter was received from him on April 19, saying that he remains in camp and escaped the snowslide.

At the special meeting of the Board of Directors of the California State Spiritualists Association, Mrs. Elizabeth Lowe Watson was unanimously elected a delegate to the Rochester Jubilee Convention to represent the Golden State: also a charter was issued to the First Spiritual Society of Tulare.

The following were elected as officers of the First Progressive Spiritual Church of San Francisco for the coming year: President, Mrs. H. A. D. Fleming; First V. P., W. G. Keegan; Second V. P., Mrs. H. A. Dunham; Treasurer, J. B. Fleming; Secretary, Mrs. E. O. Gardner; and Mrs. M. J. McKeen. This Society holds meetings every Saturday evening at the parlor of W. G. Keegan, Brunswick House, 148 Sixth st., corner Howard.

Postage Stamps may be sent to this office for fractions of a dollar.
The New Music Book.

We have received a copy of "Inspiration's Voice," a new Music Book for Spiritualists. It is dedicated to all who bow at the shrine of the best in man's nature; and especially to those believers in the religion of a human affection that spans death's chasm, who are not ashamed of this gospel of consolation. It contains 72 songs, set to music, which are suitable for public and private use.

It is an honest endeavor to avoid the errors, absurdities and superstitions of popular religious beliefs; this without aggressiveness, as it contains nothing to give their adherents offense. It aims to build anew rather than to destroy.

Our great need is the cooperation of the young. This promises to awaken their interest through the great law of attraction, and by the variety offered for their use.

Many who have given it trial and thorough examination, pronounce it to be a work whose general use would give the cause an impetus unlike anything since the communication at Hydesville. It is beautifully printed on good paper, and is substantially bound. Those who want to sing truthful words should get a copy of this music book. See advertisement on page 208.

The divine efficiency which is given to those who have graduated under the "Master" is sacredly and secretly held; but the presence of such is felt like unspoken prayer for the good of all; and may all reverence and acknowledge the life-imparted blessings, for it is truth and leads to health.

The many friends of Mrs. Mary E. Elliott, of Encinitas, Cal., have been between hope and fear, for the last six weeks, relating to her cancer which was treated locally by Dr. G. H. Scofield, and has happily terminated in a thorough cure.

It is over two years since Mrs. Elliott was first conscious of having it. She has not been subjected to any tortuous or dangerous procedure to life and health. One of the greatest boons to this or any other age, is the abolishing of all needless suffering.

Mrs. E. F. Tallant.

The Two Young Girl Mediums.

To the Editor:

The Harmonical Spiritualists' Association is determined to make a record for itself and materially advance the interest of Spiritualism. Our Society, incorporated under the State laws as a religious body, will acquire property and build a temple thereon as soon as the subscriptions thereto are sufficient. Our pastor, Mrs. Mary C. Lyman, is doing excellent work, devoting her entire time and energy to the Cause, and is the right person in the right place.

Our Harmonial Ladies' Aid Society, newly re-organized, are workers, and our board of trustees is composed of those who feel the importance of their position.

Our public meetings are almost entirely devoted to pictures bearing on the philosophical side of Spiritualism, as it has been found absolutely necessary to counteract the more than normal desire to witness platform phenomena. We have a good attendance at our meetings, our financial standing is secure, our workers are earnest, the cause for which we work is good, and the result we hope for, ought to be realized.

E. M. H. Gordon.

Lake Pleasant, Mass.

From Los Angeles, Cal.

To the Editor:

The triumph of car of progress is leading the way out of the dark and misty clouds of conservative methods, and departures from the rules given by Christ to his followers. Calmly and hopefully the patient realizes the "still small voice" as the work goes silently on. No discordant word or sound is allowed to break the harmonious vibrations between giver and receiver. The pure essence of Divine Healing is produced in heaven's own receiver. The pure essence of Divine Healing is produced in heaven's own receiver. The pure essence of Divine Healing is produced in heaven's own receiver. The pure essence of Divine Healing is produced in heaven's own receiver. The pure essence of Divine Healing is produced in heaven's own receiver. The pure essence of Divine Healing is produced in heaven's own receiver.

Divine Healing.

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The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture. How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing. A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers. A thorough training of the eye—Strengthening and Revitalizing it. It brings to Woman, knowledge and power to determine, mould and control Life. Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of every teacher in every profession and no family can afford to be without it. Cloth $2.00.

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

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

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

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

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

The Mother Guard of the Nations is the name of a new Society for the study of higher mental motherhood. This Society, recognizing the presence in the nation of a host of minds trained in the exercise of powerful mental forces intended for beneficent purposes, desires to see this army of minds organized to repel the invasion of the horde of evil passions generated by and from the war demon. Further information may be obtained of the President, Mrs. Alice May, 174 West 81st St., New York City.

Psychometric Readings. Dr. Max Muchenbruch, the celebrated Seer and Psychometrist, will, during the next 90 days, give a brief Reading to every New subscriber who desires it. Send $1 for a year's subscription, and two 2-cent stamps to this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a Premium.

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

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

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


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

On another page will be found our remarkable premium offer, "The Secret of Life, or Harmonic Vibration," by Prof. Francis King. No family can afford to be without this valuable book.

See our Book List on page 303.

Societies & Meetings

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. 10X19 (10 lines). $3.00 per month.


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Dr. M. Muehlenbruch having made a reputation for the remarkable accuracy of his prophecies in the past, (particularly in his description of the explosion of the "Maine" before an audience in Oakland, 12 days before it occurred) he was requested to furnish a collection of prophecies to go on record in the "Philosophical Journal". They were mailed to the "Journal" on March 17, and appeared in the issue dated March 31, 1898. According to the original manuscript they were as follows:

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

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

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

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

We will have three assassinations of high-ranking officials—two across the Atlantic and one here; also France going to be in trouble over Germany. One of those assassinations comes to Germany and one to France, before 1900.

Dr. M. Muehlenbruch, Oakland, Cal.

Dear Sir:—I received my psychometric reading yesterday afternoon, and in close $5.00 for first month's treatment.

Sincerely,

(Mrs. D. H. Williamson)
Feb. 27, 1897.
Indianapolis, Ind.

Dr. M. Muehlenbruch, Oakland, Cal.

Dear Doctor:—I received my reading some few days ago and am very much pleased with same. Thanking you and your guides for my reading. I remain, your friend,

Feb. 20, 1898.
Ingalls, Kan.

For further information see advertisement on next page.

Dr. Max Muehlenbruch, Oakland, Cal.
They searched Columbia's vale and wood
Their eyes the seal of love affix,
At heaven's gate two spirits stood
The spirit this of Seventy-six
"Dearland," quoth one, "when Freedom
'Twas I who to the fathers spoke,
We fought for right against the wrong
"And I," the second spirit said,
"Yea," auoth the first, "amid the throng
With bugle blast and blare of drums,
'Twas union, liberty;
A holier than we!
But for humanity.
"True," quoth the righteous Sixty-one,
"Inspired the noble free
With glory crowned we stand;
As thoughts in memory run—
As slumber woke,
'Twas I who went before."
Hymn of a Brahmin.

O Spirit, vast is 
O'er me, thee I long at the evening, brim.

Come from thy dwelling In the burning sun.

Creep thro' me with the songs thou canst but sing,

Breathe o'er me, and my burning desert soul

Thou art the dusk of Night, the light of Day.

Whate'er they call thee In a foreign land.

Morn wakens, tho' I clutch at fleeing gloom;

And I shall laugh with Pleasure—It shall be;

I*P£°£®£?8 
I called "The Son of Devanaguy," lyine teachings of the Hindu mystic, Jeseus umstna.

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SONNET TO THE SEA.

Down on the beach where the sea rolls in,
Splashling and foaming with ceaseless din;
Mingling with the sands in the sun's bright glare,
Tossing up sea shells, scattered here and there;
Moving and writhing like a thing of life
In one vast expanse of endless strife;
Oftimes divulging secret crimes in thy wile,
Always wearing the same unconscious smile:
Savage and unfathomable, silent as the dead,
Wrapt in mystery on which no light is shed,
Covering her dark deeds with a mantle of waves,
Hiding away carefully in unknown graves;
Queen of assassins forever she will be
And to eternity—the same relentless sea.

WILLIAM J. WEIDEMAN.

MESSAGE FROM SPIRIT JOHN A. COLLINS.

This morning, after broad daylight, there came to my bedside two men dressed in gray suits, one of them laid a long new blue pencil on my bed and said to me “John, make haste; take this pencil and write for us. We do not assume a guardianship over you. We only strive to create a new vitality in you, that will reconstruct a permanent cure for you, for the purpose of your co-operation with us in the welfare of the human race.”

Then I saw the two men turn toward the door and fade away before reaching it. I saw the pencil on my bed and reached my hand out to take it, but it too faded away just as my hand was about to take it. I was not asleep, nor dreaming. It was as tangible to me as though you had come and laid a pencil on my bed and instructed me regarding it. Such may seem marvelous, even to the credulous, but to me it is familiar.

It was not long before I was at my desk, and as I took up my pencil, a warm breeze, as though some one was fanning me, enveloped me, and once more the voice said to me, “John, hasten and write. Say to our friends in San Francisco, that we regret that our labor is seen by a comparative few, while the churches are stuffing the pockets of the children and filling every stairway with their old-style superstition, and we have come to say to the Spiritualists of San Francisco (and all others that will heed what we say; especially mediums who make their living by promulgating our cause), you should have a fund laid up with the JOURNAL with which to scatter hand-bills adapted for the occasion, into all the ways and by-ways, that would start the masses to thinking, and awaken in them a new thought, which would take root and bring forth light out of darkness. We will furnish the spiritual, but you must furnish the material to work with. If you will give your physical strength to our work, we will give our spiritual strength, and soon the world will testify to your righteousness. We see no one here with diamond rings and wearing costly jewels to be seen of men, and our cause does not go begging. Spiritualists should remember that as the light of knowledge comes to them it increases their responsibility to help mankind rise into the light of our spirit world.

“Mediums, will you turn a deaf ear, or close your lips—refusing to raise a fund for the JOURNAL to use in helping to elevate humanity? If you do, it will prove your incapacity to do our work and enable you to judge more wisely who is controlling you. Never withhold the hand of help or close your eyes against the truth, for fear of offending some one. Such will not make good soldiers in our army of progress. Let no one put a gag to your lips that will make you a blind falsifier and place you in the pitiable condition of applauding a lie. Good morals cannot be voted up nor down; they are like trees whose roots cannot be shaken by every wind that blows. All who love justice should take a deep and determined interest in raising a fund for the purpose mentioned. Those who can, should not be slow in taking this step in advance. Those who can help and will not, are in danger of long suffering or having the gift they now have, taken from them, and I wish to impress upon the minds of all that evil deeds are better left undone, lest the day of retribution calls them to account. Never can you be happy with us, until you have healed all the wounds you have made on one another, before you come here.
John Brown, of Harper's Ferry, did not pursue the course he did, of his own volition; the time had come and he was chosen to do that work, and now the time has come for you to turn a new leaf in your great city which was once my native home. Our spirit realm has become incensed at the great wickedness they see perpetrated there, and our decree has gone forth for you to put yourselves on record in our sphere, as troops assisting a nation, in aiding the JOURNAL to do our work, by doing so, you will meet with an increase of favor from our spirit side, that will make a valuable record for you in forecasting your glorious future. Our social highway is becoming broader and broader as time moves on. Let no despairing influence prevent your aiding our JOURNAL, that new and intellectual developments may be made, whose brilliancy will be far more penetrating among the children of men to make them happy than your orb of day.

We are often called upon by those coming here laden with crime, to soften their guilty consciences with pity, but it is only when justice gets through with them that we are permitted to enamel their pathway with flowers of pity. Such was my labor in earth-life, when I presided over your meetings. And I often implored the Christian God not to drown his children in the waves of his punishment, but I never received any recognized manifestation that increased my knowledge of him, or that he heard me. Nature's law is effective everywhere alike, but no fellowship is possible without some recognizable evidence of proof. My name is John A. Collins, and again I ask you to come to our aid and help build up our spirit church in the souls of mankind. We have prepared the way for such progress. Col. L. B. Hopkins was with me when we visited on Brother John's estate, the pencil on his bed. He sends kind words of greeting to all his friends and hopes for a time the grave did not still be opened to us, and that the grave did not still be fitted for us, and that I am happy to know that I was one of the instruments of its accomplishment. In earth-life it seemed to me that we were all born to an inheritance of opinions, right and wrong; right and wrong we cling to them. The seed of error seems planted deepest within us. It was then that I pleaded with joyful tears and longing that some good angel would touch my eyes so I could better see the condition I was in, and then I learned to appreciate the right and reject the wrong. After all my spirit friends were constantly with me.

"All you who aid us in our endeavors to start new ball rolling will have your names enrolled among the apostles of good society, and be unfettered and free from censure. And now I leave, at least for the present." John Brown, Sr.
San Bernardino, Cal., March 28, 1898.

CHRISTIAN SCIENCE AND NONSENSE

In recent times we have a system of teaching called Christian Science. Under that name I shall class all forms of teaching which aim at healing the body by other than physical agencies; because mental science, spiritual science, Christian metaphysics, divine science, all teach essentially the same things as far as their relation to physical science is concerned. Christian science, as taught by Mrs. Eddy, rests upon bible texts entirely. It is needless to say that no really scientific system of thought can be based upon the bible as authority. Quotations from the bible are always admissable as illustrations, but never as arguments, in any scientific inquiry. Literary usage permits the one but scientific criterions exclude the other. It is too late in the day to admit scriptural witnesses at the bar of science. We must remember that, as Shakespeare says: "The devil can cite scripture for his purpose." In ecclesiastical trial, texts from scripture are in evidence. Whether Christian science be the teaching of Jesus and Paul may be determined by an examination and comparison of texts. Whether it be true is quite another question, and one which must be decided by quite other testimony. The question then is, how much of Christian-science teaching is in accordance with scientific facts? In answering this question I am moved by no spirit of antagonism to Christian science in any of its forms. When I criticize what I believe to be the dangerous errors of Christian science, it is that its great and important truths may shine forth more clearly.

In the experience of the human race, certain things have been found to be beneficial to man; certain things, such as arsenic, strychnine, whiskey and the venom of serpents have been found to be injurious and fatal; certain other things, such as the fruits vegetables, grains, pure water, pure air have been found to be beneficial to man. Now Christian science comes along and declares that the difference in the effects of these various things upon the human body is due wholly to the beliefs of the race; if you only believe rightly, you can drink any deadly thing and it shall in nowise hurt you. Is this science? Is it common sense? What proof is offered us in support of these stupendous claims? Merely a few quotations from the bible. Nothing more. No Christian scientist has offered to submit this claim to an actual test. Until this claim is demonstrated by actual experiment, we
cannot accept it as scientific. Until then it is not a truth, it is only a dogma.

When Christian science declares that strychnine and arsenic will not kill, and by implication, that alcohol and tobacco, tea and coffee and other poisons will not injure the human body, except when the user believes in their harmful power, it must be declared false and misleading. We might as well say that an explosion of giant powder cannot harm a man who does not believe in its fatal power. Christian science strikes a blow at the very root of ethics when it teaches that habits of life and rules of conduct based upon the ascertained laws of hygiene, have no necessary relation to health and morals, but that whatever we believe to be harmless is so.

Christian scientists are not consistent with their own teachings in these matters. They will drink strong tea and coffee, defending the practice by saying that these things are not harmful to one who does not believe in their poisonous qualities; but when a drunkard is brought to them for treatment, they treat him to induce him to give up the use of alcohol. Why do they not convince him that it cannot hurt him, and allow him to drink all the whiskey he wants? I think they are mistaken in such teachings, and that these doctrines are misleading and harmful to those who adopt them. The human race has found that certain habits of life are beneficial, certain other habits injurious to health. Such habits as are in harmony with the laws of nature are good; others are bad. Christian science asserts that there are no laws of nature, in the sense usually attached to these words; that man has made certain rules for himself, and enslaved himself to them, under the belief that they are necessary to his well-being. Thus with one contemptuous gesture Christian science sweeps away all physiology, all hygiene, all laws of nature to which man has believed himself subject; and declares that man is free to live as he wishes to do; that sin, disease, death, are merely figments of a mistaken belief, to be cast aside from the mind of him who is illumined by this new doctrine. Is this science? Whether it is Christian I leave to the doctors of divinity to decide. Science declares that it is false and harmful doctrine, tending to lower the ethical standard of human life, to break down those rational and wholesome restraints which aim to regulate human conduct.

Christian science asserts that the effects of all drugs upon the human system are due purely to belief, either of the individual or the race. Christian science sweeps away with one gesture the whole science of materia medica. With one fell blow it smites to the death the science of medicine, which has been built up by centuries of experiment and research. Should not such a sweeping assertion as this be carefully examined before it is accepted? What proof does Christian science offer that no drug, no chemical, has any effect upon the human body except that which it is expected to produce? None whatever. Scripture texts and dogmatic assertions constitute the only foundation for such a statement. There is indeed evidence that in a person under hypnotic influence almost any ordinary effect of a drug can be produced by the power of suggestion; but this does not prove that drugs have no effect; it only proves that their effects can be produced sometimes by the power of mind. Medicine is not an exact science, like chemistry, simply because the elements of the body are under the varying influence of thought and emotion, while in the chemist’s vessels only chemical forces are to be considered. But this is no reason for sweeping aside all medical science.

Scores of patients have died under Christian science treatment who might perhaps have been saved by some established remedy. This kind of fanaticism must be severely censured. There are some few persons, perhaps of peculiar temperament, in whom the vital forces are especially subject to mental influences, to whom many of the teachings of Christian science are true in their application; such persons may rely more upon mental than upon medical treatment, but for the great majority of the human race as we find them to-day many of these teachings are not practical, they are false and misleading and disappointing.

In the course of evolution, in some future age, there will no doubt arise a type of man in whom the mental and spiritual forces will so preponderate over the physical that the teachings of Christian science will be far more practical to him than they can be to us to-day. The trend of humanity is toward the spiritual. More and more the soul is gaining the ascendancy over the physical. Man is divine by nature. He is, as Emerson has said, “The Creator in the finite.” His power, however, is not unconditioned, as Christian science has claimed, but like the Divine Creative power itself, must work through slow processes of growth. In some cases, an exalted attitude of the mind will work an almost instantaneous change in the physical condition of a sick person, but in the great majority of cases the change must come as the result of changed habits of life, changed ideals, changed desires. There are no miracles. All creative power works through established laws. By obedience to the divine law of nature, not through denial of them, man shall rise to the highest perfection. Not by a denial of the Universe, not by a denial of divine laws of cause and effect, but by obedience to divine laws, as expressed in the human body, will man attain the highest health. Thus is the foundation of health ethical, and true religion will save the body as well as the soul.

**Solon Lauver**

**Mental Dynamics. From Etheric Zones of Law.**

The great problem is and has been among mediums how to attain best results along the special lines to which their attention has been drawn. Presumably by some inherent attraction between the two zones of life, these zones being in circuit through the medium’s agency as a transmitter. Not this alone, but the equalizing force, the central unit in a trio,—so to speak,—thus constituting a battery, force to be given in direct communication and in either direction. What follows? The mean temperature (mental) must be...
maintained not by the power of the medium [this reserve force should be sacred] but by the equilibrium being sustained by the opposing forces, as it were; although a violent opposition would result disastrously to the medium, controlling force never should be used. We of the etheric, know from personal observation that this is so. Never, no, never, say (mentally or otherwise) “I will have” thus and so. It is not wise. Rather let the slender tether slip away altogether than to ruthlessly shatter the too frail brain (many times) of the central figure in the circuit.

This, then, is the situation. A battery, in every particular the counterpart of the ordinary electric, having circuit with insulation at both ends, but a not too positive centre. What is the result? The centre becomes the battle-ground, so to speak, of the opposing forces. In other words, the positive and negative quality of whatever force is being used, be it polarized oxygen or spiritualized etheric-combination, and (for a better word) let us say soul-force, and the spiritual.

This explanation is given as lucidly as one could hope to, from the immeasurable distance which is supposed to stretch out between the home of the natural body, which is made to assume the position of a garment.

Well, the thought is new, but I can safely say, having erst worn the image of the earthly and also having donned the store clothes of the next condition, albeit they were new; that the store or storehouse where they were obtained was far from being that far-off heavenly place which men so dread, even when with faith inspired, they look forward to it. But that from etheric conditions all about them, manufactured to fit the several organisms, naturally some confusion ensues when an attempt is made to mount heavenward even on the wings of faith provided by the orthodox inventor, i.e., in that they are so frail a tenure that the body of this death, so-called, is not only borne upward with them a short distance, leaving them poised, as it were, intermediate between the zones of which I speak, the astral of the Theosophy. Now what follows? Being neither an angel, nor yet the man, constant and overwhelming desire to mount higher, a lack of incentive, as it were, to do so, not knowing and a little fearing the goal, the media of the earth zone become their resort. Through them results of their own latent energies come. Visions of a former life—a sort of mirage, as near as can be explained. Media communicate these impressions, directly or indirectly, to parties consultant, with the result that both zones are, as it were, deceived. When the real facts of the case are, the transmitter, could she have understood the true state of affairs, might, at will, have either cut the connection or insulated herself from the direct effects of either positive or negative pole.

Then follows intense exhaustion on the part of the media which would not—could not ensue if the circuit could be equalized and the balance of power maintained. Therefore, speaking from a strictly scientific standpoint, there is no need that media should consist of erratic, broken-down subjects, or that the fear of this should harass the neophyte in her first attempts to become a transmitter of the messages that are not being sent from some far-off heavenly place by our dear departed, but are only telephoned, as it were, from out the etheric world all about us.

No, friend, the heaven where men go to abide, Is not so distant from their side, But that to stretch a hand across, The yawning chasm of grief and loss, Would only be to take a stand With others in this weary land, And prove, since proof is needed, That heaven is here as well as—hell, And not so distant from our door, That far-off land of Nevermore.

The Sources of the Doctrines of Mme. Blavatsky.

The doctrines, teachings, dogmas, etc., of Theosophy, as published by Madame Blavatsky, and affirmed to be derived from quasi-infallible mahatmas of Thibet, were borrowed from the philosophies and religions of the past and the present, with some admixture of modern science. There is nothing original in this "Wisdom of the Gods" or "Wisdom Religion," save the work of compilation into a composite whole of the heterogeneous mass of materials gathered by Mme. Blavatsky from so many sources, and the garblings, perverisions, and fabrications indulged in by her in the preparation of the system of thought called Theosophy. A careful analysis of her teachings evidences that they were collected from the sources named below:

(1). Mme. B. was a Spiritualistic medium many years before she became a Theosophist, and in its inception Theosophy was an offshoot from Spiritualism; and from this source was a large part of her Theosophy taken. I find that its teachings upon about 500 points were copied from those of Spiritualism. (2). In its later form, Hinduism constitutes one of the larger portions of Theosophy. I have not attempted an exhaustive classification of the numerous minor points taken from this source, but I have noted over 500 of the more important. (3). From Buddhism, I have noted some 200. (4). In the beginnings of Theosophy, the basis of most of its special occultic teachings was derived from the works of Eliphas Levi, and I count 105 points therefrom borrowed. (5). From Paracelsus' works were taken 79. (6). From Jacob Bohme, 69. (7). From the Kabbala, 86. (8). From Plato, the Platonists, the Neo-Platonists, and Hermes, 80. (9). From Gnosticism, 61. (10). From modern science and philosophy, 75. (11). From Zoroastrianism, 26. (12). From Kingsford and Maitland's Perfect Way, 24. (13). From general mythology, 20. (14). From Egyptology, 17. (15). From the Rosicrucians, 16. (16). From other mediaveal and modern mystics, 20. (17). From miscellaneous classical writers, 16. (18). From Assyriology, 14. (19). From Christianity and the Bible, 10. In addition, doctrines and data in lesser number, have been derived from the following sources: The writings of Gerald Massey, John Yarker, Subba Row, Ragon, J. Ralston Skinner, Inman, Keeley, Godfrey Higgins, Jacollot Wilfod, Oliver, Donnelly, Mackenzie, Bulwer-
I had a singular dream—was first sensible of a kind of gloom, a dreary sensation; then heard a low, steady noise and saw going through the street a black something, big and square as a house. The blackness of it seemed to penetrate the air with a thick oppressive taint. On the sidewalks were throngs of people hurrying along in a desperate sort of way, against a gale of wind. The men were shaggy and unpleasant-looking; the women, although dressed with some care, appeared curiously disheveled and forlorn, their hair loosened and blowing about. But heeding nothing, looking at nothing, they followed wildly after this enigmatic, ridiculous something jolting with such a hollow rumble through the street. Although the sight of the disagreeably impalpable thing was vaguely oppressive to the spirit, I felt sure it was just a foolish, empty box. Still, looking as I vaguely felt unendurable. So impotent is unjust and selfish criticism to really injure the sincere and truly earnest! So unerringly does it react upon those who indulge in unkind thoughts.

My heart was oppressed, and my mind reached out with a strong desire to lift those people to a better atmosphere. Any amount of remorse or humiliation I felt would be a happier state of existence than the steely vacancy of soul seen in the eyes of that miserable multitude hurrying with such awful eagerness after—nothing!

She foretold the tragic death of President Lincoln, and the sudden striking down of President Garfield, the war between Germany and France, the future downfall of Russia, the assassination of the late Czar, and the near approach of transition for Queen Victoria, Empress Eugenie and Garibaldi; the future of Romanism and Protestantism, and a long-continued and bloody war between the European powers and America. The latter is shown by the following vision:

On the morning of June 28, 1872, while sitting at my table writing, all at once the air about me seemed thrilled with the presence of intelligences (invisible to mortal sight), and realizing the very near approach of angelic beings, I sat quietly a few moments and gave audience clairvoyantly and clairaudiently to any information that might be given.

Presently my attention was attracted to a company of spirits, or angels—they seemed to have progressed into that realm of wisdom which crowns the angelic sphere. They had the appearance and courteous bearing of statesmen of a very superior order, who had a world’s destinies under serious consideration.

Nothing which has ever lived is lost, nothing is useless; not a sigh, a joy or a sorrow which has not served its purpose.

When we have one fact found for us, we are very apt to supply the next out of our own imagination.
They were in the air a short distance west from me, standing on a cloud-like ground, while beyond them and in the distance were mountains and valleys of the same cloud-like hue of light and fleecy quality.

One of them stood a little in front of the others, extending his right arm with a wand in his hand pointing eastward. Turning his face and speaking to those who were standing with him, he said: "France and Germany will collide again."

A light fell upon the faces of the two who stood nearest him, the others (six or eight in number) standing in the shadows.

As he uttered these words, I looked in the direction in which he was pointing, far, far away, and beheld the Russian Empire. It looked almost like a solid wall, so deep, dark and dense it seemed. There were smouldering fires within it, like a smothered coal heap. Soon the cities of England seemed to crowd against its base. Then volumes of black smoke, with red flames, burst forth like a volcano, and overspread that part of England which I saw. The angel, turning again to his associates, with his hands still uplifted, said in calm, earnest tones: "Behold a change." The flames and smoke increased, rose to fearful height, and swept over France and Prussia at the same time. Then, in maddened fury rushed onward, consuming everything before them, leaving only a small area of ground untouched.

The angel said: "Behold another change."

Instantly the vast fire-fiend plunged into and lapped the ocean waves, the water hissing and boiling, as it rushed through the mighty deep, toward the American continent.

Before it reached our shore, and while yet many leagues away, a fire and smoke of immense volume rolled out and met it.

Imagine huge waves of fire miles in length, one hundred feet high, rushing toward each other, plowing the watery deep, and you have a slight idea of the coming collision.

I seemed to occupy a position above the ocean, and near the southern extremity of the flaming tidal wave of the east, and saw the fire-wave coming out from our shores to meet the flames and smoke that had nearly crossed the Atlantic, leaving its burning track all the way to Europe.

When the two fires met, they leaped high in the air, hissing and screeching as if burdened with the frenzied cries of a myriad of human voices; the eastern flames for a moment leaping and subduing those going out from our shore.

The dark, deep waters were roaring with rage and fury, the elements combining to make the scene hugely terrific.

Immediately a sullen mountainous wave of fire more mighty than the first moved steadily out from our shore, like an irresistible tide, before which it seemed impossible for anything to exist. The two fires being about equal in volume, resistance and destructive power, and approaching near together, the scene became too intensely appalling to witness and live (seemingly) as I stood very near and keenly felt every shock of those contending forces. With a horrible dread, such as is engendered by immense armies drawn together, about to engage in deadly combat, quickening every nerve, I begged my superior teacher to shut the view from my sight, and not permit me to witness the collision. He kindly, but regretfully granted my request.

In an instant the scene dissolved into infinitesimal particles, which for a moment only were visible in the chaotic confusion.

The angels remaining in their respective positions, the informing spirit said: "Behold another change."

He pointed again to Russia, and turning my eyes thither, I beheld white flames arising upward, burning with a steady, intense heat. He said: "Behold the fires of her own indignation have consumed her; and as with a consuming fire shall be purified. Blessed are they that shall have their lamps trimmed and burning, for the night cometh when their light shall be as the lamps of a city in the darkest night; but woe unto them who sit in darkness, for swift destruction shall be visited upon them."

"Behold another change." Slowly advancing from the far east, were a large concourse of spirits. They moved forward, just as a locomotive moves, with a forcible undaunted power that is not to be hindered. They stopped right over the white purifying-flames arising from Russia. They placed to their lips trumpets of transparent whiteness and in concert, slowly, in a rich, deep, penetrating voice that reached to the uttermost regions of the earth, said, "The-fiat-has-gone-forth-and-cannot-be-recalled."

They looked like sages, philosophers of ancient origin, who had gained their knowledge from the ever-increasing and enduring pages of Nature's divine revelations, and grown wise from the accumulative experiences of the ages in the ethics of human, individual, national, universal and immortal life, its origin and destinies.

They had come forth in harmony with the divine principles of the Universe, proclaiming to every part and portion of our world retributive justice to every species of usurpation and tyranny.

Coming events had cast their shadows upon me, and, being very much exhausted, I could no longer endure the awful grandeur of these terrific scenes.

The informing spirits, sages and scenes passed from my view. Then a representative speech, named "Goddess of Liberty," came down from the ethereal space, and stood before me, holding in her hand a bouquet of small, white flowers nestling amid tiny green leaves. As she turned to go, with a smile, and graceful wave of the hand toward me, in emphatic tones, inspiring confidence, she said: "Trust us."

The vision, departing, left indelibly its trace
upon the leaves of memory, and which in a feeble manner, not commensurate with the vividness of the scenes, I then transferred to paper.

These are eventful times; and what the angel world may have in store for the earth may be enough to cause the stoutest heart to move. Let us watch the events and be ready to welcome the outcome, for it will be for ultimate good. The days of retribution will not be pleasant, but they are necessary and will come. The world must be made free, and it seems that America is the power to be used to bring it about.

HONOR YOUR PROFESSION.

The world expects both mediums and speakers to practice the principles they teach, just as much as it expects members of churches to practice what they teach. If the representatives of a Cause are not an honor to the principles they advocate, they disgrace it; and Spiritualists must be true to their principles and honor their Cause, if they would have it prosper.

The reason why the great religious systems of the world have been a power in it, is because they professed to appeal to the moral and spiritual aspirations of humanity. In order to be successful, Spiritualism must appeal to the higher thought and aspirations, and lead mankind onward and upward in the scale of progression.

MOODY'S ATTACK ON SPIRITUALISM.

Upon being questioned as to his opinion of Spiritualism, D. L. Moody (the evangelist) said: "Spiritualism is dying out. You do not hear nearly so much about it as formerly. Christian Science has had much to do with killing Spiritualism, because it is even more absurd than Spiritualism. There are a good many people like me, and it would be pretty hard to convince me that I have not got a body."

The reason why you do not hear so much about Spiritualism now, is because it has taken possession of both pew and pulpit in the churches. Its philosophy has permeated the entire fabric. Spiritualism has, in fact, conquered many of the churches, and instead of dying out, it has killed many of the old church dogmas, and substituted in their places rational and spiritual philosophy.

You do not hear so much about it as you did, because it has worked its way quietly and effectually, until no progressive, up-to-date minister would dare to preach many of the doctrines their fathers did 50 years ago. Moody's old-fogy ideas leave him far behind in the march of progress, but he must progress, either here or hereafter, and he may as well begin here and now.

Toleration is commendable at all times; it is a pleasure to notice that at least some few among the churches practice it. "The pastor of a Presbyterian Church in Columbus, Ohio, (says the Dispatch), has arranged for a series of lectures on Modern Spiritualism. A Spiritualist, Mr. Harris, gave the first lecture a week ago, on 'Modern Spiritualism as a Religion.'"

The pastor, Dr. Carr, then lectured on another evening on the general subject, and said there might be a possibility of our departed friends communicating with us, but if so their manifestations were purely spiritual. Other Spiritualist lecturers have accepted Dr. Carr's invitation and will occupy the platform for several weeks to come. This is all we could ask, for truth only asks a hearing.

We have not moved the office of the JOURNAL, but the city has been re-numbered in many parts, and on Market street considerable confusion has been created by the re-numbering. Our number now being 1765 instead of 1429, as formerly. This will make no difference to our mail patrons—our location being only one block from Station B Postoffice, where we are well known. Our office is only a few doors west of Tenth street, where we shall be pleased to welcome our friends, especially if they come prepared to take home a parcel of books. Our stock is large (over 4,000 volumes) and embraces the newest and most popular Occult, Liberal and Spiritual works.

Do not let the war absorb all your attention, dear reader. The JOURNAL presents matter every week of much greater importance than things of time and sense, and must not be lost sight of, nor allowed to take second place in your attention. Stand by the guns of truth and righteousness, and all will be well.

The Pope expressed great horror at the terrible loss of life in Manila, and said he wished he had died before seeing such a war—yet he seems to have no pity for the poor oppressed natives there and in Cuba, who were tortured, starved, robbed and butchered by the Spanish fiends who were sent to despoil them.

Should this JOURNAL be sent to you by anyone, please to consider yourself specially invited to subscribe, ($1.00 for 52 numbers) letting it come to your home as a welcome visitor for a year.
Some Interesting Prophecies.

For the benefit of the readers of the Philosophical Journal, I wish to publish some prophecies given in San Francisco many years ago. One in its fulfillment came swift and fast, and shook this nation from center to circumference. Just after Mr. Lincoln was nominated for his second term, it was my privilege to attend a gathering of earnest men and women in the parlors of Miss Emma Harding, on Montgomery street.

She was controlled by an ancient spirit whose theme was, “The Rise and Fall of Empire.” Impatient as to the summing up of his very able discourse, which hinted the probable downfall of our beloved Republic, I intercepted by saying, Tell us something nearer home. Will Abraham Lincoln be re-elected? A moment of profound interest ensued, when, recovering his control, he said: “He will be assassinated.”

In answer to a question, “Who will do this?” he said: “The real culprits will escape: the tools will be dealt with.” “How long to the end of the line?” I asked. “Forty years,” he replied. “A nation of philosophers,” he added: “As there is no literature here, I would be glad if kind friends would send me any Spiritualist, Theosophical, etc., printed any time connected with the topics under review. The Theosophists have heard some vague accounts; and which they hinted at, as the “home of the Mahas.” He is no longer able to lecture on account of ill health, but will be glad to answer queries about Buddhism (oriental) religious and philosophical, etc. He adds: “As there is no literature here, I would be glad if kind friends would send me any Spiritualist, Theosophical, etc., printed matter connected with the topics they write to me about. I can distribute it, after looking through it, to very good advantage.” I have constant inquiries for printed matter.”

The 60 days having expired, no more Psychometric Readings will be given by Dr. Muehlenbruch, as a premium for new subscribers.
A Remarkable Manifestation.

To the Editor:

There was, some time ago, a lady living in Marion, Kansas, who was known by her neighbors and friends as a medium. One evening some friends gathered at her little home, and among them were several church members. They determined to have a seance. So the lady sat alone at a center-table in the middle of the room and her friends gathered around the room in a half circle. The room, which was a large one, contained a bed in one corner and also a trunk of a school-teacher who had arrived that day. The trunk was going to board there. The trunk was securely locked and the owner was not among those present. After the lady had given some tests, a man came, unknown to anyone present and stated that he was a musician. He, or rather the medium, went to the trunk and tried to open it, claiming there was a violin inside, and she worked furiously at the trunk. The people present disliked to open the trunk of a music, but the demands of the medium were too great (one present having a key that opened it), they decided to do so and pay all damages. The trunk was opened and the man took everything out, until, at the bottom of the trunk a violin was discovered. And she, influenced as she was, and knowing nothing of music, normally, played some of the finest music of the day. After playing some time several of the church members commenced to dance. After this influence left, another came, and the medium's son-law asked how they went in the other life, and if they walked. The medium for answer took up a violin from the floor about three feet with her arms working, her head bent forward she flew, actually flew, across the room and landed on the bed. This only happened a few years ago. But the medium's husband fearing the strain on her mind, when dying expressed a promise that she would give up Spiritualism while she lived, and Spiritualism has lost one of its most powerful mediums. This was related to me, with a number of other incidents, by the lady's daughter, who witnessed it, and I can vouch for its veracity.

STEELA B.

The Editor is not responsible for the opinions of correspondents.

Forms of the Mind.

The Editor is not responsible for the opinions of correspondents.

Thoughts.

To the Editor:

What are thoughts and from whence do they come? So small and yet so great. To limit them would be to limit the Universe, because the Universe is a great ocean of thought. We may attend primary schools from which but few have ever passed: but by proper diet, correct living and right thinking, one may pass through all physical obstructions, while yet in the body, and become strong and independent, ultimately becoming selfish and wicked. Selfishness has been planted, reared and binding back again. But this much I demand, let it apply to that concerning which we know nothing. Remember Warren Chase. Let us have no God-idea embodied in the statements of our declaration of principles. With this dogma ended, the seeds of superstition left unseen, hypocrisy will thus be dealt the most crushing blow of the ages.

THOS. H. B. COTTON.

Dots.

The article by spirit John Pierpont, through Mrs. Browne, on page 132 of the Journal, was like up (a) comprehensive

and clear, yet so concise and practical. It deserves at least two readings by the most advanced of us all, and three by a great majority.

The fact that it comes from one who has err'd and is brave enough to confess it, continuing the work of reform in the spirit world which was so nobly begun in his own person on the earth-plane, makes it doubly valuable as an example for us who are called upon to battle with the same invincible zeal against this or that evil tendency, which still lurks amid the vivid recollections of our corrected errors. Ideals we must have. As human beings we do have them whether we are aware of it or not. Now the ideal of a perfect life in this world, ought to be almost alike in the minds of all Spiritualists.

Such a word as "consistency," and such a phrase as "perfect standard of life," although both homely in themselves, yet if taken home to remain forever, a welcome guest within the mind, suggest to us that far beyond the intervening spheres of spirit and matter, there is a guiding star of destiny, glimpses of which can only come to us in moments of special exaltation, when we have earned it by a proper work of loving sacrifice wherever we may be. That guiding star is Perfect Love.

THAT DECLARATION OF PRINCIPLES

CANNOT but be of interest to all Spiritualists. This clamor for a written creed—for it would be difficult to call it by anything better in name—is portentous of a mighty change in the aspect of Spiritualism as a great reform movement. This is because the supreme desire for truth will ever be found with those who find themselves in closest sympathy with humanity at large, while others perhaps have less developed, on an average, yet who have much to learn, will not be satisfied with this god; or perhaps I judge them wrongfully. If so, then let the judgment rebound on me and welcome a thousand times, just so the last vestiges of superstition takes its flight and leaves our fair escutcheon free from its blighting picture.

If Spiritualism is a religion at all, it is the religion of humanity—all this: nothing more. When the little Fox girls playfully called that unhappy wali—unseen, though not unheard—then is the first thing that did it prove to be? Just what we know, in essence, of the unseen to-day. So much; no more. That is to say, we know that the invisible world of the nearer spirital spheres pertaining to this earth, are human beings, born into that new condition; that these new-born spirits are in the form of intelligences, which exist in spheres above themselves are still human beings born into those new conditions. Beyond, in these distant spheres prejudices lose with memories of earth-life still clinging to them. The old stories about the little gods and goddesses and the great gods and goddesses who were alike to them, and all outgrown ages ago, I do not object to the term religion in its root-meaning, a rebindung, or

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cultivated until it has grown to be a mighty plant, towering above us, with outstretched branches, reaching all high places throughout the world, supplying the mothering all that is noble in man. Anyone who seeks to glorify himself by the magnificence of his possessions, takes a burden upon his shoulders that will sooner or later fall upon him and the Church. The spirit of man is the one to live for. The growth of the spirit should be adequate to the task and the burden, and be truly a guide to each individual. The spirit of the Church is the uppermost object of physical life.

J. B. DESPAIN.

Letter from Seattle, Wash.

TO THE EDITOR:

Mrs. Ada Foye, of Chicago, has come to Seattle to reside; has bought a home here, but holds herself subject to the guidance of her unseen friends. On April 29th was her first appearance in the Church. The Church of the Soul is an organization under the leadership and ministerial guidance of Mrs. Esther Thomas, an inspirational lecturer of excellent ability. For a time Mrs. Thomas and Mrs. Foye gave the guidance of the Church.

The following verses were written by Mrs. C. C. Sweeney, a few moments before going to the evening meeting and were read just before Mrs. Foye arose to take charge of the meeting. Mrs. Thomas having given an excellent address. The effect was gratifying to Mrs. Foye.

To our fair bright homes by the inland sea,
We welcome thee to our town, Ada Foye,
Our beautiful Puget Sound.

Thy heart is in the right place, Ada Foye,
To the guidance of her unseen friends.

These wonderful truths to embrace.

May we meet, some glorious beautiful day,
To Seattle to reside; has bought a

The Cause in San Jose, Cal.

TO THE EDITOR:

The work seems to be reviving in San Jose. The Society, since the change of officers, has rented a good hall, newly and daintily furnished. Mrs. Cowell is with them for May. The morning conference is growing in interest and attendance. The Lyceum has reopened and I trust, profiting by past experiences, they will study harmony and tolerance of each other's peculiarities.

Mrs. E. B. MARCEN.

A Book for Thinking People.

TO THE EDITOR:

"Brother of the Third Degree," by Will L. Garver, is in my opinion one of the best exponents of the law of spiritual development, that I have ever seen. The author has depicted as taking place in one short life what really does result from repeated rebirths or re-embodiments of the soul. It is but few years, however, and from that standpoint, and for such it is only a "queer book," but to the spiritual philosopher it is certainly a great light, and I am delighted to know that it is to be had at the Sivarlha Book of Palmistry for so small a price as 50 cents.

M. A. POTTENGER.

The Reviewer.

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

This book claims attention from the unusual excellence of its illustrations. On its general map of the hand, more than a fifth of those used in reading by the palmist. The author of this book is widely known, both as a thorough psychologist, and as an artist, and he has sought to place palmistry upon a scientific basis, by giving reasons for the more important signs and indicating their signification. His style is clear, concise, and well adapted to the student and the general reader.

The Cosmopolitan magazine mentions it as "The three sciences of phrenology, palmistry, and mysticism, are firmly rooted in the mind of man, and their co-related branches—all of which, if properly combined, can properly be classed under the one head of 'subject reading'—particularly when such able apologists as Lavater, Gall, Professor Bain, Sivarlha, and Sir Benjamin Borden, have so thoroughly covered the ground."

The Road to Immortality, by Brother Paul. 75 pp. Price, 75 cts.

This book reveals the steps of attainment up the steeps of time, toward perfection, and will be read with interest by the thoughtful student.

The New Woman, published at Topeka, Kansas, is soon to be enlarged and the name changed to Equality. This looks like prosperity. The New Woman was a distinct name and gave character and scope to the enterprise. We hope that Equality will not be less successful.

Boyhood and Little Men and Women for May, have patriotic covers, being printed in red white and blue, showing a sailor boy bearing the flag of the free. These months are very interesting and will make the children happy.

The Coming Light for May is a very interesting issue. The story by Mrs. Dr. Morse entitled "The Palace of Light," is an affecting description of the trials of a struggling family who were confiding and showed reparation. The month of April 1898, has taken its place in American history by the side of the memorable Aprils of '61 and '65. April indeed has been an eventful month, this year, and nowhere have its dramatic incidents been more ably set forth than in the editorial departments of the American Monthly Review of Reviews for May. The diplomatic, financial, political, and military phases of the Cuban situation are exhaustively reviewed in the illustrated "Progress of the World," while "The War Question in Cartoons" and "Leading Articles of the Month" throw important side lights on the discussion.

Mrs. A. B. Seal writes: "I thoroughly enjoy the Journal. It comes like a bright light to our homes.
The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Possessivity and Concentration, and unfolding of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to Woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of every teacher in every profession and no family can afford to be without it. Cloth $2.00.

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

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

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 800 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. $5.00. For sale at this office.

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

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.
Lost, Strayed or Stolen.

Lost somewhere 'mid the dawns of life,
Between the hours of pain and pleasure.
A heart bereft, filled with joy and hope.
And love over-shadowing without measure.

Methinks it was so ever et alwise,
A dream, like golden rays, a splendor.
It strayed far from a loving heart,
Thinks' twas only but a dream.

Amid some scene of rustic splendor;
Induced by looks and words more tender.
So that from hence I could forget it,
As such vain dreams are oft regretted.

Between the hours of pain and pleasure,
And love o'erflowing without measure.
As such vain dreams are oft regretted.

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Dear Doctor—Well doctors, I must indeed thank you for the good I have received from your treatment. I never felt better or in a healthier condition than I do now. I have taken your treatment three weeks and I cannot say how grateful I am to you. Very sincerely,

THEOPLITE DUFFEY.

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My Dear Doctor—Words can but feebly express my gratitude and thanks to you; and to the Giver of every good and perfect gift, and to my spirit friends for the health and happiness I feel to-day. I have improved wonderfully in strength of body and mind. With many thanks, yours,

JOHN BROWN.

Alpena, Mich.

April 16, 1898.

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LESSON OF THE BUTTERFLY.

Beautiful butterfly, dressed so fine,
Why do you bask in the warm sunshine?
Who taught you to change from an ugly worm
To a creature so gay, in fairy form?
The butterfly answered, with bated breath:
"I am gay for a day then I change through death.
The power that bade me come up higher
Is the fountain of life's eternal fire—
That lives the same in seraph or clod—
The infinite life which you call God.
For a year I toiled and dug and spun;
Now I glory a day and my race is run.
This lesson I leave to you, my friend;
The glory of worm-life is the day it must end:
In apotheosis, at the dawn,
When worm-life dies and the soul lives on.
So live, while you wear your crystalis here,
That your soul may be bright in a higher sphere.

The butterfly's lesson was not in vain;
We are all like worms on this earthly plane,
Who toil for a season, then fade and die,
To arise in fairer forms on high.
Who can say that the lowly soul,
From worm to wings had reached its goal?
Was it not a speck of the infinite power
That gives us our immortal dower?
What if we find in heaven's glow
All beautiful things we loved below,
All brighter grown, and doubly dear
For having shared our worm-life here?

J. Marion Gale.

THE NEXT PROGRESSIVE STEPS.

I do not pretend to prognosticate the future, but the great progress that has been made in many things in the last 50 years, lead one to think what may be done in the next century. Superstition is strain every nerve to keep its power and increase the ignorance of the people. Doubt is growing fast. Principle in government has surrendered to the mighty god. Wealth, and that god is growing immensely in amount, power, dishonesty and cruelty, and has brought nearly the whole people to bow the knee to it, and not only cast in their mite, but surrender all that is noble and good.

Honor, righteousness, nobility and manhood have passed away (except in name) and surrendered. Villainy, rascality and deception have progressed finely. The highly educated and self-wise class have enjoyed a boom. They have brought many theories to the front and proved them by the opinions of the big ones of their class, who, like them, are never wrong, but when these theories are brought to the test of fact and reality, they fade like a June frost. They too have increased greatly and have succeeded wonderfully in enlarging the field of ignorance.

But there is another class that have aimed to make men wise, better and happier. They have studied the action of the Universe, and the cause and effect of these actions. They have adopted the Aristotle principle of reality, and laid aside Plato's ideality; that is, they have acted on reality and fact, and not on imagination.

Through this class all the improvement and progress for the good came. Through this class the raps were first heard and they, to ascertain if there was intelligence behind them, proposed that one rap should represent one word, another, and so on. They soon learned that there was an intelligence behind, whether it was devil, angel or god, they did not know, but their curiosity drove away their fear, and as they knew that the influence of many was greater than one they united in a circle; and knowing that singing would harmonize the mind, they sung, and that brought them to sympathize on one desire. They were thus brought onto the same plane, and had one desire, that the unseen intelligence would join them and show what it all meant. They soon found they had that intelligence with them by the effect it had on the sensitive.

This they continued at different times, until the intelligence and influence was so great that they could make the sensitive talk and tell all about it, the same as Mesmer had, before that, made his subject tell. The difference was that in one case the intelligence had a human body, and in the other it had not. From this beginning all the vast phenomena and reality of Spiritualism has grown.

A short time before this the intuitive sense or sense of knowledge began to be developed. History
gives us a few cases where this sense and these planes did wonders. At the bridge of Lodi, Napoleon knew, after his men had been repulsed the second time by the Austrians, that if he led his force himself and charged the plane that united them with his courage and confidence, the Austrians would flee. He did so and took the bridge with a rush. Joan of Arc, through the intuitive sense (she thought she was inspired), knew if she led the French army and charged the plane that they all were on, with her enthusiasm and courage, the English soldiers would be frightened and flee, and they did.

A year before the Fox girls and others, near Rochester, were confounded by the raps, I was in Cincinnati and personally knew a case of this plane and the intuitive sense. A man's wife went to Boston on a visit; he did not hear from her as soon as he expected and became alarmed. A person in the vicinity who had the intuitive sense developed, told him that he could tell about her. He got the plane where she started (I think there is a plane formed behind every person, that can be followed by an active intuitive sense), followed it to where she was and told all the particulars of the journey and why the delay. He said she had written a letter and he would get it soon. He received the letter and it verified what he had been told. This went through the papers as the greatest wonder of the age. And now the thousands of such doings, and millions of other things brought about by the same power, shows how much a knowledge of and advancement in it, has progressed.

To mention a millionth part that is done to-day, to undertake. This is not really a part of Spiritualism, though Spiritualism frequently acts through it. Now it is often the case that a person dare not think evil thoughts, for fear the mind-reader will expose him; or the thief dare not steal, for fear the clairvoyant will point him out to the officer, or direct him where the stolen goods are.

Many of the inventions are brought out by this faculty, and all by the middle and thinking classes. One great trouble with the inventing class is that they, like others, are so much under this god of wealth that they first ask: "Is there any money in it?" So they keep their discoveries to themselves lest someone else will make the money out of them.

If this sense continues to progress in the next century as it has in the last 50 years, there will be no more deceiving by the leaders of superstition; for all will know it is merely the fruit of imagination, and no truth in it. The money god will be dead, buried and forgotten, for all will know the real value of money and not try to accumulate it. Some old whiteheads may hang on to their gold bags, but they will only be noticed in pity, and when their soul, that is made up wholly of gold, leaves, it will hover around where the bags were, until it has shriveled up and shrank into nothing. In government there will be no more buying, no more electing congressmen that will go to Congress with their price in their mind, and go home with it in their pocket, for with the referendum all wrongs in that line can be righted.

The highly educated and self-conceited wise class will be down with the ignorant; where they belong, for all will know that their opinions and theories are worthless, ideal imaginations, of a worthless, self-conceited set of ignoramuses. The low and ignorant will be educated and brought up; for all will desire to impart what they know to others, without money or price; thus making all equal and all happy.

Spirits will pass out of the physical only to return and make all happy, for there will be no bad spirits to hang around and torment. All will know much of the working of the universe, but not all, for then there would be no progress. Then the people will be like those described in my book, the "Better World."

But there is a fear that this progress will end with this century; that the superstitious, the highly-educated and the money-worshipers will combine and thus unite the low ignorant and the high ignorant with the money ignorant, and they will buy out the government and middle class, and crush out the thinking and would-do-right people, and thus make a conglomerate mass of barbarism, iniquity and ignorance, and as they cannot progress in the good, they will retrograde, and by the rule of "the survival of the fittest," some intelligent class of beasts will come to the front and man will take his proper place among the animals. But to prevent this degeneracy, we should seek what is right and do it. Throw away idealism and imagination, and adopt reality and reason, bring the people out of their stupendous ignorance, teach them equality, truth and facts. Cast aside the worship of that almighty god, money, which makes man sacrifice every principle of honor, nobility and justice; bring up the intuitive sense with the other senses—then you will know what is right, and do right because it is right. In short, seek the truth wherever found and impart the same to all around, also "prove all things and hold fast that which is good."

One great evil among the people that pretend to be civilized is the desire to beat, instead of doing right and justice to all. Some may think that I am hard on the highly-educated class. Allow me to quote from Herbert Spencer, one of the greatest matter-of-fact writers in England. He says: "The vital knowledge that by which we have grown as a nation to what we are, and which now underlies our whole existence is a knowledge that has got itself taught in nooks and corners, while the ordained agents for teaching have been mumbling little else but dead formulas."

DR. E. B. SOUTHwick.

THE QUESTION OF THE HOUR.

The world is moving onward, progress is the eternal and immutable law of the Universe, and peace and plenty, contentment and happiness is the desiderata of the human mind's desire and should exist as a positive reality in the world of humanity to-day; but it does not exist, simply because the people are culpably ignorant of the laws governing life. The world is discontented and the struggle for existence is greater to-day than in the past. Why? Simply because the
Christian world, following in the wake of their spiritual advisers, has gone in for the worship and adoration of the almighty dollar; not that the lust for gold is a bad thing when its attainment is properly controlled. Mammon worship was never so sincere and debasing as in the present generation, but when the acquirement of gold at the expense of our neighbor is an actuality, then, indeed, is its application and use a positive crime. But we must have patience, for time is a universal leveller; or, as a writer once said, "the most enduring monuments, even the granite mountains and the everlasting hills crumble beneath his remorseless blows. He builds houses, and the years tear them down. He erects monuments to perpetuate his fame; but the ages hurl them back to dust and wipe out their memory from human thought."

Great events are crowding each other on this vast continent to day. War, religion, politics, business, commerce, progression, growth, finance, domestic affairs, marriage, the problems of life and death, etc., follow in rapid succession, and the question is, What next? Never before, have the minds of the American people been stirred so keenly and swiftly as they are to-day. It almost seems as if we were at the very moment of reaching the longed-for culminating point of wisdom; but, no, this cannot be when we remember that growth and progression is eternal. Our accumulated wisdom to-day is the result of the experience of our ancestors in the past, and therefore, the question of the hour is how best to adapt the vast accumulation of present human knowledge we now possess to the present human wants; this is the imperative duty of developed and cultivated minds.

History repeats itself beyond doubt and as other nations and empires preceding America have been prolific in great events and stirring epochs, so may we look for, in the future, and at no distant date, events that will raise America to a pinnacle enabling her to rank not only as one of the highest, but as the foremost nation of the earth. The greatest event in American history, in any history in fact, was "the Declaration of American Independence." It was the keynote of the citizens' liberty. It opened up a new pathway for human thought, human action and human progress. It made every man a monarch in a sense; it made him free; it released him from the bondage of ignorance largely planted in his nature through the religious superstition and bigotry of many bye-gone generations. It gave the people the right to institute such a form of government as would secure to them "life, liberty and the pursuit of happiness," and that whenever any form of government becomes destructive of those ends it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principals and organizing its powers in such form as to them (the people) shall seem most likely to effect their safety and happiness."

We repeat, the question of the hour is how to adapt the vast accumulation of present human knowledge to the acquirement of that "life, liberty and the pursuit of happiness" which the Declaration of American Independence intended. The first great step, in the writer's opinion, is to put into practice that greatest of all commandments, "Love thy neighbor as thyself," which means, as a speaker once said, "a practical acknowledgment of the equality of all human souls in rights, not only to life, liberty and the pursuit of happiness, but to enlightenment, opportunity for mental and spiritual growth, and an untrammelled religion." Implicit obedience to the great law of right is the only true universal policy for one and all, nations as well as individuals, and an obedience on this line alone, as the histories of all nations have recorded, must assure permanent success, individual and national honor, strength and greatness.

"There is no power without justice," said the great Napoleon Bonaparte, or as Victor Hugo said: "It is easy to be charitable, but O God! it is hard to be just." The masses must be lifted from their present struggling condition; there is too great a gulf to-day between the Dives and the Lazarus. The rich are getting richer and the poor poorer. This ought not to be; should not be, and will not be in the future. If the magnates of society fail to acknowledge this aspect of affairs and shrink in remedying such an evil, then it behooves Congress and the people to take the subject up from a national standpoint. We can easily and readily discern in the signs of the times an uneasiness, a rumbling, an unpleasant vibratory sensation in the minds of the seventy millions of this country, which unless a remedy is applied to dispel the accumulating pent-up feeling of despair there will sooner or later be an explosion that will react disastrously throughout the length and breadth of this continent. Liberty, Equality, Fraternity, the noble motto of the French revolution of 1848, must be the motto of every man, rich or poor. Liberty, guarded and protected by law. Equality in all natural rights, and that fraternity which recognizes the common brotherhood of mankind.

The present Spanish-American war will be an incentive in many respects to bring about a better understanding between all classes; its successful close will be the advent of a better era.

Geo. W. WALROND.

WISHES.

Only beggars wish; to wish for a thing is indicative of impoverishment. The fact that man can wish for something is proof that the thing itself is a factor of his mind, else how could he wish for it? When a man understands the power of concentration of thought, his thought will crystallize into actual things, and having will substitute hoping. Man will assume the prerogative of creator and will speak and it will be done. As a matter of fact, things are but the phenomena of thought. Every individual in this Universe is the heir to all that the Universe contains or anticipates, for what is there to restrict his rights to a part merely? His own ignorance is the only thing that can possibly fix his bounds of limitation.

Man should enjoy that for which he wishes, and will, when he rises into the same degree of intelligence that characterized the man of Galilee. He set the standard of true manhood in the words,
"Whatsoever things the Father hath, are mine." When we can make a like declaration of our rights and privileges, with the same assurance that he did, we shall become sovereigns over the Universe, regaling upon its blessings and bounties.

Because man discriminates between himself and God, he causes an estrangement. We call God spiritual and man physical; and since these elements are incompatible, man is thrown into a state of negation and all that is harmonious and perfect is relegated to futurity, where it is of no use. If we maintain that God is omnipresent and upon a different plane than are we, the logic of contraries plunges us into limitations. If we concede God to be omnipotent and of a different order of being than ourselves, we are thrown into ignorance by the law of opposities. Jesus held to the divine standard of man, and by placing himself in juxtaposition with God, became of equal power. This is our privilege, for no law in the Universe can operate for one at the expense of another. The trouble with man is he does not think. He lets out the contract to popes; priests and pastors, who are simply human phonographs, uttering that which is talked into them through some prescribed line of education.

The point in our consciousness which we call God, is the climax of man's intelligence. We must give it embodiment else it will forever remain problematical and hypothetical. The Nazarene became the God-man by conceding to himself the attributes of God. Why not we? Who is to prevent? Are the God elements secured, beyond our hope of emulation? If so, of what use are they? If we can think of omnipotence, omniscience and omnipresence, they must perforce be the trinity of our nature. Why deprive ourselves of these desirable attributes by conceding them specifically to some hypothetical being? Why not appropriate them? Man's very existence in this Universe makes him heir to all that the Universe contains. He ought not to be a pensioner upon anything in the Universe but by virtue of his being the greatest being in the Universe, he should control its every function, becoming the King of Kings and the Lord of Lords. FRANCIS EDGAR MASON.

DECLARATION OF PRINCIPLES.

It is a very hopeful sign that so many are expressing their opinions and feelings upon the need for a declaration of principles. But, it is somewhat singular, and not a little amusing, to notice with what pertinacity a few are trying to urge a very limited formula. They imagine that the whole ground is covered by simply affirming, "1—Individual responsibility. 2—No death, and 3—Spirit return." It seems to have escaped the attention of these earnest brothers that neither of these three propositions is distinctively Spiritualistic.

As to individual responsibility, Spiritualists are, by no means any more emphatic in affirming than is the church, and all other classes of people. The whole body of laws, the world over, is a proclamation of individual responsibility. Indeed, it is among Spiritualists only where I have ever heard it disputed. But the number who deny it is very small.

It is not true that there is "no death," and neither Spiritualists nor any other class of people deny it. Life and death are the two great poles of evolution. The one complements the other.

The third affirmation of "spirit return" is no more distinctively and exclusively ours than the other two; and the wonder is that Spiritualists, who are incessantly proclaiming that the church is honeycombed with Spiritualism; that the Bible is full of it, and that all ages and all Nations are witnesses thereto, should seek to make that affirmation the center and foundation of their summary of principles. Indeed, that is the substance of all they are willing to allow. All religions are founded upon spirit return. It is one of the 12 affirmations of the Apostles' Creed. "I believe in the communion of saints" is the universal faith of Christendom. Any one, who will consult "Symbolism," a large volume written by one of the ablest Catholic Doctors of Germany, will find spirit return set forth as the settled conviction of that great Church.

The opposition of the church to Spiritualism is not based upon the simple affirmation of "spirit return," but upon our infidelity, as the church terms it. The special feature—the newness of Modern Spiritualism is its enunciation of the more—the law of spirit return. Up to 50 years ago, all forms of spirit phenomena were miraculous—they transcended nature—they were above its laws.

Modern Spiritualism has demonstrated the naturalness of all phenomena, and thus has annihilated all forms of miraculism. Hence, it strikes at the very foundation—the life of the Christian system. You take away the miraculous conception of Jesus and you have nothing left. Miracle is the beginning, middle and end of Christianity.

The Church is right in pronouncing Spiritualism infidelity, for it renounces and denounces the basis of all religions, that is, miraculism.

The putting forth of such flimsy statements as embodying the basic principles is one weighty reason why we should put forth a complete summary of our principles so that the world may know where we stand and what we teach. The query is put forth thusly; if Spiritualism is taught in the Bible, if it is the same as genuine Christianity, why are you out of the church, why do you reject the Bible as a divine book? How can we answer, if we have nothing new, nothing distinctively different from the Church? The fact is that Spiritualism and Christianity are founded upon distinctly opposite and antagonistic principles. Spiritualism is naturalism—the supremacy and universality of law, while Christianity is super-naturalism or the supremacy and universality of miraculism. Spirit return, to the latter is a miracle, to the former as natural as the sending of a message over the wires. We Spiritualists have no prior claim to the inauguration of spirit return, but we have the proud distinction of having discovered its non-miraculous character, and thus destroyed the world-enslaving doctrine of miraculism. Not to declare this strongly and...
clearly, is to be guilty of cowardice or dishonesty, or both. To endeavor to placate the church by concealing our real principles is most contemptible hypocrisy. Those who do this ignorantly, as is the case with some, are not fit to teach Spiritualism to the people.

J. S. LOVELAND.

CAUSES OF FAILURE TO ORGANIZE.

Spiritualists are not living up to their possibilities nor engaged in unselfish work for the Cause. Excessive devotion to scientific investigations has resulted almost disarmingly.

This condition has brought our aged philosophers to the front waving danger signals. Prof. J. S. Loveland states that thousands have witnessed the phenomena but few have seen in them the universal principles of human nature, and the application of them to individual and society interests. Therefore Spiritualism must define itself.

Prof. Joseph Rodes Buchanan affirms that we must engage in the work of removing the despotic power of the city license system which is an axe raised to cut off the liberties of mediums and healers. Dr. J. M. Peebles wishes that he had lungs immortal and frame of iron that he could proclaim the spiritual truths that are above all price, North, South, East and West. Tell them to every living soul and wonders that Spiritualists have not more enthusiasm. He longs for workers filled with fiery, burning enthusiasm to labor and toil to give to the world this blessed gospel of immortality for all. He abhors creeds and declares that all great souls had none except that "ye love one another." President Barrett states that the cause has steadily progressed but that the work of the N. S. A. has been crippled by lack of funds. This is also doubtless true of State Associations.

Though Spiritualists have not formulated "theories and doctrines" yet through the process of scientific reasoning they have practically applied the principles to individual lives, and as a result our people are on record as the most moral people in the world. They are large hearted, sympathetic, charitable and most considerate of conflicting views on all subjects, therefore the "untamed anarchy" cannot apply to them as a class. Yet there is great reason for alarm. Disaster and disintegration are both threatened. Thus the reasons of these conditions constitute a most momentous problem. It is "with charity for all and malice toward none" that we venture our mode of solution.

Causes of failure to permanently establish organized societies:

1—Spiritualists have tried to build a fraternity solely upon scientific knowledge. This is as logical as to attempt to build a fire out of icicles.

2—Mediums and lecturers are seldom known to plead for enthusiasm and fraternal love, thus, the link which unites all fraternities has been sadly neglected. We can never expect permanent societies without creating and maintaining enthusiastic zeal and unselfish determined labor to establish a true fraternal organization.

3—Societies being neither a fraternity nor an investment of money, are altogether too easily broken up. (There are some exceptions to this).

4—Dime admission charges on Sunday have robbed Spiritualism of its sacredness, invited indifferent curiosity, hid its light under a bushel, and placed its moral standard on a level with cheap concerts.

5—Church rules will never apply to our societies because churches are kept intact by the fear of God and the devil. Spiritualists are taught to fear neither; therefore we can never become churches, but by proper discipline we can become fraternities.

6—The majority of failures are caused by excessive liberty from which Plato says, "Tyranny springs as certainly as a tree from its roots." This has been the open door through which Jesuit and low forces have boldly entered and overturned nearly every society that has fallen. These spirits with their poor deluded mediums constitute the "untamed anarchy." "Fools have rushed in where angels fear to tread," and have rudely forced our honest enthusiastic workers to the rear. This has been demonstrated over and over again by disgraceful contentions and by repeated failures.

7—Spiritualists have been trying to build a powerful organization upon the first basic principle of Spiritualism—phenomena, with this result. We have an undisciplined army of followers, who differ in beliefs, from the most radical infidel to the deep-dyed orthodox, representing all isms on the face of the earth, who, after receiving a convincing test of spirit return, tack it to their other beliefs and call themselves Spiritualists. And here we are attempting the erection of temples by using this driftwood unprepared.

MRS. M. E. VAN LUVEN.

DAY IS AT HAND.

We are in the end of the night of the Old Order, and with it, as with the last hour of the night before the sun rises, the darkness is densest.

All the inharmonies in the world are culminating. The general uprising of the nations, as if by a simultaneous and general impulse of madness, is but the delirium of the world-wide sickness. The Death Agony of the Old Order is at hand. Then will come the Advent of Universal Peace, Harmony and Prosperity; for then our desires will be to be guided by love and wisdom.—LUCY A. MALLORY.

THE HOME OF THE SOUL.

Would you have a home in spirit-life that is fair and beautiful, both within and without? Would you have the singing birds, the playing fountains, the fragrant flowers, the lofty trees, and the trailing vines you long for here? Then build that home by being fair and beautiful in soul each day you live on earth, by being forgetful of self in your wish to do for others. Then the home of the soul will be built in the symmetry of beauty, while songs of gratitude, the playing waters of affection, the fragrance of love, the leafy bower of rest and the ivy-vine of continued thankfulness will be yours, through having earned them by your own good deeds on earth.—Banner of Light.
The Jubilee, now in session in Rochester, N. Y., is the International Semi-Centennial Celebration of Modern Spiritualism, and is an event of great historical import to the world. Our friend, J. J. Morse, who spent a year in San Francisco lately, is now in attendance at Rochester as a representative of English Spiritualists. The Lyceum Banner thus mentions his mission:

Four days after our Conference our Editor will sail once more for the United States. This is his fourth visit to that country. He goes as the specially invited Representative of British Spiritualists to attend the Jubilee Celebration at Rochester, New York, the place where our cause came into notice 50 years ago. The London Spiritualists' Alliance, the Liverpool Society of Spiritualists, and the Liverpool Lyceum, have each unanimously invited him to represent them at the celebration, providing him with the necessary official credentials. The Lyceum Demonstration in Manchester formally requested him to convey the official fraternal greetings of that meeting to us. Our readers will rejoice in the honor thus bestowed on our noted oldest active worker, and wish him bon voyage and a safe return. Let us hope he will not be captured as a prisoner of war by a Spanish cruiser.

This Jubilee celebration is under the auspices of the National Spiritualists' Association, and we hope will be beneficial in helping to establish the

SPAIN APPEALS TO RELIGIOUS PREJUDICE.

Spanish rule in the Philippine Islands has been oppressive, both civil and religious, and is very similar to that which prevailed in Cuba, Peru and Mexico several hundred years ago. The Proclamation of its Captain General reads as though it had been dictated by a priest, being an appeal to the people to stand by Spain on religious grounds. The revolution in the Philippines appears to have been more particularly against priests and monks, who have been a scourge to the unfortunate inhabitants, and we cannot be surprised that the people are murdering the representatives of the Romish Church indiscriminately, and so in a certain degree are trying to avenge their wrongs.

It will not be surprising if the present war should be the beginning of the end of Papal rule in Spain. A recent report of the religious condition of the people in the cities and elsewhere, shows that they are deserting the church, and we cannot wonder that the Pope should regret that he had not died before witnessing the present crisis. We cannot but think that this regret was occasioned on account of the loss of life. We are informed that over half a million have perished in Cuba in the last three years, on account of the misrule of the Island by Spain, and yet His Holiness never issued any command to stop that needless slaughter.
This thought recalls the fact that about five years ago a Free-thought Congress was held in Madrid. It was a large gathering, and was in full session when it was forcibly dispersed by order of the Government. This shows that there is a growing dissatisfaction among the Spanish people, and that they are disgusted with the Church and its methods.

The result of the present war may enable the free thinking and acting of the liberal people of Spain and its colonies to free themselves of the present oppression of the priesthood.

Spain, which has been cursed by some of the worst tortures of the Inquisition, both in the mother country and her colonies, may yet be able to throw off the galling yoke; and if the present war should aid in bringing about this result, it will prove to be a blessing to the world, even though it does cost the blood of thousands, and millions of dollars to accomplish it.

In the grand regime of the spirit world this may be the intent of the present uprising of the people, and the unrest and war-like feeling. They may all be intended for the ultimate purpose of freeing the world from the thraldom of religious oppression. We hope this is the case, for unless there be some such ulterior design, there can be no excuse for the awful human carnage, and tremendous loss of wealth, which will result from the present conflict and the complications that may result therefrom.

HERESY IS NOT IN CREED, BUT IN LIFE.

To think is the heaven-born right of mankind, but for ages that right has been denied to man by the tyrannical priesthood of a haughty and persecuting church. To think, and to dare to act on the highest conception of truth has been called heresy by the churches, and has brought down upon the head of such thinkers the anathemas of a powerful religious despotism, and when backed by the State, has deluged the world with blood.

The great fallacy of the religious world is that all men must think alike, must never grow in knowledge, but must be governed by the creeds of "holy books" of past ages. They forget that man is endowed with reason and intelligence for a purpose. They forget that to think is his inalienable right, as well as to act out his best thoughts. They forget that he has been invested with a conscience to guide him in his pursuit of knowledge, and when he has finished his education in the physical form, that conscience will be his judge—that instead of being judged by another, he will judge himself. Conscience individualizes man, isolates him and would make him in tune with the infinite. Its approval is of more value, more comfort, more lasting benefit than all else in the world.

We cannot all think alike—diversity is the rule. We cannot do it here in the physical form, and shall not do it in the next advanced step—the spirit plane. We must do our own thinking, not leave it to others to do it for us—whether it be priest, pope, king or emperor. And if we are true to our best ideal, we shall win the respect of all right-minded persons, and enjoy the best condition in the future world.

What matters it, if men do call us heretical? The only real heresy is that of living an untrue life—a selfish or immoral one. Honest belief is never heresy, but dishonest or disreputable living may always be considered heretical. Not to be true to your highest ideal, to grovel when you ought to soar, to be ensnared by the delusive ambitions of the earth plane, when your mind and heart should be pure and bright, to be living for self when you should be living for others, to be mean when you should be lofty and good—these things constitute heresy which should be despised both in earth and heaven.

The one who lives nobly is not a heretic, no matter whether his creed be short or long; but the one who lives a mean, contemptible, selfish life, no matter what his creed may be, is the genuine heretic. The church has always reversed this. The one whose creed is orthodox, may be forgiven for all his evil deeds—may transfer them to another, as a "scape-goat"—may be even granted indulgences in advance to do his diabolical work, and at last have the innocent suffer for the guilty—all provided that his creed be of the approved pattern. Then the church says, "Well Done," even though his deeds may shock the world by their barbarity and cruelty.

Many persons think that spirits possess almost almighty power and knowledge; but this is a mistake. Though their sphere is all the time enlarging, it is still limited. Why should it be thought that when a person passes the change called death, he should come into possession of unlimited knowledge? Of course he is free from the limitations of physical existence and his opportunities.
are enlarged, but he is the same personality that he always was—with the same mind, opinions and prejudices. We must not expect too much of our spirit friends. They will not do for us what we can do for ourselves. Why should they?

THE POWER OF CONCENTRATION.

Concentration is a power but little understood, yet it holds in its grasp the wonderful secret forces of the Universe. This is forcibly illustrated by the following incident:

It is related of Mr. Edison that he met a committee of gentlemen one evening at some hotel, in order to exhibit one of his patents. During the conference it was suggested that if some change or improvement could be effected it would more than double the economy and utility of the machine, as well as its value. Edison at first thought it was impossible, but pondered a while in silence, then starting up nervously he asked the gentlemen to order another room for him where he might go off alone, leaving emphatic injunctions that he should not be disturbed. "The hours of the night wore into the morning and the daylight appeared, yet no Edison. Finally the committee became much concerned lest something fatal had occurred.

It was deemed best to open the door and look in. At first a look of alarm passed over the faces of the committee as they beheld their inventor sitting much relaxed in an arm-chair, with arms limp and head bowed on his chest; but when they drew closer, they saw that he was in what seemed to be a profound sleep. Touching him gently on the shoulder, aroused the slumbering genius again into activity, and Edison jumped up with the exclamation, "Gentlemen, I have it"—and out of those long hours of negation, silence, concentration and thought, with the body as passive as death, was born one of the greatest inventions of modern times.

A MATTER-OF-FACT DREAM.

Mr. W. J. Colville, in the "Faith and Hope Messenger," tells the following curiously matter-of-fact dream:

Almost always when any crisis is coming in my life or any great event is about to occur, I dream it all out before it takes place, which leads me to accept a theory of "dreaming true," and to believe the old proverb that "Coming events cast their shade before." My belief is that everything that finally happens outwardly has already taken place in the psychic state; therefore we dream about what has already taken place on the dream plane. I will mention a case which serves to illustrate my theory. One night, all of a sudden and quite unexpectedly, I began thinking of an acquaintance whom I had not seen for two or three years, and with whom I had never been on terms of intimate friendship. As I fell asleep thinking of this person, who was fully 2,000 miles from me, I passed into the dream state, in which I saw him in possession of a then unoccupied room in a suite I was renting. I distinctly saw the man and all his belongings stowed away in the room in question, and was even informed in my vision of minute details relating to his dress and occupation. Two days after my dream, without notifying me in advance, this man arrived and told me that he had already decided to occupy a room which I had to rent. It seems that a friend of his with whom I also was acquainted had told him of the room. He said that he was an absolute stranger in Chicago, where I was living at the time, and had just come from San Francisco, where our mutual acquaintance was living, and that he had taken the liberty of appearing at my door with his belongings. He went right on to say that in travelling between the two cities he had appeared to him in a dream.

I told him that I would gladly accept him as a tenant at three dollars a week, for we had already concluded the bargain in dreamland. Had this man been a professional "psychic" or a private "sensitive," I should not have thought so much of the occurrence, but he was a plain, everyday business man, laying no claim to special clairvoyant or mystical power, so the circumstance was decidedly astonishing. Of course, in a general way, he could have gained a partial knowledge of the room from his friend in California, but he declared that he had seen every article of furniture and its exact position, and had become acquainted with all particulars concerning the actual business arrangements which took place between us after his arrival. I can only suggest as an explanation that we had really met on a psychical plane of communion and arranged matters between us, even to the minutest detail. Such words as imagination and coincidence, left unexplained, offer no theory which reason can deal with, but actual psychical or telepathic intercourse is a conceivable interpretation.

It took several years to undermine Hell Gate, the great rock that impeded navigation in New York harbor. Thousands of explosives were connected with electric batteries, and when all was ready, the vast pile was blown up in a moment. So the causes of Hell and discord in this world have been slowly but surely undermined by the Divine Essences of Love and Wisdom during the past two decades. The dynamite of the spirit has been placed in all the strongholds of darkness, and the final explosion, in which they shall all disappear suddenly, leaving unimpeded the spiritual navigation to more progressive planes of endeavor, is right at hand. —Lucy A. Mallory.

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Better is bitter truth than blessed error; for truth always heals the wounds which error inflicts.
The camp at Cassadaga, N. Y., will begin on July 15.

Mrs. Gene L. Prior is to be at the New Era Camp from July 2 to 25.

The two days convention at Binghamton, N. Y., was very successful.

Mrs. Peebles & Burroughs have moved to Battle Creek, Mich. See their advertisement on the last page.

Societies in the South generally take a vacation, beginning the first of June.

Chas. J. Anderson, the Boy Orator, will attend the New Era Camp during July, in Oregon.

Mme. Young held an interesting test circle last Sunday evening at 605 McAllister St., San Francisco.

Dr. G. W. Carpender gave an interesting lecture at 909 Market St., San Francisco, last Sunday.

Frank T. Ripley is now occupying the platform of the First Spiritual Society, South Bend, Indiana.

The camp at Mesick, Mich., will open on the last day of July and close on August 14.

John Slater has returned to San Francisco for the summer and will hold meetings on Sundays and one or more week evenings.

Dr. and Mrs. McLaine, psychics and healers, are located at Room 95, Yosemite House, 1045 Market street, San Francisco.

"The Power of Thought" was the subject of a lecture by the Boy Orator at Oakland, for the Union Society last Sunday afternoon.

D. W. Hull, Norton, Kansas, will attend the Liberal Missouri Camp Meetings on August 20 to 28, and at Carthage, Mo., Sep. 10.

Quite a number of Societies in the Eastern States will hold no meetings next Sunday, so as to allow speakers and hearers to attend the Jubilee.

Mrs. Lois Walsbrooker lectured for the Society at Santa Barbara, Cal., on Sundays, May 15 and 22. Her health is improving in Southern California.

Mrs. Kate Hoskins, a good spiritual medium, lecturer and healer, is now located at 332 South Spring street, Room 19, Los Angeles, Cal.

The regular monthly Ladies' Aid Social will be held on Friday evening, May 27, at the Winter Palace, 305 Larkin St., San Francisco. There is an excellent programme, and a good time may be expected. It will conclude with a dance. Let there be a large attendance.

Edward Bellamy, author of "Looking Backward," passed the change called death last Sunday morning at his home in Chicopee Falls, Mass. Age, 48 years.

"The Science of Right Living," was Mrs. R. S. Lillie's subject last Sunday evening, at 305 Larkin St., San Francisco, for the Society of Progressive Spiritualists. Mrs. Lillie conducted the song service, as usual.

Dr. and Mrs. Dobson-Barker passed through the city last week on their way to attend the Rochester Jubilee. The Union Society of San Jose has given Dr. H. M. Barker credentials to represent it at the Jubilee.

By unanimous vote of the First Association of Spiritualists, Mrs. Cora L. V. Richmond has been requested to continue as pastor for another year. Free admission is the rule of that Society.

Dr. Max Muehlenbruch gave spirit messages and psychometric readings, and answered questions last Sunday evening at the Pythian Castle, San Francisco, and Charles Anderson, the Boy Orator, gave a lecture.

Mrs. Elizabeth Lowe Watson started for the Rochester Jubilee last week. She represents the California State Spiritualists' Association at that meeting, and bears credentials from the State Association for that purpose.

The Spiritual and Ethical Society of New York is composed of enthusiasts, who are very harmonious. Mrs. Brigham is the speaker and is beloved for her spiritual and inspired teachings. We wish she might have thousands to attend her ministrations.

Mrs. D. N. Place has been again elected president of the Ladies' Aid Society of San Francisco, to fill the vacancy made by the resignation of Mrs. Eager, who found that she could not spare the time to attend to the duties attached to that office. Mrs. Eager was persuaded to accept the vice-presidency.

The Independent Club of Newburyport, Mass., (Dr. C. W. Hidden, grand master) has closed its hall meetings for the season of Spiritualism. Of this period, money in the treasury, and a snug sum in bank to serve as a nucleus for its building fund. During the summer the Club will unite with the Haverhill Spiritual Union in a series of picnics in the woods and at the seashore.

After the celebration of the Jubilee in Rochester, N. Y., there will be a day's love-feast in Buffalo, N. Y. The First Spiritual Society have invited all who can to their Temple on June 3, to hold a special Jubilee. Moses and Mattie Hull are to be installed as pastors of the Society at that time. Dr. J. M. Peebles, Lyman C. Howe, Prof. Lockwood, A. J. Weaver and others are to be there.

Dr. M. A. Pottenger, a powerful magnetic healer, is located at 536 Guerrero St., San Francisco, where he holds classes for spiritual development on Thursday evenings.

Another of the prophetic messages given by Dr. Muehlenbruch was fulfilled last Sunday in the railroad disaster near the mole in Oakland, when the engineer was seriously scalded, the fireman killed and several passengers slightly injured. The prophecy was briefly stated on page 198 of the JOURNAL, dated March 31, 1898.

"Freedom's Battle Cry," the title of a patriotic war song, words and music by Arthur Groom, a member of the First Association of Spiritualists of Philadelphia, Pa. It was written under inspiration. It is on the present war with Spain, and both words and music, while entirely original, are filled with that peculiar inspiration found only in the Mar­seilles, and a few other hymns of the nations. It is destined to be famous. Price 20 cents.

J. C. P. Grumblle will issue on June 1st, the initial number of a new quarterly, entitled, "Immutability."

Dr. WM. PENN HAWORTH,

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Will be sent, on application, to any one interested.

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 communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.
Psychometry.—Mr. W. H. Terry, the editor of the Australian Harbinger of Light, and a prominent Spiritualist during 40 years, in his issue for April states that he sent for a reading to Dr. Muehlenbruch, and though a complete stranger and 10,000 miles away, the reading “is certainly a demonstration of his lucidity as regards the past, also with regard to our temperament and characteristics,” and then adds this endorsement of it:

There are at least eight distinct events in our past life referred to by the Doctor that have never appeared in print, and half of these are not known of by our most intimate friends. We doubt if the few persons who knew of the other half at the time of their occurrence have any recollection of them now, as they occurred many years since. With regard to the future, three incidents are mentioned, all to occur in the present year. We do not make these public lest it might induce some persons to instigate their fulfillment, but if any of them occur we will promptly publish the fact. We may mention, however, a couple of public prophecies with which the reading is supplemented as follows—“’98 will see for your country peace, good will, and plenty. Also three large discoveries of mining—much prosperity. My country, America, will see dark times, war and much upheaval for ’98-99 and most part of 1900, but after a hard struggle she will finally win. The U. S. A. flag will wave over Cuba the last of this year. Now you may not be interested in these prophecies, and why I gave them to you I do not know, for there they are.

We hope the first one may be fulfilled, but would be quite satisfied for the second to miscarry.

The Secret of Life, or Harmonic Vibration, by Prof. Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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

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

See our Book List on page 384.
United in Love.

If two hearts are bound together; Bound together in love, for life; With true love for each other— For each other without strife. Without strife and in kindness. Help each other in their calling. Live only for each other's needs, And forgive each other's failings—

Carl Eberhardt.

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

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

The 60 days having expired, no more Psychometric Readings will be given by Dr. Muehlenbruch, as a premium for new subscribers.

Postage Stamps may be sent to this office for fractions of a dollar.

See our Book List on page 334.

Dr. Max Muehlenbruch

Herbalist & Psychometrist

Diagnosis of disease by look of hair. No Symptoms Required; five 2-cent stamps. Or read psychometrically, $2.00. Full life reading by mail, $2.00. P. O. Box 118, Oakland, Cal.

Inspiration's Voice. A music book complete for the Spiritualists,' every use. The finest music of any collection known, with suitable words. 50 cts. and postage 10 cts.


These poetic and musical inspirations are adapted to the home, sitting, soiree, wheel, spirit, birth, funeral, lyceum, entertainment, lecture, camp, anniversary or mass meeting.

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

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

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