Mr. Yeaw has been a thorough-going uncompromising Spiritualist ever since 1856—over 40 years. He was perfectly prepared for the reception of the philosophy by his knowledge of Wm. Lloyd Garrison and his compatriots in the anti-slavery cause, who were men of advanced thought and fearless advocates of human rights—standing in the forefront of all reform movements. Then by investigating the phenomena through such physical mediums as the Davenport Brothers, and others of similar calibre, he soon became a thorough believer in both the philosophy and phenomena, and is one of its staunch advocates to-day without any of the fad attachments.

Mr. Yeaw sold out his business in Worcester, Mass., in the Spring of 1875, and accepted an offer from Jerome F. Manning, an Attorney of Record in Washington, D. C., to go to San Francisco as collector of the claims of San Francisco merchants and importers against the Geneva Award, and June 27, found him in the metropolis of the Pacific Coast.

In the year 1887 he was elected as a member of the board of directors of the Golden Gate Printing & Publishing Co. He soon after accepted the position of Treasurer. This position he held until the final termination of the business, at which time he was appointed a committee of one to wind up the affairs of the company, which he did to the entire satisfaction of the board.

In 1889 he was elected a member of the Board of directors of the Golden Gate Camp Meeting Association. In the following June he was charged with the arduous task of organizing the Camp Meeting to be held at the corner of Van Ness Avenue and Fell Street, which duty was performed satisfactorily.

While preparing the ground for the Camp, he was peremptorily ordered to stop by a fire marshall who informed him that he would not be permitted to erect the tent without "a permit from the Board of Supervisors." Not being aware there was such an ordinance, that matter had not been attended to. Here was a dilemma. This was on Tuesday and the Camp Meeting was advertised to open on the following Sunday. The great question was how he was to obtain a permit, as the Board of Supervisors would not meet until
from the fund controlled by the Society of Progressive Spiritualists) consists of one dwelling house, four building lots, and 186 acres of land situated in Old Mountain View. Mr. Yeaw was one of the original promoters of this Trust, and has had the business management of it for nearly seven years.

By invitation of Mr. Yeaw, we lately accompanied him to Old Mountain View, to see the latter tract of land, and to view the justly-celebrated Santa Clara Valley, in which it is located. Of this magnificent valley Mr. Chauncy M. Depew, the noted railroad president writes as follows: “We came through the Santa Clara Valley to-day. I can say as a traveled man that it is the grandest valley in the world. San Jose as the capital of that county is a beautiful little city, with great prospects.”

We visited the old village of Mountain View, the residence of Mrs. Sleeper, and also viewed the 136 acres of land, which has been subdivided into five-acre plots, and streets laid out between them. On this land there have been erected seven dwelling houses, and more will soon follow. A majority of those living on the land being Spiritualists, they will soon be able to have their own “hall” for seances, meetings, etc., on the spot.

What was only a wheat field six years ago, with a few scattering live oak trees, is now transformed into a beautiful fruit colony, with bearing trees of apricots, peaches and almonds, illustrating what can be accomplished in so short a time by energetic, thrifty and industrious people.

When Mr. Yeaw accepted the business management of this property, a mortgage was on it of about $8,000, but this he soon paid off. Since then he has disposed of nearly all of the property at good prices. Two parties have bargained for the balance of the land and paid a deposit on it. When these shall have taken their deeds the tract will have been closed, so far as the sales are concerned.

The successful accomplishment of such a business transaction, in such times as we have had for the past 5 years, (when but little real estate has been sold, except under the hammer of the auctioneer) is certainly very remarkable, and is an evidence of the sagacity and wise business management of Mr. Yeaw.

When all the mortgages are paid by the purchasers of the fruit lots in Mountain View, there will be quite a large fund accumulated from this Trust.

**Matter is Embodied Spirit.**

Man is in the likeness and image of God. The brain is the throne of the spirit. The spirit, from its throne, through the nerves, communicates with, preserves and commands all parts of the body. The life and spirit of man is a part of the life and spirit of God.

“Take, eat; this is a part of my body.” Strange indeed that no one has ever properly explained this text. The spirit of Christ is only a part of the spirit of God performing a mission. The material Universe is the “body” of God. The bread is a part of this body. He wished his disciples to remember him when they ate bread—“in remembrance of me.”

Now, let us go back to the origin. The spirit of God is without beginning or ending. The body of God is without beginning or ending. The body changes in obedience to the spirit. There is no beginning of anything. According to science, nothing—material—is ever lost.

If it is his will, God will continue the individuality of the spirit of Franklin, which is only a part of his own spirit, indefinitely, giving it different bodies to suit the circumstances.

Even the life of the beast is a form of the life of him. Spirit, which gives life and peculiar form to the grass, is a part of the life of God. All material is pervaded by his spirit, which develops a form of life suited to the circumstances.

It is possible, even probable, that the part of God’s spirit which inhabited and controlled the body called Ben Franklin may preserve its identity yet and even to “all eternity.” “I don’t know, do you?” Some
persons who are considered reputable and entitled to credit, say they have seen him and inflicted upon men, I arrive at
saw Moses and Elias at the trans­

figuration.

In regard to God's punishment inflicted upon men, I arrive at this conclusion: A young man drove over an obstruction which upset his wagon breaking his limb. He immediately sent for a surgeon and desired him to "set" his limb, though it gave him great pain. So it is with all men whose spirits (parts of the Universal Spirit) suffer through the necessity of remedy, and the Universal Spirit brings about the good end planned from eternity.

The spirit of God pervades all nature. Even the grass has a spirit. All material is a garment for spiritual existence. Matter is but embodied spirit. All objective life is unreal. Bodies are particles floating so as to give certain forms. Life is universal and eternal.

There always has been a world to come; there always will be. Larger knowledge is always waiting individual spirits.

My spirit and your spirit are one, even as Jesus and the Father are one. The sun-worshippers were not idol-worshippers. Does not the sun warm the earth? Isn't God in the sun? The spirit of God pervades all nature. Among its gorgeous scenes of peace divine, I soar, leaving all things material, and tread the path where angels loved ones shine. I drink sweet solace from the bright and radiant scenes, and mix with those who've soared to planes supernal.

As spirit is supreme, above all things below. I take my flight a little while from the sun's form, God's spirit? It is to flit among those celestial scenes, And bask the soul awhile in those rapture shines. In vision's rapturous strength the higher life I see, And pass upon its splendors where all is joy and love, And meet with kindred dear who've found soul liberty, In the bright Summerland—their home above. M. E. TAYLOR. Summerland, Cal.

Evolution of the Spirit.

Recently a writer said: "According to the philosophy I have received from the higher intelligences, the soul of man passes through the mineral, vegetable and animal kingdoms, and ends its evolution in man, or the spirit which evolves through him." The same philosophy has been explained to me many times by the unseen intelligences. If we accept the doctrine of evolution, it seems to me, in order to make this doctrine complete, we must also accept this spiritual evolution as well, else we have a crippled philosophy, halting on one leg. The author of "Riddles and the Sphinx" has the following to say in regard to the same matter:

"Parallel to physical evolution there runs a spiritual evolution, related to it as meaning and motive to outward and visible manifestation. And there is no reason why this process should not be the development, not of Spirit in general, but of particular spirits: why a single Ego should not pass through a succession of organisms and developments of consciousness, from the amoeba to man, and from man to perfection. This gives, as it were, the spiritual interpretation of the descent of man from the beasts, and at the same time assures him of his due and proportionate share in the immortality of the ultimate spirit."

That our consciousness does not carry us back to these previous states of existence, is not a valid reason against such a theory. We have no recollection of the time when we were infants; and yet infancy was an undoubted stage in all our lives. Our memory seizes only the salient points in our entire existence, and strings them upon a thread of remembered consciousness, which seems to make up the whole of our individualized lives. Nevertheless there are wide gaps in our conscious memory, the events of which are seemingly wiped out from recollection. Yet psychic study demonstrates that upon the tablets of the brain every event of life is recorded, even though to our consciousness many of them are utterly forgotten. In the same way our lives and characters as they are to-day are the sum and substance of all that has gone before. I believe in the same way our multitudinous previous existence in the lower orders of animal life have all left their mark upon us, and go to make us what we are to-day.

Those who are the strongest adherents of the doctrine of heredity are often puzzled at some "sport" in the character of an individual, when he manifests traits entirely differing from those of his immediate progenitors. This is usually accredited to the appearance of some ancestral trait, dating back perhaps for many generations. But may it not be that a man inherits quite as much from his ancestor, the horse, the dog or the lion, himself being his own ancestor in the brute form, as from his earthly parents? Nor do I think this belief inconsis-
tent with a belief in heredity. “Like attracts like,” and the unborn spirit is attracted to the conditions which best promise to be in harmony with itself; and no doubt the body does stamp the spirit, perhaps more than we are aware. We are most complex individualities, the sum of all the ages, all forms and all conditions.

My spirit teacher said if a dog or cat were half-starved by its master, and thus encouraged and forced to steal, when it reached the human form it would naturally be a thief, if born into the lower walks of life. If placed in a higher one, the individual would be called a kleptomaniac. The spirit said we owed a duty to every animal in our keeping, not only to be kind and considerate in our treatment of it, but to develop its good traits and its intelligence by every means in our power. When by cruel treatment we make an animal vicious, we are stamping its soul with the seal of evil, which it will bear we are most complex individualities, the sum of all the ages, all forms and all conditions.

Mrs. E. B. Duffey.

Thoughts on Various Subjects.

Sensitives, by approach, contact and mingling, recognize distinctive characters; hence they read the soul of things, or interact of things present. Sensing to the possessor a valuable acquisition; is common property, and tinctive characters; hence they touch and mingling, recognize disposition, making secrecy impossible. If amidst persecution, but I know there is a mighty force opposing the real beauties of Spiritualism and human advancement. Let any medium attempt the cultivation of associates inhabiting the upper worlds, and they may soon get a hint of what I infer and also learn the true meaning of persecution. It is useless suggesting the necessity of superior spiritual culture and not give instruction how to accomplish it. The "foolish builder" determined to make anything do, but the "wise builder" adhered closely to the law of selection and adaptation. The doctrinal part of that parable is not limited to the erection of stone temples; it also implies building character and heaven. If we perfect character and build heaven amidst this stage of evolution, renovation only will be necessary when we enter maturer realms.

God pays not in advance, but if we seek until we find the kingdom and righteousness of the spirit, all the glory related to divine life will be added unto us. Dr. C. B. Burnish.

Courage.

Courage, brother, this is wanted In life's battle field to-day, Strength of purpose all undaunted, This with faith must lead the way.

Courage, brother, do not fail, Rest assured your God is strong; In the conflict at the altar, 'Tis his hand that leads you on.

Courage, brother, sink your anchor In the depth of trust and love; Living thus you'll come in constant Action with the minds above—

Minds which bring you power and wisdom Which you use in love's behest. This will ever bring you gladness While you serve a truth's request.

San Diego, Cal. Mrs. Mary Wilcox.

Spiritualism as a Science—No. 2.

Spiritualists are believers in the continuity of life, the perpetuity of individual intelligence, the communication between the mortal and immortal worlds and the re-union of friends beyond the grave. They are not made believers in all this by any hearsay evidence, by abstract speculation, or by logical argument upon the plans of the Universe, nor the inherent longings and demands of human nature; but upon the direct proof of identity given to them by the denizens of the spirit world through various instrumentalities. Spiritualism to them is as clearly demonstrated as the problems and geometrical principles of Euclid are demonstrated, and it reaches their understanding in much the same manner as any scientific demonstration would do. It may appeal to the reason, to the intellect, and substantiate its claims by facts but it may not reach their spiritual natures at all.

Such are made Spiritualists through the force of evidence only, and whose devotional and affectional natures are not deeply touched by the all-penetrating glory of spiritual radiance—may not become any more harmonious, just, benevolent or moral than a student of chemistry or mathematics may, when he is convinced of the principles of these sciences. But he whose knowledge is not only based on the facts of Spiritualistic demonstration, but is also illumined by the light of spiritual aspiration and culture, finds himself enlarging as a human being—sloughing off the old excrescences, gaining in true benevolence, harmony, a sense of justice and in general spirituality.

The antithesis of material science is the spiritual. In the former the student often takes on faith what he reads; in the latter he knows its claims to be true.

That Materialists cannot conceive of a spiritual science is not our fault, but their own. An ignoramus cannot understand the principle on which geologists calculate the age of the world and to obtain a correet idea of geology its text-book must be studied or its claims investigated.
A large majority are only book geologists; they never think of testing its claims, and even teach it as they have learned it. Nor does the world ever challenge such teachers, doubt them, or cry: “Bring on your proofs!”

But let a man endeavor to teach a lesson in the spiritual science from its text-books, or even from experience, he is met with ridicule, doubt and ostracism. Tests are demanded that are impossible to furnish at the time as it is for the geologist or an astronomer to furnish tests without the proper conditions or instruments needed for this effect. The conditions for proving the spiritual science true are the seance-room and the instrument needed is the medium. Both may be found, but not in our text-books or newspapers. These are for the purpose of disseminating the knowledge acquired in the investigations or to instruct the world in that which has been collated and deduced and made into a science as geology and astronomy have been.

The world accepts the claims of the latter on faith; then why not the claims of Spiritualism?

Are not the published accounts of A. R. Wallace, Camille Flammarion, Wm. Crookes, Judge Edmunds, Prof. DeMorgan, Lord Broughan, Prof. Hare, Elliott Coues, M. J. Savage, and many other notable scientists, of as much value in giving testimony to the truth of Spiritism as those of Proctor, Schiaparelli, Tyndall and others in testifying to the truths of material science? This is a fair question which no reasonable human being can very well dispute.

Science may be defined as knowledge of the Universe in which we live; full and systematic, leading to the discovery of laws and comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned, he will hesitate before he applies the term “impossible” to any facts which are widely believed and have been repeatedly observed by men as intelligent as himself.

Now, Modern Spiritualism rests solely on the observance and comparison of facts in a domain of nature which has been hitherto little explored; and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena “contradict the laws of nature,” since many of the laws of nature known to us may, apparently, be contravened by the action of more refined laws and forces.

Spiritualists observe facts and record experiments and then construct hypotheses which will best explain and co-ordinate the facts; and in so doing, they are pursuing a truly scientific course. They have now collected an enormous body of observations, tested and verified in every way, and they have determined many of the conditions necessary for the production of phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

Many scientists would leave all psychological and spiritual phenomena in the realm of the unknown, but all known scientific truths once occupied the realm of the unknown. As knowledge expands the unknown recedes and the realm of the apparently unreal becomes the realm of palpable facts. A true scientist will take cognizance of the smallest fact and follow it until he demonstrates by careful, impartial, exhaustive investigation whether it rests on the bed-rock of truth or not. The strict duty of men and women of science is to test all phenomena—to verify and distinguish. The unexpected should always be expected by science, and the circumstance that the false mingles with the true is no excuse for rejecting the whole. To abandon phenomena to credulity is to commit treason against human reason. Materialists deny without investigation, and deny on hypothesis only.

Spiritualism has no theories outside of facts in the lines of its research. Those who think they can grasp the whole subject by a superficial inquiry, and then come out unconvinced are themselves to blame. Either they have misinterpreted it willfully or through ignorance, or they are too full of matter to perceive the spiritual.

Investigation, experience, ethical culture, are all needed as adjuncts to the human intellect to enable man to comprehend the spiritual as well as the material of life; and one without the other is naught.

We cannot avoid the conclusion that the cause of the persistent opposition with many people is prejudice, therefore it is not necessary for us to produce fresh confirmations of facts which are sufficiently real and indisputable to satisfy any honest, persevering inquirer.

A. H. Nicholas.

Soul Communion.

I hope we can lay aside all selfishness, and not allow opinions or nationality, wealth or poverty, to interfere with our communion on the heaven-born philosophy of true Spiritualism—the light of truth. If others are yet in the dark, we should approach them in the spirit of kindness (not flattery) and that love which emanates from the inner consciousness, and try to lift them up to the light.

Heaven and hell are conditions of mind in every soul on the material plane, both here and hereafter. In cultivating good thoughts, is the only way I have gained what little wisdom and happiness I possess. I expect to grow wiser and happier just as fast as I obey nature's divine law, and no faster.

To me all worship is idolatry. The same laws of nature that evoked the intelligence I now possess will carry me onward and upward to higher planes of life and light. Those who obey that law the strictest will have the smoothest sailing over life's troubled sea. We are all voyagers, and if we wish to calm the storms we must wake up the master and allow him to control, that is, our angel nature.

A. C. Doane.
ment may be clothed with brief authority by the exigencies of the battle between the opposing political parties.

We could then have attractive surroundings, cultured music, located inspirational lecturers, and prosperous societies, instead of the weakness and helplessness which everywhere now prevails.

Then phenomena would have its appropriate place. Mediums being lifted above the mere "race for a living," would be able to give the best results in manifestations, with no excuse for fraud, being engaged, supported and fully endorsed by the societies they are laboring for. From the private seance room they would give convincing proofs of the existence and helpfulness of our spirit friends, and thus support the philosophy with "signs and wonders," as in days of old.

To place Spiritualism in California on a business basis, with full prospect of success, is the work before the coming convention, and we hope that every delegate will enthusiastically support every measure looking to that end; and to accomplish it, be willing to lay aside all personal ambition and selfish jealousy. In that way only can we hope to succeed in this important undertaking.

The New Idea.

Henry Allen Bell's Plan for a Perpetual Money System and Perpetual Prosperity, shows how such can be brought about; how railroads can be built throughout our country, without borrowing money, without issuing a bond, without paying interest, free from debt forever. It shows how one-fourth to one-third of the money paid to railroads, under present and past system, can be retained in our respective localities. (In the 19 years from 1877 to 1895 inclusive, this amounted, for our country, to the enormous sum of $5,557,882,349.) It treats also on silver and gold, and points a way to better times for everybody. Send 10 cents to Henry Allen Bell, Springfield, Ill., and get a copy for the pocket.

We have received a copy of "The Charter of the American Pacific Railroad Company," which is arranged by spirit guidance. The same influences that have given so many warnings of "breakers ahead," have through the instrumentality of its author shown how to steer clear of this "breaker." It is considered one of the grandest auxiliary industries of the age. If reformers generally will put this into practical operation, it will make a peaceful revolution of our present pernicious system and give to the world "equity and interdependence."

A prospectus of this railroad is being prepared, consisting of 160 pages, 8 x 11 inches, setting forth all the details of the plan and the philosophy of every article in the Charter. Robert B. Hunter, Ottawa, Kansas, can give all information about this new industry.

Not in the Penitentiary.—A Spiritualist lady once asked permission to distribute some copies of the Banner of Light among the prisoners in one of the largest penitentiaries in the United States. The prison officials refused, alleging as a reason for their action that there was not one Spiritualist among nearly two thousand prisoners, hence the papers would not be read, says the Banner of Light. What a compliment was that to Spiritualists! With hundreds of every religious sect making up the 2,000 inmates, there was not one Spiritualist. If the church would throw away their atonement abomination, with its license to commit all kinds of sins and be "saved" by a last look at the Saviour,—and show that all sins must personally receive a just recompense the penitentiaries would be useless.

The Benefit entertainment for the Journal at Scottish Hall, on July 29, was a grand success, netting $27, so far. There are a few tickets not yet accounted for. The Journal desires to acknowledge its obligation to Mrs. Julia Schlesinger for her many deeds of kindness,—of which the benefit at Scottish Hall is one. Her kind heart is always planning some new project to help the Journal in its new home in San Francisco.

Prof. Geo. W. Wurzond, teacher of occult and psychic science, will open a spiritual temple and conduct a Spiritualistic service every Sunday evening at 8 o'clock, beginning the first Sunday in September and continued weekly until May 1898, at the Opera House Block, room 6, second floor, Denver, Colo. The Philosophical Journal and other papers, as well as Occult and Spiritualistic literature will be on sale at each service and class meeting. Subscriptions will be received for any Spiritual paper.
Materialization.

The benefit seance for the Philosophical Journal, at the parlors of Mrs. Julia Schlesinger, San Francisco, last Thursday evening, by Mr. C. V. Miller, was a great success. There were present 40 representative Spiritualists, and all appeared to be well satisfied with the manifestations. There were over 40 etherealizations while Mr. Miller was outside the cabinet. After he went into the cabinet some 20 materializations occurred—nearly everyone being recognized by friends present. Mrs. Newman was called to the cabinet, and told to hold up her dress, and it was loaded with flowers, which she distributed among those present.

We do not see how there could be anything fraudulent in the seance. There was a door at the back of the cabinet, but being invited, we took gummed labels, put our name on them and firmly attached two of them to the door and casing on one side, and another gentleman did the same on the other side—completely sealing it up. These seals were found by us intact at the close of the seance. The parlor was crowded, and no confederate could possibly get through from the outside. Two flash-light photos were taken of the medium and his "guide," as well as little "Lula" partly dematerialized.

The thanks of the Journal are due to Mr. Miller and his guides for the success of the seance, as well as to Mrs. Schlesinger for the use of her spacious parlors, and to the large audience which completely filled them, netting $15.50 and two new subscribers for the Journal. We thank them ALL for the successful "benefit."

Col. H. S. Olcott, founder of the Theosophical Society was in Melbourne, Australia, in July, and gave lectures in the Masonic Hall, on the origins and aims of the Society, which originated in New York in 1875. He stated that its primary objects were "the formulation of a basis for Universal Brotherhood, the examination of the evidences of Egyptian and other ancient religions and the study of the Occult, the promoters never dreaming of the expansion their movement was destined to make. Their declaration of principles had to be modified from time to time to suit altered circumstances. They met with much opposition and abuse from theologists and others, but continued to progress and have issued altogether about 450 Charters for branches. They had had dissension in their ranks and secession, but the parent Society had grown more rapidly since the American (Judgeite) body had left them." He summarized their reformative and educative work in India and Ceylon, and concluded by appealing to his hearers to discard formalities in religion and develop the spiritual man.

Twelve new yearly subscribers was the record of one day last week. That is encouraging. These clubs were from three different persons. Our friends everywhere are cordially invited to exert themselves a little to increase our subscription list, and thus aid the Cause, as well as the Journal. One medium in Chicago has sent us a dozen subscribers since July 1st. Another in San Francisco has brought in eight during the same time. These all count, and shows what can be done by a little exertion in the right direction. Now, as the times improve, and money becomes more plenty, it will be easy to work for the Journal, which has a firm place in the hearts of Spiritualists generally.

The Official Call for the State Convention and the Programmes have been issued and sent all over the State. Let there be a general rally and a large attendance. The coming Convention will be the most important ever yet held in the State, and every Spiritualist should be there.

Prof. Fred Evans, our California slate-writer, is creating a sensation in the East. When Prof. Evans left San Francisco about two months ago, he went direct to New York City and created a sensation among the "smart set" and investigators generally for the able manner in which he demonstrated the phenomena of slate-writing, etc. But owing to the intense heat, Prof. Evans was compelled to seek a cooler clime until "dog days" were over, and wisely chose Onset Bay Camp, Mass., where he is now doing a good work. The eastern journals contain flattering notices of his work, and he has been flooded with invitations and offers of engagements in almost all parts of the United States. Some of these have been accepted and the possibilities are that it will be some time before we shall have the pleasure of meeting Prof. Evans in California again.

Prosperous Times are now in sight. The great rise in the price of wheat, with the largeness of the crop, as well as the grand fruit-yields and ready sales at good prices—all portend a time of prosperity for the Pacific Coast. Not only this, but the rich gold yields and good crops will be a boon for the whole country. Good times could never be more welcome in every part of America. Now, our subscribers whom we have carried for months (and even years) should make us glad, by paying up, at the first opportunity, and that will place the Journal on the crest-wave of prosperity, and enable it to perform its mission of educating and enlightening a dark world.

The Camping Season is now nearly ended, and an active autumn campaign should now be inaugurated. The Jubilee will soon be here, and we must make things lively from this on to next June. We invite all to unite and do some effective work for the Cause.

Astrology is a science, and one that is continually growing in favor. By notice on the last page it will be seen that Prof. Geo. W. Walrond is making astrological charts with scientific and mathematical accuracy, and for every one ordered through this office during the present month we offer the Journal for a year free of charge.

We can personally testify of the excellence of these horoscopes—the professor having made one for us lately. It is exceedingly accurate as to the past, and very particular in describing the details of the coming years, as indicated by the planets in our life-chart. It describes the times when sickness threatens, and also the most opportune times for pushing business, or widening acquaintances and social circles.

Willard J. Hull has returned to the editorial staff of the Light of Truth. Since his domestic troubles are settled by the courts, as we stated on page 520, a great sorrow is partially removed, and we are glad to welcome him back to his old editorial chair.
Mrs. Schlesinger's Lecture on "Mediumship," at Scottish Hall on Sunday evening, Aug. 22, gave in detail many of the experiences of prominent mediums during the past 50 years, and was enthusiastically appreciated by the audience. The stereopticon views added greatly to the interest in the lecture. The distinguished medium, Mrs. J. J. Whitney, gave spirit messages, as usual, which were recognized by the audience and fully appreciated.

On the Wednesday evening following Mrs. Schlesinger gave an intensely entertaining illustrated lecture on "Picturesque Switzerland," at 111 Larkin street, San Francisco, as a benefit for the Peoples' Spiritualist Society. The stereopticon views were very fine, and well selected.

Last Sunday Mrs. Schlesinger gave a very interesting lecture in Scottish Hall, on the "Bible Proofs of Immortality." This was also illustrated by stereopticon views of many of the Bible scenes where spirits of the so-called "dead" appeared to men. Mrs. Ladd-Finnican followed with many good tests.

On Wednesday evening, Sep. 1, Mrs. Schlesinger gives an illustrated lecture at 111 Larkin street, and Mrs. Cowell follows with spirit messages and tests.

Girard was a theologian, is what was intended to be stated in the 10th line of the article signed J. H. S., on page 515—not " an atheist." As a matter of fact, it needs this correction.  

D. W. Hull, an excellent inspirational lecturer of Kansas, writes that he is coming to the Pacific Coast next winter, and would be glad to lecture in any places on the way where desired, as well as in Oregon, Washington and California. Address during September, D. W. Hull, Norton, Kan.

Mother Sadie's Seance, on Aug. 27, at 409 Leavenworth street, San Francisco, was unusually interesting. Mother Sadie came, bringing her own spirit-lights, which pleased the audience much. The medium was Mr. C. V. Miller, and the seance was very satisfactory in every way, nearly all the spirits being recognized.

Experience teaches, it is true: but she never teaches in time. Each event brings its lesson; and the lesson is remembered; but the same event never occurs again.—[Monkton.

Mrs. Shriner is now located at 327 Larkin street, San Francisco, corner of Golden Gate avenue.

Madam Young has been quite ill for several days. We hope she will soon recover her usual health.

Mrs. Emma J. Nickerson-Warne lectured at the Clinton camp in the place of Mrs. Nickless, who was unable to attend.

The Lyceum at Lake Brady, O., camp, lately gave a Delaartian exhibition. Sixteen famous works of art were represented.

Prof. W. C. Bowman is engaged to speak for the Spiritists of Santa Barbara, Cal., for the present. He is an eloquent speaker.

The entertainment last Friday at 605 McAllister street, San Francisco, by the Ladies' Spiritual Aid Society, was a very pleasant affair.

Mrs. Maude L. Freitag has engaged to work for the First Society of San Diego until the first of next January. Last week a benefit was given to her at Music Hall, San Ángeles.

Mr. M. O. Gentzke, editor Nebraska Volksblatt, intends to publish a German Spiritualist paper at West Point, Neb. Send him the names of German Spiritualists for sample copies.

Jesse Shepard has left England for a Continental tour. Since the season of 1895, Mr. Shepard has given upwards of 250 recitals in London, says Light.

The Society at Dayton, O., meets every Sunday at the Knights of Honor Hall, 111 E 3rd street. The officers are: W. V. Nicum, Pres.; D. Thompson, Sec., 26 Fitch St., and E. Thompson, Treas.

The National Military Home Spiritual Society at Dayton, O., has applied for a N. S. A. charter, with which it expects to gain admission into the home chapel to hold its services, which is now being denied them.

Next Sunday Mrs. Schlesinger will commence a series of illustrated lectures, Saturday at the Spiritual Society of Oakland, at Loring Hall. Mrs. S. Cowell will follow with spirit messages in her usual interesting and convincing manner.

Mr. J. M. Peebles has gone to Indianapolis on business. We wonder if he does not intend to call at Anderson, and hear what the enemies of Spiritualism are talking about.

Weekly circles are being held in Los Gatos, Cal., by Mrs. Lester McLean, with growing interest. Dr. Don McLean is also organizing a class for Spiritualist Teachers, combined with a developing circle, which is quite an innovation in this Gem City. He hopes eventually to establish a duly chartered People's Spiritual Society, from whose platform competent speakers may enlighten investigators both in the philosophy and phenomena of Spiritualism.

The benefit entertainment for Mrs. Kate Hoskins, last Saturday evening, at 605 McAllister street, San Francisco, was a great success—netting about $25 for this worthy medium, who has so long been confined to her bed. "The Medium's Protective Association" has been doing much effective work lately. It not only projected the light, but lately gave a benefit to aid Mrs. Peck, another sick medium, which netted some $25. To Mrs. Jennie Robinson is largely due the success of these and other similar beneficent activities. Mr. W. T. Jones is also another faithful laborer on the same lines. These acts of kindness prove very reviving to the afflicted, and help materially and mentally to soothe them and hasten their recovery.

Carlyle Petersen, the Greatest Living Teacher of Piano Virtuoso, gives Piano or Voice Lessons, $3 each lesson, or $10 in advance for 6 lessons.

The PETERSLEA MUSIC SCHOOL, 503 Golden Gate Ave., San Francisco.

The Annual Report of the Board of Regents of the Smithsonian Institution is received showing the operations, expenditures and condition of the Institution to July, 1895. It is a volume of 840 pages, is profusely illustrated, and is full of interesting matter.

The PHILOSOPHICAL JOURNAL is one of our most welcome exchanges. It contains many an uplifting word; many messages of wisdom, while its spirit of love and charity commends it to all liberal souls.—M. J. Clarkson, editor New Thought, Melrose, Mass.

Prof. C. W. Sellin of Hamburg, Germany, in a letter just received, writes thus: "John Brown's book of medumistic experiences is an unpretending and reliable account of his personal experiences in the science of Spiritualism. I have read it with great pleasure."

Electrotype of a "Spiritualist News."—Covering a multitude of subjects, suitable for illustrating magazines, pamphlets and newspapers. Proofs may be seen at 2006 Market street, San Francisco, Cal., and they will be sold singly or in quantity at a low figure.
The Sea Shore.

SEPTEMBER.

Though stormy waves break madly on the shore, A mystic undertone comes from the deeps, Heard full and strong above the breaker's roar; A message true of gladness still it keeps. The tide runs high, the waves sound wild and drear; Thick clouds of spray fill all the air around. Yet steadily advance the waters clear, Still up and up with firm courageous sound. So with a steadfast aim will true worth come.

Press on and on to high and higher goal. For stormy waves and worldly clamar never Can reach or whelm thoughts deep within our soul. If penetrates, that strong sweet undertone, To depths that known are to the soul alone.

The Reviewer.

Trif and Trixy, by John Habberton, author of "Helen's Babies," etc. Cloth, 12 mo., 256 pages, 50 cents. The story deals with the doings of a captivating little seven-year-old maiden, the only child of a young couple who indifferently discuss in her presence their own everyday concerns and talk over the affairs of their friends and neighbors, seemingly unconscious that the "baby" is listening to all the gossip, and treasuring that is awaiting the sympathetic listener to be rehearsed, and embroil the family in a flood of droll, comical, embarrassing, and vexatious annoyance. "Trif and Trixy" is replete with vivid and spirited scenes: and is the most delightful story Mr. Habberton has yet written. It is predicted that the book will create the same furore has yet written. It is predicted that the book will create the same furore that "Helen's Babies" made him famous. Henry Altemus, publisher, 507 Cherry St., Philadelphia, Pa.


This is the most authentic description of the gold fields of Alaska. Where they are; what they are like; and how to expeditiously reach them. Embellished with new maps and 16 photographic illustrations. 225 pp. 12mo.

"Trif and Trixy" is the title of the leading article in the August Temple. In it Paul Tyner handles the large problem of psychic perception with bold originality. Clairvoyance, clairaudience and psychometry are analyzed and related in an interesting manner. The author's method is logical and scientific, and his discussion of the psychic sense, its nature and attainment is illustrated by accounts of several remarkable experiences in this field. Single copy, 10 cents; one year, S1. Temple Publishing Co., Denver, Colo.

The Christian Register of June 24 and July 1, has articles from B. F. Underwood entitled, "Supernormal Prevision" and "Foreknowledge of Human Events."

Faith or Fact.—A new free-thought work by Henry M. Taber, Esq., with a brilliant preface, by Col. Robc. G. Ingersoll. Price, $1.00. Peter Eckler, publisher, 35 Fulton street, New York City. For sale at this office.

Spiritualists who are not sustaining spiritual papers, are not living up to their duty, and are behind the times. They are unworthy of a place in these days of progressive thought, unless they are too poor to subscribe for them.

The Illness of James G. Clark.

TO THE EDITOR:

Please mention to your readers the fact that James G. Clark is slowly recovering, from his serious illness, but that his means are exhausted and he needs help. You may ask them to send $1.00 each to James G. Clark, 154 E. Colorado St., Pasadena, Calif., for a copy of his book "Poetry and Song," and thus create a revenue that will provide him with comforts, without compelling him to become dependent upon charity. He has done a noble work for freedom's cause and deserves the help of all lovers of liberty.

Cora A. Moses.

Brings the Evidence.

TO THE EDITOR:

The dear old JOURNAL comes every week, like a heaven-sent messenger, bringing to our longing souls glorious evidence of the immortal soul; teaching us that there is no death—that eternal improvement along every line of progression is the inevitable destiny of the immortal soul.

Miss E. B. Towner.

Santa Monica, Cal.

National Convention.

The Fifth Annual Convention of the National Spiritualists' Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21, 1897. Business session each day at 10:00 a. m. to 2 p. m. Important business of interest to every Spiritualist will be presented for action before these gatherings. Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates. Remember, that unless you procure a Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later at what stations these tickets can be secured.

All Delegates' Credentials should be forwarded to headquarters by Oct. 1. Delegates' Headquarters will be at the Ebbitt House, 14th and F streets, N. W. Washington, D. C.

Francis E. Woodbury, Sec. 600 Penna. Ave. S. E., Washington, D. C.
SECOND ANNUAL CONVENTION OF
The California State Spiritualists' Association,
AT SCOTTISH HALL, SAN FRANCISCO.

PROGRAMME.

FRIDAY, SEPTEMBER 3.

10 a.m.—1. Call to order by the President.
2. Roll Call of Officers and Directors.
4. Reading the Minutes of last Convention.
5. Appointment of Standing Committees.

2 p.m.—1. Roll Call—Reports of Officers.
2. Reports of Delegates.
3. Communications.
5. New Business.

8 p.m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation, Mrs. Hendee-Rogers.
3. Music under the direction of Prof. Richard Young.
5. Address by Wm. Emmette Coleman on "Spiritualism, what it is and why it should be organized."
6. Spirit Communications by Mme. E. Young.

SATURDAY, SEPTEMBER 4.

10 a.m.—1. Roll Call—New Business.
2. Election of Officers.
3. Election of Delegates to the National Convention.
4. Adjournment.

8 p.m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation by Mrs. Mayo-Steers.
3. Music under the direction of Prof. Richard Young.
4. Address by Dr. Carpender (15 minutes).
5. Presentation of Spiritual Phenomena by John Slater.

SUNDAY, SEPTEMBER 5.

10 a.m.—Conference and Test Meeting for Mediums, Delegates, Speakers and Workers—Led by Prof. J. S. Loveland and Mrs. Sarah A. Seal.—A Free Platform.

2 p.m.—1. Invocation by Mrs. Kate Heussmann.
2. Music under the direction of Prof. Richard Young.
3. Short lecture by Mrs. Addie L. Ballou.
4. Tests by the following mediums: Mrs. Sarah J. Loveland, Mrs. D. N. Place, Mrs. Jennie Robinson and Mrs. G. W. Shriner.
5. Closing Remarks by Dr. N. E. Ravilin.

8 p.m.—1. Song by the Audience—"The Tie that Binds."
2. Invocation by Mrs. Louisa S. Drew.
3. Music under the direction of Prof. Richard Young.
4. Lecture by Mme. Florence Montague.
5. Presentation of various Spiritual Phenomena by Mme. Montague.

M. S. NORTON.
C. H. WADSWORTH.
COMMITTEE ON PROGRAMME AND TALENT.

COMMITTEE OF ARRANGEMENTS.

THOMAS G. NEWMAN, Chairman, C. H. WADSWORTH, JOHN KOCH, B. F. SMALL, M. S. NORTON, H. S. BROWN.

RECEPTION COMMITTEE.

Mrs. Louisa S. Drew, Chairman, Mrs. Meta Francis, Mrs. C. H. Wadsworth, Mrs. E. Ladd, Mrs. Sarah E. Dolly, Mrs. Clara E. Mayo-Steers, Mrs. Maxwel-Coby, Mrs. E. Egbert-Atken, Mrs. C. Cornelius, Mrs. Lizzie Fulton, Mrs. Kate Hoskins, Miss M. M. Marchant, Mrs. Julia Schlesinger, W. T. Jones, Carl Eberhardt.

DECORATION COMMITTEE.

Mrs. May Finlayson Drew, Chairman, Mrs. Lena Cook-Hawes, Mrs. Kate Heussmann, Mrs. Hattie Wrenn, Mrs. Emily Sossey, Mrs. M. Bird, Mrs. M. A. Ellis, Miss M. H. Hoskins, Geo. D. Drew, Wm. Rider, O. A. Kraus.


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Press Committee—T. G. NEWMAN, M. S. NORTON.

Official Call.

The Second Annual Convention of the California State Spiritualists' Association, will be held in Scottish Hall, 105 Larkin St., San Francisco, Sept. 3, 4 and 5, 1897. Business sessions at 10 a.m. and 2 p.m. Friday, and 10 a.m. Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

Meeting of the State Board.

At the meeting of the State Board last Friday, final arrangements were made for the coming State Convention. Many of the Societies had filed credentials for delegates and sent in their annual reports and per-capita dues, but as all had not been received the Board adjourned until next Thursday evening.

A charter was issued to the Union Spiritual Society of Oakland, and a protection certificate was granted to Mrs. E. Price, physical medium.

The Board disposed of a quantity of correspondence and routine business, and approved the partial report of the Committee of Arrangements for the Convention.

Any questions or requests for information, should be sent to the president or secretary.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 2096 Market street, San Francisco.

Protection Certificates issued to mediums, for a year. Fee $1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—2096 Market St.

The Maine State Convention will be held Sept. 15, Mrs. Viola Rand, at Hartland, Me., will give particulars.

Carlyle Petersilea, of Boston, the greatest living Teacher and Piano Virtuoso, will preside at the Piano on Friday and Saturday evenings, and Sunday morning and afternoon. He also gives Grand Musical, Psychical and Literary Soirees on Sunday and Wednesday evenings at 305 Golden Gate Avenue, San Francisco. Voice Lessons $3.00, Size Lessons for $10.00.

The Piano is furnished by Statham & Co., manufacturers of High Grade Piano, 106 McAllister Street, San Francisco.

Prof. Richard Young's latest composition, "The Firemen's Last Call," (a true illustration of the late fire) will be played each night by Prof. Young and Prof. Carlyle Petersilea.
Present Happiness.

The Hindu declares that happiness in your every day life is possible only to the disciples of their philosophy, the Brahmin and the Buddhist. They assert (true enough, as it seems) that all pain results from desires unsatisfied, ambitions ungratified. All pain results from desires; nurse no ambitions; in order to avoid pain, they preach, as stated before, the doctrine of renunciation. Have no desires; nurse no ambitions; purify your aspirations; and you will have no pain. All these qualities, as they call them, belong to the life of the senses, and with the senses must perish.

"Wouldst thou be happy? Lay up treasures which benefit the soul," they exclaim. These, and only these, contain no deception, and are conductive to true and lasting happiness. Live in the eternal. Aspire after that which is enduring.

The philosophy, sacred writings, and religious system of the Hindus constitute a genuine brotherhood, whose members were always helpful one to another. The priests walked barefoot in the street, owning absolutely nothing but the garments that covered their bodies. 

Dogmatic Creeds are useless: they only serve to make hypocrites, blinding them so they cannot perceive the light of truth, tiding them up to old superstitions and the darkness of the past, blinding them against all reforms, and hindering the progress of the age.

Words.—What a peculiar mode of expression we Americans have: To shingle a house is to put a covering on, and to shingle a head of hair means to remove the covering. To dress a child we clothe it, and to dress a fowl we unclothe it. To die means to live and to live we must pass through the change of death.

Furnished Rooms to rent at 701 McAllister St., San Francisco.
In the old Atlantean days
When people walked in simplest ways,
All governing was done in love,
Guided by wisdom from above.
They knew the Universe contained
Enough for all if rightly claimed;
It was the wish externalized
Which brought to them what most they prized.
They understood the silent law
That they could from the unseen draw
What was their own in the Universe—
To bring it rich or to dispense.
All selfishness was there unknown;
None ever called God's wealth his own;
Each happy in another's joy,
Great peace was theirs without alloy.
None were coerced, no jails, no crime;
All proudly volunteered in chime;
Morals and health went hand in hand—
None ill or hungry in that land.
And here and there in modern days
We find a man of kindred ways,
And here and there in modern days
We find a man of kindred ways,
And here and there in modern days
We find a man of kindred ways,
In the Truth, without costing much
Some friends who may be enlightened
For 3 months for 25 cents each. Here
This is a narrative of personal expe-
riences after death, of a spirit that returns
and gives it graphically, through the He.
It is just the thing for a neophyte
who desires to know something of
of the Beyond; being one of the most common
sense productions we have seen in Spiritual
Literature.

**BOOK FREE.**

Mrs. E. B. Duffey's Book, entitled

"HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person.

(Price 25 cents.) An exchange says;

This is a narrative of personal experi-
ences after death, of a spirit that returns
and gives it graphically, through the He.
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**It is the Duty of all Spiritualists in Central California, to see that the PHILOSOPHICAL JOURNAL** goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

**Sign your name to every communication intended for publication in the Journal.** We have lately received several communications, not signed. Such are only fit for the waste-basket. If called in question, we should have no one to hold responsible for the opinions expressed. It is not necessary to publish the name, if not desired, but we must have it for reference.


The illustrations are the result of clairvoyance, and give over 30 views of the planets, which are fully described by the author.

**Patents**

QUICKLY SECURED. Trade-marks and Copyrights registered and patent business of every description performed by experts. Inventions introduced, companies formed, and PATENTS SOLD ON COMMISSION. 25 years experience. Highest reference as to model, or drawing or invention, with explanation, and we will receipt for payment when Patent is applied. When Patent is issued, absolutely no additional charge. Send 32-PAGE HAND-BOOK and list of commissions. Free to every one who requests. This is the most complete little patent book published and every inventor should WRITE FOR ONE.

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Le Droit Bldg., WASHINGTON, D. C.
There are no Dead.
The dead in earth-life are not dead—
There are no there are no dead—
'Tis but a change to higher life.
From cares of earth, its toil and strife,
Old friends to meet, there clasp our wife—
There are no dead.
The flowers bloom, then fade and die—
There are no dead, there are no dead—
In reverence kneel to God and pray;
While years on years go rolling by—
There are no dead.
Up from the grave the soul will rise—
To live forever in the skies
For the spirit never dies—
We're born to earth, then pass away—
In reverence kneel to God and pray;
There are no dead.
Our days on earth like meteors fly—
Will turn to dust— of dust 'twas made,
We're horn of God and cannot die;
Our days on earth like meteors fly—
Will turn to dust— of dust 'twas made,
We're horn of God and cannot die;
There is no death, there are no dead—
There is no death, there are no dead—
There is no death.

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Send three two-cent stamps, lock of hair age, name, sex, one leading symptom and your disease will be diagnosed free by spirit power.

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Genesis and Exodus of the Human Spirit.—Cloth, 50 cts.; paper, 35.

Pathway of the Spirit.—Guide to Inspiration, etc. cloth, $1.25, paper, 75.

Open Door, or the Secret of Jesus.—Cloth, $1; paper, 50 cents.


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

But the Positive and Negative Powders have for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, all kinds of Inflammations, all kinds of Fevers, Fever, Typhus Fever, Paralysis, Sore Eyes, Sore Throat, Neuralgia, Indigestion, Stomachache, Headache, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Cataracts, Prolapse of Rectum, Dropsy, Fits, Scrofulous Sore Eyes, Sore Throat, Neuralgia, Indigestion, Stomachache, Headache, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Prolapse of Rectum, etc., etc., etc.

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This is a metaphysical work which deals with the hidden powers of nature, and will interest the thoughtful everywhere.

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

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

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A Blue Mark on this paragraph will inform you that your subscription is unpaid, and that the money is now needed here to pay our bills. Do not delay a moment in complying by saying that the amount is "only a trifle." These small amounts aggregate many thousands of dollars, which we have carried until the burden can no longer be endured! We must have the money now, and rely on you to furnish it.

Astrological Charts.
Prof. Geo. W. Walrond,
Teacher of Occult Sciences.
Erects Horoscopes and reads Nativities with Scientific and Mathematical accuracy. He requires the following particulars; Date and hour of birth—Place of birth—Married or single—Widower or widow.

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PRICES OF HOROSCOPE:
1. Map of the Heavens, showing position of signs and planets at birth without any reading $1.00.
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This wonderful offer will bring hundreds of applications, and as they will receive attention in the order they come, please give the order at once, addressing THOMAS G. NEWMAN, Editor and Publisher, Station B, San Francisco, Cal.

Mrs. Dr. Dobson-Barker,
As A Spiritual Healer Has No Equal! ...
Rejoice and be glad! Herald forth the tidings of good health!

DR. A. B. DOBSON'S
Healing powers are being repeated over and over again through the mediumship of Mrs. DR. DOBSON-BARKER, who, for the past year and a half has
Successfully Treated over One Thousand Patients
of all diseases that flesh is heir to, and will give you proof of her powers, by sending request for personal or direct proof of cases of your case. Here is one of her many cases.

St. Louis, June 21, 1886.

MY DEAR MRS. DOBSON:—I have under no $1.50 for another month's remedies for my sister Emma. I can't tell you how much these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels, but after a week she was relieved and we are convinced that her health will improve. I am sure you will be interested in this case, as it is one of many cases that have been cured by your medicines. Mrs. Dr. Dobson-Barker, who, for the past year and a half, has

With affectionate regards, very truly,

3331 Racine Ave., St. Louis, Mo. Say
When Answering the Advertisement, Mention the Journal.
Cyrus Avery was born at Stockbridge, Mass. He came upon the Spiritualistic stage of action fully impregnated with church creeds and church dogmas. His parents, although Congregationalist in name, strongly leaned toward the Presbyterian faction, with which they in previous years had been associated, and he grew up filled with the idea of eternal damnation.

For many years Mr. Avery served in different capacities in dosing out to his fellowmen the “bread of life (?)” in the way of religious literature, accompanied with admonitions to “flee from the wrath to come.”

For seven years Mr. Avery, as a committee of one appointed by the Young Men’s Christian Association of Erie, Pa., visited the jail every Sunday to talk to the prisoners. It was while serving in this capacity, that he first met and heard the venerable and indefatigable worker in the Spiritualist ranks, Lyman C. Howe, and from that time on, light began to dawn, and he was made to see that his previous belief was but chaff. For the past 15 years he has been laboring in a quiet way, sowing the seed of spiritual truths, making glad the heavy-hearted by deeds of kindness. When his brother in need asked for bread, he never gave him a stone. He endeavored to heal the broken-hearted, comfort those that mourn, and to open the prison doors to those who are bound.

Mr. Avery was last year in California viewing “the sights” and getting a taste of its climate and hospitality, but has returned to his residence in Chicago. He is expecting to spend the coming winter in San Diego, Cal.

In Hypnotism the expert magnetizer knows he must bring the subject into the same plane with himself. This he does by suavity and kindness. Then he charges the plane with his will, and the subject sympathizes with him and gradually and unconsciously yields to his will, unknowingly surrenders his own power of control and does the will of the magnetizer. This plane may extend miles, and when both are on it, the magnetizer can charge the plane, bring the subject under his control and make him do what he wishes, even to murder, if his power is sufficient to hold him against the repulsion’s of the subject’s own will.

If a minister, a lecturer, or a leader of a mob, come on the stand, they first bring the audience onto the same plane with them in their own way and charge the plane with their own will and desires, and the people sympathetically surrender their own wills and reason, and believe and do what is told them. If a begging minister, he makes them liberal. If a hell preacher, he frightens them...
The Philosophical Journal.

sometimes into insanity. If a political speaker, he makes them cheer without sense or reason. If a mob-herder, he charges the plane with his wild ideas and the people are made crazy by his enthusiasm and are ready to follow him wherever he leads.

In what is commonly known as psychology, there is another representation of this plane. A person having the intuitive sense (or sense of knowledge) well developed, takes in the hand a relic of some place or a long ruined city that has existed under varied circumstances for many years, and has planes of conduct that have connected it with its various surroundings, and those planes, charged with the appearance of these varied surroundings (or planes of conduct) connected with the mind and the intuitive sense, know of all its surroundings. Some say that the article could not retain what it was charged with long ago. I will present Edison's talking machine to show that it can. That is a perfect representation of this plane. A person having the intuitive sense developed, in certain lines, may be blindfolded and taken out of a room; some one (understood to be dictator); the one that was out, when they come in, will do what the dictator thinks. This is frequently done for amusement in our own house. There is a plane between the dictator and actor; the dictator charges the plane with what he wants done; the actor, by the intuitive sense, knows what it is and does it.

Healers act on this principle. The actor first manages to bring the patient on the same plane; they sympathize, and the healer charges the plane with his will and desires, and uniting with the patient, they throw off the obstructions that cause the disease. The healer may increase his power by uniting others with him and all willing alike. I once met a man for the first time. The doctors had set his end twelve hours hence. I told him he was not sick and he believed it. He was brought on the same plane with me, and our united will and energy threw off the obstruction and he got well.

In the various actions of Spiritualism, this plane is very apparent. When a circle is formed, nearly all come onto the same plane and frequently many spirits of the same class unite and one of the number charges the plane with their will; and if there is a medium present that spirit will take control. There may be many minds on the plane and their united strength move large bodies and do many strange things.

These planes extend throughout the Universe. A plane may exist here and extend to another sphere. Those on this plane in both spheres will sympathize, and some one on the plane charge and control it, and produce a great variety of actions not understood. All action between the physical being and the low mental is by this plane. Our memories are made up by continually adding to the main body new planes charged with the events of our late learning; and when these planes are brought in contact with the intuitive sense, the mind knows what this plane remembers, if it has not been thought of for fifty years; or, if that plane is worn out, the memory of that event is gone forever.

Materialization may be done by these different planes, and a medium able to control them. Prof. Denton thought that all articles were photographed on their neighbor, but how could that be without this plane? This subject is practically endless. I will give another article in explanation and connection next week.

DR. E. B. SOUTHWICK.
Sherman, Mich.

Thoughts for Reflection

God reveals himself in many ways. Even opposition to truth and true principles, is made use of by a higher power governing humanity's destiny. By their adverse conduct, mortals provide the fuel to heat the furnaces which they construct for their own purification; while on the other hand, they confer benefit upon the world without any intention of so doing. It may be observed in all such, that "man proposes, but God disposes." Those whose aim and object is, to harm others or destroy them morally or financially, seeking self-benefit by so-doing, will all learn in the end that they themselves must pay the penalty—the full costs such conduct entails; yea more, they bring themselves just where they aimed to bring their victims. You say, "Yes, we know this to be the just ruling of providence, but we also know that millions of earth's races have perished, victims of foul play and selfish ambition." It is true, we admit, that they have so perished and still do, viewing it from a mortal standpoint; but they still live after this life's program is rendered and the rights of these wronged ones are maintained for them and in all cases the fines are collected from the guilty, if not while they are in the mortal state, then in the immortal.

This struggle for supremacy is beheld wheresoever we turn our gaze. It is therefore, very true that men and women are the architects of their own fortunes in this life, as well as in the great hereafter. It would be well for all humanity to follow the precepts and example of Jesus who by his life and death demonstrated the pre-eminence of love. "If ye love one another, ye are my disciples," he said. If men and women loved one another as Jesus loved the world, they would then cease troubling each other. There would be no more "inhumanity of man to man," no more double-dealing and foul-play to injure, but all effort would be to kindly aid one another.

Love is the fulfilling of the law; it is the bond between the positive and the negative pre-creative elements; it is the key-stone in the great arch of not only the material, but the spiritual Universe. Energy is the prime factor or agency in all things, but of necessity is supplemented by love and intelligence. These make a trinity—one complementing the other, all perfectly affinitive, and one can not do much independent of the others, that is in a truly beneficial way.

Energy is blind, erratic and destructive in its rulings and must therefore be governed by love and intelligence. However, in this mortal world we behold
this trinity to be unequally proportioned in its development in a majority of people. It is a deplorable fact which causes more strife and failure than any other one thing—that energy, ungoverned by knowledge, pushes onward, spurred by worldly ambition, and becomes, as we have said, destructive.

The love which mortals manifest is of the earthly quality; they love the things that are of the earth, and their intelligence is that which brings these things to them at any cost, therefore there is not a proper balance of the principal forces or attributes and not enough impetus can be gained for true success in any undertaking.

The worldly success, where "might" and not "right" wins, in a selfish warfare, are not so marked on the higher records, but on the contrary are counted losses, because so injurious to the individuals concerned. They become more and more unbalanced in system and too many become money maniacs, their whole aim being to enlarge their stores, blind to the suffering for which this selfish hoarding is responsible.

This is proof that energy is blind, erratic and destructive, unless guided by love and intelligence. If man loved his brothers and sisters as himself, he would not reason as to how much he might add to his fortune in a year, by deducting so much from all whom he employs and for every and all misdeeds or delays in time, feeling that it does not matter what the poor wretches have to wear and eat or where they stay when not at their posts of duty, so long as his fame travels from one end of the world to the other. He is a multi-millionaire, but how sad a spectacle to the angels.

Quite differently do those whose energy is guided by pure love for all humanity and by that intelligence which comprehends that there is one God, that all are his children, and that the father of this household does not wish riotous living among any of his children—idleness and sumptuous living among a portion, poverty and extreme toil among the others; also that when these things are practiced, prayer, as well as what they term divine worship is a mockery and not acceptable to him.

Oh, that all were filled with pure love and intelligence; then this world would be soon transformed into Eden, abounding in wisdom, grandeur and happiness. All mortals could then grasp the great truth that under different tensions of electric vibrations, different manifestations are beheld and experienced and that this marks each one's status in the degree of life, and forces used to maintain that life in every sense; then they would not be so indiscriminate and thoughtless, realizing that it meant detriment to themselves. MRS. M. KLINE.

The Altar of the Inner Temple.

The PHILOSOPHICAL JOURNAL is highly appreciated in all Spiritualist homes that I visit. It appears, as a visitor, laden with glad tidings, not only for the future, but here and now. We are to-day spirits in one manifestation of life, and apparently in the childhood of experience, but we are daily becoming stronger, that we may exhibit the more perfect expression of our inner life.

Everywhere I meet with those who are trying to control the lesser good with the greater and grander demonstration of that unselfish love which benefits all humanity. I am a devotee at the altar of the inner temple. Time is well appropriated in our researches to obtain this prize of priceless value, "the happiness of humanity," that we should make a selection of some word to concentrate upon, when we go into the inner sanctuary of the soul, and in deep meditation bring forth the light to illuminate the understanding of our natural senses. If the time be a month, or even three months, I believe it would do much in uniting and organizing our now much-to-be-deplored scattered forces.

I would not have any narrow conception in the minds of those who wish to realize the full fruition of such an effort (universal humanity with no fences, religions, political or national). There is no word or thought that seems to convey so deep a meaning to me as "Love"—not as some understand the term, but that broad unfolded idea which fathoms causes, and seeks the happiness of all.

We cannot help ourselves until we learn to rejoice in the light we behold in others. Meet selfishness with ready gifts, and meet angry words with gentleness and love. Can we do it? Yes, we can; let us, in the impulse of our souls, weave the net-work about humanity until all minds, directed from the light within, shall awaken and hold our forces concentrated for the uplifting of humanity; and when we speak of one another with words freighted with the true spirit, we are performing the labor that will in time bring every soul into the kingdom of his or her higher expression—a harmonial existence.

I know some say that discontent is necessary for progression, and that poverty is also essential, but the most fragrant flowers seek the sunshine; song-birds court the springtime and take their flight ere the approach of the chilling winds of winter. So let us flee from blighting frosts that force up the streams of the life within, and let the warm sunshine of wisdom warm us all until there is not one current of life but that will thrill with immortal love, and earth becomes a fairy Eden, and the life of all becomes as the life of one—made happy.

MRS. MARY C. LYMAN.

Warning and Encouragement.

Kindly permit the old Guide to speak to the many readers of your noble JOURNAL:

Friends, why this seething turmoil and conflicting emotions in your ranks where harmony should reign supreme.

You, the avowed Spiritualists, who proudly float the banner of liberal thought—you, the chosen people, entrusted with the sacred mission of heralding the glad tidings of perpetual life to a fear-stricken world, should be setting the example day by day of a higher standard of morality, virtue and truth. But what do we find after 50 years of patient work on the part of the guides and bands of spirits, who have...
been constantly trying in every way to implant the truths of life in your midst?

You now strongly remind me of that old legend of Moses and the 12 Tribes of Israel, found in the Bible; after laboring for many years and finally securing their liberty, Moses led them toward the promised land and as long as he remained in their midst and performed visible phenomena they followed him. But there came a time when Moses, thinking, possibly (as many Spiritualists do to-day) that the farther he receded from the people the nearer he would be to his God, climbed to the top of Mount Sinai leaving Aaron in charge. You are all familiar with the story and know how soon the people clamored for the golden calf to be set up in their midst.

Spiritualists, your leaders are drifting away toward the Mount Sinai of Spiritualism, leaving the great mass of humanity to drift back into idolatry.

Come down from your lofty mounts, ye Moseses of the nineteenth century, for the Aarons left in charge are fast giving away to the mad cry of the multitude for the golden calf known as the phenomena of Spiritualism to be placed upon the altar where the true philosophy of life alone should stand.

Spiritualists you fail to perceive that you are to-day living in a spiritual sphere, endowed with all the advantages that will ever be granted in any sphere to which you may be looking forward, as the inheritance of a future life, and that as you learn to live here, so will you live in the spheres to come.

A great responsibility is resting upon the leaders in this movement to-day; phenomena frauds are misrepresenting our philosophy and deluding the people into worshipping the golden calf. They will soon be overtaken by the victims of their own nefarious work for this false system of phenomena must and will be torn down and entirely destroyed; and the teachings of the higher spheres, where love and truth are the watchwords, will be established before the dawn of the new dispensation can illumine the soul of man.

Dear children come forth; be courageous and true. Let go of the old; clap tightly the new; The dense cloud of darkness that has hung o'er the people Will soon be surmounted by the light which at last Is beginning to gain in volume and power; That will bring to mortals the millennial hour.

Spring forward ye leaders, foremost in the fight; Work with a will for truth and the right, And soon you'll receive glad tidings of love To encourage and sustain from the world above Who o'er the ramparts are watching with care To guide you free from the shoals of fear.

For centuries past humanity's bark has been wrecked upon the slippery and dark rocks that are found all along the way from the dim distant past to the present day.

Checking the footsteps of progress and light, Retaining instead the terrible night Of despair and crime all over the land Until the very foundations of time Have rocked and reeled under the hand of oppression and vice, The product of years, governed by ignorance, superstition and fears;

But at last the great cry sent up from the earth for succor and help, By the Infinite has been heard, And his angels descending day by day to your side Bring peace and love with you to abide Until the great fight 'er wrong has been won And heaven on earth of a truth begun.

Written by the Guide through the mediumship of MRS. IRENE SMITH.

San Francisco, Cal.

A Spiritual Experience.

As the Journal kindly noticed my recent sickness and called attention to my books, I will try to write out an experience which I think will interest its readers.

For several days I had been unable to retain food—threw up what I swallowed. At last the doctor ordered "malted milk." A cup was prepared and retained. While lying quietly after taking this nourishment I found myself for a few seconds in a sort of confused condition, could not quite understand the situation, and then I saw myself a short distance away standing at the top of a broad flight of steps, beyond which was an immense area which I knew was filled with people, though I did not then see them. I stood with my face from the I in bed and was clothed in a flowing robe of purplish pink, and oh, how I talked! Eloquence is no name for it. What puzzles me is, the I in bed seemed to listen and comment on what the I on the stairs was saying. Oh, if I could only talk to the public like that I could stir the nation I said.

There seemed to flow across the platform between the people and myself, and through, and all around me an irresistible current of power; it was like a mighty gulf stream, and oh how I urged my listeners to rise into this current of power instead of depending on external agencies—told them the intense vibrations of the spiritual would overcome all that stood in the way. Finally I said: "I shall not say, 'My peace I leave with you, my peace I give unto you;' you have got to grow to it," and here the I in bed commented: "That is not as Jesus said it."

I then turned away and called upon an Atlantan spirit friend saying: "Oh, Atlahmna, Atlahmna, take me to your garden where love's sweets live and rest me for my work, I have had nothing but husks here," and then I was no longer two but one. The first thought I had upon coming back to my normal state, was that the current of power which flowed with such resistless force represented what would be woman's power if she would rise above her present sphere and bring man up to her side. No, I did not dream; I was as much awake as now while writing this.

As I read this experience and others which come to me, I am passing through a period of transition—renovation for future work. I am gaining slowly, but it will be months before I can put forth much effort, and in the meantime, I appeal to the friends to try and in circulation my books, and thus help to continue my work, and at the same time furnish me with bread and shelter till the time of active effort comes. If I did not know the books to be full compensation for money expended I would not ask it. The books are as follows:

"Perfect Motherhood," "and "My Century Plant," bound, 50 cents each.
"The Occult Forces of Sex," and "The Fountain of Life, or, the Third Force," paper, 50 cents each.

LOIS WAISBROOKER.

1512 Howard St., San Francisco.
Society of Progressive Spiritualists,

Medium’s Protective Association,

Children’s Progressive Lyceum, San Francisco—Mrs. A. E. Wadsworth.

New Spiritual Church, San Jose—Mrs. M. L. Gruell, A. W. Adams.
Union Spiritual Society, Oakland—Mrs. Lena, Mrs. A. C. Whiting.

The following committees and officers were then elected to serve during the sessions of the present convention:
Committee on Resolutions—Prof. J. S. Loveland, W. H. Yeaw, Mrs. Rebecca I. Johnson.
Committee on Reports of Officers—Wm. M. Rider, Thos. Ellis, Jr., Mrs. Emma Bonesteel.
Committee on Ways and Means—Jas. U. Spence, Mrs. J. J. Whitney, W. T. Jones.

Committee on Amendments—Prof. J. S. Loveland, Mrs. S. Cowell, Dr. Barlow.
Committee on Grievances—M. S. Norton, B. F. Small, Geo. I. Drew, Musical Director—Prof. R. Young.

Vice-President (J. H. Wadsworth) took the chair and President Newman submitted his annual report, as follows:

Prof. Loveland’s Experience.
Prof. J. S. Loveland was then requested, by a vote of the delegates, to give his experience. He said that he had been a Methodist preacher for 14 years and that he had been convinced of the facts of all the phenomena of Spiritualism, by Rochester rappings, through his ministry. He had seen little girls ten years of age entranced giving descriptions of spirits and messages from them long before the departure of Modern Spiritualism, just as mediums do today. He investigated and accepted the phenomena of Spiritualism soon after the “rappings,” and was the first Spiritualist lecturer to gather an audience in Boston where he lectured on Spiritualism for three years to an audience that averaged 500 persons. Many of the mediums and operators to-day, in New England, were organized in those days by Prof. Loveland.

Dr. C. H. Rie-nes, another old pioneer in Spiritualism, gave a stirring lecture on brotherhood and harmony.

Mrs. Sarah Seal, of San Jose, then made a speech in which she said that Spiritualism was growing—not in the churches and highways and byways, but in the homes of the people. She also gave a very interesting experience.

Mrs. R. A. Robinson, made an earnest appeal to Spiritualists to be careful not to affiliate with all who claimed to be Spiritualists. She said something besides the mere fact of a person’s being a psychic should be demanded as a test of fellowship.

The session then adjourned until 2 o’clock.

AFTERNOON SESSION.—FRIDAY.

After the routine business, Vice-President C. H. Wadsworth took the chair and submitted his annual report, as follows:

THE PRESIDENT’S REPORT
To the Spiritualists of California:

As required by the Constitution, it is the duty of the President to submit in writing a report of the business, progress and standing of the Association at each Annual Convention. I would therefore briefly report as follows:

Just one year ago, by your votes, I was elected to the office of President of this Association—how well I have filled the office record must testify. Of one thing I am certain: I have endeavored to promote the interests of the Association, and my failure to do more than I have done to make the Cause prosperous is due to the lack of means, and the unprecedented length of the general financial depression.

The State Board was loaded with a debt of about $400 at the close of the last Convention. This it has struggled hard to liquidate, first by an entertainment given by the local societies of San Francisco, but this was productive of but meager results. Then it held Sunday afternoon meetings to try in that way to raise some money. This course was more encouraging, but it engendered a bitter antagonism in some directions, causing denunciation and indignation.

The State Board were misunderstood, and often misrepresented.

The State Board has acted unitedly and in perfect harmony, for the best and highest interests of the Cause, and the safeguard of their liberties. Every member should understand that it is laboring assiduously for the best
The Condition of the Cause

The Secretary's report will give you much statistical information, which is not at my command.

The Treasurer will show you how we have struggled, and how at last we have succeeded in wiping out the incumus of debt which hung over the Association during the whole year.

We now are provided with printed copies of the Constitution and By-Laws, and all the necessary blanks, required by our laws—thanks to our Treasurer, for furnishing the money to get them printed.

Protection for Mediums.

Early in this year, under a City Ordinance, many mediums were notified to pay licenses. Your president immediately informed the license authorities, and presented our Charter from the national Association, and showed them that we were as fully entitled to the free exercise of our ceremonies, of circles and seances, and of communion with our angel friends on the other shore, as were any devotees to their religious rites and ceremonies; that through our mediums we could help our friends to greater unfoldment, after reaching the other shore, as effectually as could any priest by incantation, prayer or mass, who may claim to help them through purgatorial scenes to better conditions.

I showed them that we claimed our rights under the Constitution, and that our mediums should not be called upon to pay license any more than should clergymen, ministers, parsons or priests of all denominations.

I showed them that if we were as fully entitled to the free exercise of our ceremonies as were any devotees to their religious rites and ceremonies; that through our mediums we could help our friends to greater unfoldment, after reaching the other shore, as effectually as could any priest by incantation, prayer or mass, who may claim to help them through purgatorial scenes to better conditions.

I showed them that we claimed our rights under the Constitution, and that our mediums should not be called upon to pay license any more than should clergymen, ministers, parsons or priests of all denominations. When they all paid license, then we would willingly do the same, but not before. We were always for fair play.

Protection for Mediums.

In an age on ages telling—
We are living, we are dwelling,
Worlds are chargings, heaven beholding—
To be living is sublime.

Tell on ages—tell for right!
For the Truth's sake go and fight!

The Future.

I hope to have the satisfaction of seeing this Association take a position which will command respect and confidence everywhere! I want it to be recognized as the power and inspiration of every good and true Spiritualist in California—to embue them all with noble sentiments and grander aspirations.

We are living, we are dwelling.
In an age on ages telling—
To be living is sublime.

Worlds are chargings, heaven beholding—
To be living is sublime.

In an age on ages telling—
To be living is sublime.

Words are charging, heaven beholding—
Thou hast but an hour to fight; Bow, the flag of Truth unfolding,
Oh!—right onward for the right.

On! let all the soul within you
For the Truth's sake go and fight.

Tell on ages—tell for right!

In conclusion.

I desire to thank you for the confidence imposed upon you when you cast your votes a year ago, which elected me as your President. I have done the best I could to serve the Cause in your behalf, and to aid in placing this Association on a firm foundation. I must confess that it has been uphill...
work while laboring against an opposition composed of prejudice and misapprehension—and the results I leave you to estimate. My health is not good, and I need rest; in consequence, I must ask you not to vote me into any office at this time, and I shall retire with the best of feelings towards every member of this body, and the most ardent desire for its prosperity and increasing spiritual achievement.

THOMAS G. NEWMAN.

SECRETARY'S REPORT.

Secretary John Koch submitted the following report, omitting minor items:

The receipts for the year were $1913.20, which had been paid to the Treasurer. There were 27 chartered societies and five persons were ordained to the work of the ministry of the gospel of Spiritualism. The exchange of certificates of ordination and endorsement and protection certificates amounted to 45. The Board of Directors held four regular and 14 special meetings.

Treasurer's Report.

Treasurer B. F. Small, reported as follows; omitting minor details:

At the close of the last annual State convention of this Association your present Board of Directors found itself facing an indebtedness of over $80, with an empty treasury, $885 of which was for rent of Golden Gate Hall during the sessions of the convention and the following meetings. The balance was for printing and advertising, supplies employed and other incidental expenses amounting to about $75. So you see our hands have been tied, so far as means were concerned, to enable us to accomplish any great reform for the great cause of the cause. Our receipts for last year have been as follows:

Total receipts, $1426.00
Total disbursements, $1411.80
Balance cash on hand, $14.20

B. F. SMALL.
Treasurer.

The Reports of the President, Secretary, and Treasurer, were referred to the Committee on Reports of Officers.

MISCELLANEOUS WORK.

Mrs. Julia Schlesinger, Mrs. Salome Cowell, Mrs. W. J. X. Robinson, Mrs. Drynan, and Mme. Florence Montague, State missionaries, submitted their reports, which showed plenty of zeal, but owing to lack of funds, not much had been accomplished.

CAUSE OF FAILURE.

Mrs. Sarah Seal mentioned a town where there was a society, but hearing of contention, she opened a free meeting, but none came to hear her. She enquired the reason of some Spiritualists. They said, "It would not be good to be accomplished."

Cowell, Mrs. W. J. X. Robinson, Mrs. Drynan and Mme. Florence Montague, State missionaries, submitted their reports, which showed plenty of zeal, but owing to lack of funds, not much had been accomplished.

FROM PRESIDENT BARRETT.

California State Spiritualists' Association, through Thos. G. Newman, President.

Greetings:

Boston, Mass., Aug. 25, 1897.

At the opening of your second annual gathering you greeted me on my own behalf, as well as that of the National Association of Spiritualists that I have the honor, in part, to represent.

One year ago I was with you in person, enjoying the high privilege of taking part in your deliberations and assisting so much, in the work of the convention. I wish I were able to be with you to-day to enjoy the same distinguished privilege a second time, so that I may be in spirit, and as you are laboring earnestly for the good of our beloved Cause during your three days' convention, by exerting yourself and best wishes go out to you, one and all, as an interested laborer in the same good cause, absent in body but present in spirit.

Spiritualism is making progress in New England, slowly but surely, and is writing a history that future ages can profit by. There is an awakening throughout the land in favor of co-operation among Spiritualists, for mutual aid and protection against a common enemy. Spiritualists, mediums, true and tried, must be protected and strong bulwarks of defense erected against our bigoted opponents of all shades of belief.

The combination now being made against us as a people is causing the Spiritualist Association to feel that they have interests in common which they must and will defend.

If the persecution about to burst upon us does not unite us as one man, I shall feel in my eastern home, will make our beloved State Association a veritable tower of strength for our Cause not only in California but throughout the Union.

Your State Association is the ark of safety for Spiritualism in California. I am proud to be connected with it, through two of its auxiliaries. It means much to me to be in fellowship with my friends in the great "Golden State," and I know that the same interest on the part of every Spiritualist in California that I feel in my eastern home, will make our beloved State Association the veritable power of strength for our Cause not only in California but throughout the Union.

There is work before us; let us unite heart and soul to do that work; there is nothing that can be done to combine to bring them into effect—there is a cleansing process to be inaugurated—let us labor together to elevate mediumship, and to force the charlatans, frauds, and counterfeits to seek other fields in which to ply their nefarious schemes.

I congratulate you upon your Con-vention, and the great work performed by your State—our State Association, during the past year. May its sphere of usefulness be enlarged as time rolls on, and may it go on from strength to strength until victory over every enemy to Spiritualism has been honestly won by our own efforts.

My health is none of the best, yet I am improving slowly, and am determined to stand firmly upon my feet again ere long to do my part for our glorious cause so as to be of service. With kindest regards and best wishes to all; I am,

Yours in sincere friendship,
HARRISON D. BARRETT,

PROS. N. S. A.

Several communications were introduced and referred to the committee. In discussing one of these resolutions, Mrs. Walbrooker offered this:

ORIGIAL PLAN

for light in a physical circle. She said that if the plan of photographers were adopted, i.e., yellow tissue paper or other means used to produce a yellow light from within the room, there would be nothing to produce the production of any phenomena; while all could see what was going on.

RESOLUTIONS ADOPTED.

Prof. J. S. Loveland reported for the committee on resolutions, offering the following:

WHEREAS In union alone is strength, and that the organization of the California State Spiritualists' Association is the base of power to do, the bulwark of our liberties, and the only way to purge our ranks of frauds, and secure and maintain the respect of high-minded and intelligent people, as well as to preserve our own self respect as workers in the field of human uplifting and progress.

WHEREAS, Mediumship involves the most occult powers and laws of the universe, and yet little study has been bestowed upon them by the mass of Spiritualists and mediums, and, that a knowledge of those powers and laws is indispensably necessary on the part of mediums and investigators, in order to an understander of the philosophy of mediumship.

Resolved. That the one great aim and effort of this organization is to promote the unity and efficiency of the various societies in the State, by systematizing the methods of didactic and lecture work, by missionary work, and so relating the several societies to a common center that we can act as a whole in any emergency. Through the mediumship and the general welfare of Spiritualism.

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WHEREAS, There has recently arisen a wide-spread outcry against fraudulent mediums and their methods, and whereas, we are convinced that there is much reason for such complaint; and whereas we will not, as a body, countenance or be responsible for such impositions upon the public, therefore,

Resolved, That it is our duty to make, or cause to be made, a thorough investigation of the capacities and fitness of all persons professing to act as mediums for spirit manifestations.

Resolved, That the State Board of Directors ought not to endorse any medium without a proper investigation of their powers and character.

Resolved, That known dishonesty on the part of any medium is sufficient reason for denying them endorsement, even though they possess genuine mediumistic capacity.

WHEREAS, The standing and progress of the spiritual movement is unaccompanied by Professed mediumship; and by the great lack of literary and scientific culture on the part of many of our public speakers, and whereas, we have no right or reason to believe that spirits can or will do for us what we can do for ourselves, therefore,

Resolved, That only under the most exceptional conditions should any person be countenanced as a public teacher on our platform unless possessed of at least a common school education, with fair knowledge of history, especially the history of Spiritualism and a knowledge of its philosophy, and inclined to studious habits.

Resolved, That any phase of mediumship which does not directly tend to the development of a spiritual and altruistic character and life, should be most strenuously resisted—unless accepted as a stepping-stone to the higher phase.

Resolved, That the process of so-called development of mediumship and the crowding of the platform with attempted test manifestations, is an unnatural, forcing process, resulting in incalculable injury to the cause of genuine Spiritualism.

Resolved, That the making of mediumship a profession for simple pecuniary gain is a prostitution of a divine capacity to an unholy use, and that the class of spirits who urge such mediumship have need of salvation instead of being able to save others.

Resolved, That recognizing the power of the press for good and the necessity of a capable exponent of the spiritual cause on the Pacific Coast and that Bro. Thomas G. Newman has at great expense established the power of the press for good and the Francisco, therefore, we urge upon all

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ling tests he gave, claiming that Spiritualism was year by year rising to a higher plane, and said: "Let us work with the officers of the State Association and by next year, instead of this hall we will need the Mechanics Pavilion for our Spiritual Endeavors.

An unannounced feature was the spirit naming of two little ones, grandchildren of Mrs. May F. Drynan, president of the People's Society. Mrs. Southworth brought forward a beautiful little girl first, and after an explanation of the Spiritualist rendering of the rite, offered the little ones as “buds from the garden of eternal blossom." Touching the forehead of the child with a spray of pink lilies she named her Helen May Latham, repeating the ceremony with the baby boy, only adding a spray of tbe conference meeting was opened by Prof. J. S. Loveland, who gave an address on the science, philosophy and religion of Spiritualism. He said that we were forced to become believers, and to them we are indebted for a scientific demonstration of a future life— not to John Slater, but in private conversation Prof. Le Cont admitted to her his full conviction of the fact that they were spirits.

Mrs. Sarah Seal gave her experience in the work, showing how, while a devout Roman Catholic, her mother one day materialized in her room in bright light and lifted her from the floor, while prone on her face in prayer. From that she was led, step by step, into the work by angel guides. Mrs. Ellis, who has been at the University of California for six years, told of an investigation made by the professors of that institution with Henry Allen, the famous physical medium of Summerland. In their public lectures and in their private investigation they said that forms had appeared in full light, and if they were not spirits the professors were unable to account for their appearance, but in private conversation Prof. Le Cont admitted to her his full conviction of the fact that they were spirits.

W. T. Jones spoke of the importance of Lyceum work, Vice-Prof. Mrs. E. D. F. Alameda: Mrs. R. I. Johnson spoke of the progress being made in Hollister; Mrs. Price spoke to represent Oakland; Mrs. Kathleen Herman, Mrs. Hendee-Rogers and Mrs. May F. Drynan, also gave interesting ad-

resses, while Mrs. Maude Lord Drake gave a stirring address on the proper education of the young people who were soon to take our places.

SUNDAY AFTERNOON

the program was carried out as announced in a highly satisfactory manner, with the addition of some startling tests volunteered by John Slater. Addie L. Ballou said in her address, "I saw my own people in the audience, for I am young myself—young in spirit. Why do they not come? It is because we have not made our religion entertaining. Our children are being educated in the best of schools, and we cannot bring them out to hear illiteracy and palm it off upon them as a high and spiritual religion." She further said that we should meet the world from the world's side.

Mrs. Cowell, Mrs. Jennie Robinson and Mrs. Shriner followed with tests, many of them being very remarkable. Prof. Carlyle Petersen gave beautiful music, and Saturday evening and Sunday morning and afternoon. With his masterly production of "The Brook," the audience became enraptured, and much applause followed.

John Slater seemed to have even greater power than the previous night and several in the audience stated upon their honor, and expressed a willingness to swear, that the things he told referred to their private lives, and could not have been known to the medium.

Dr. N. F. Ravlin gave as the closing speech an appeal to all to rise up higher, and meet the angels there, rather than to drag them down to our plane.

SUNDAY EVENING

was the closing session, and the program was varied by a concert solo by Mrs. M. A. Simpson, which was well rendered and highly appreciated.

Ex-President Thos. G. Newman offered the following resolution, which was unanimously adopted:

Resolved, That the thanks of the California State Spiritualists' Association is due and is hereby tendered to the daily papers of this city for publishing such fair reports of the proceedings of this annual convention. We appreciate this courtesy, and are particularly pleased with the fullness of the reports given in the Call, Chronicle, Examiner and Post.

Mme. Florence Montague lectured on "The New Dispensation, or the Religion of the Twentieth Century." The religion of the twentieth century, she said, would be Spiritualism, because that deals with man on all the planes of his being. Her discourse was divided into four parts—universal brotherhood, the universality of sex, cooperation, and individual progressive immortality. With the adoption of these principles would come the end of war and death, and the world would be free from pain and sorrow. The church of the future would be a place where no one would be turned away. She spoke of the many wonderful things that have come to pass in Spiritualism in recent years, the coming of women演 new light and influence of the East—she spoke in darkness and the darkness knew not; fifty years ago it again shone in the West, and the darkness was about to accept it. The speaker then went into a scientific analysis of the seven principles of man, and said that as medical science demands a knowledge of physiology, so the new religion demands a knowledge of the principles of man, and spiritual science. Many, she said, use Spiritualism as a cloak under which to cover fraud, until we have all been classed with common tricksters and our glorious banner has been trampled in the mire.

There was a benefit seance given to the Association at the same hall on Monday evening by John Slater, Mme. Florence Montague, Mrs. S. Cowell and Mme. E. Young, but as the journal was in press the result cannot be given here, but a grand success is inevitable.

NEWS ITEMS.

About the middle of October T intends to commence the publication of a German Spiritualist newspaper, and would request all German-American Spiritualists or investigators to send me their names and addresses of their friends, who are favorable to the new paper and truth-bringing cause. Spiritualism, so that I can send them samples copy of my paper. M. O. Gentzke, West Point, Nebraska, Pub. of Volksblatt and Advertiser.

During the month of September Dr. M. Muehlenbruch, of San Diego, will occupy the rostrum of the Spiritual Union Society of San Jose, Cal., and it is expected that Mrs. S. Cowell, of Oakland, will be there for the month of October.

A benefit seance (materialization) for addressing him at 2653 Evans-

In Alameda, Mrs. R. I. Johnson spoke of the progress being made in Hollister; Mrs. Price spoke to represent Oakland; Mrs. Kathleen Herman, Mrs. Hendee-Rogers and Mrs. May F. Drynan, also gave interesting ad-

resses, while Mrs. Maude Lord Drake gave a stirring address on the proper education of the young people who were soon to take our places.

of peasants. Divinity could only be reached through humanity. Eighteenth centuries ago a great light shone in the East—it shone in darkness and the darkness knew it not; fifty years ago it again shone in the West, and the darkness was about to accept it. The speaker then went into a scientific analysis of the seven principles of man, and said that as medical science demands a knowledge of physiology, so the new religion demands a knowledge of the principles of man, and spiritual science. Many, she said, use Spiritualism as a cloak under which to cover fraud, until we have all been classed with common tricksters and our glorious banner has been trampled in the mire.

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Not a Creed but a Code.

Dr. T. A. Bland, in a speech before the Massachusetts State Convention, made the following very good suggestions:

I hold it the duty of Spiritualists to co-operate in societies for the propagation of truth and the promotion of the various reforms; and while I am opposed to anything in the nature of a creed, I would have a code of ethics for the government of all spiritual societies, and require all members to square their lives by that code.

It is one of the scandals of Spiritualism that there is no dividing line between honest mediums, fakirs and fortune-tellers, or between public speakers of high moral character and unsullied reputation, and moral lepers, whose scandalous lives are a stench in the public nostrils. Spiritualists should demand honesty of their mediums, and they should hold their public ministers to as high a code of morals as the ministers of the various churches are held.

When a medium is found guilty of practicing fraud, or a public speaker is convicted of conduct unbecoming a gentleman or lady, and which is calculated to bring reproach upon the cause he represents, he should be formally condemned and repudiated by their public ministers to as high a code of morals as the ministers of the various churches are held.

This record of condemnation should rest against all until they purge themselves of their sins, and give proof of having repented and reformed.

If all Spiritualists were organized into societies, and would, through such societies, enforce such a code of ethics, Spiritualism would command as much respect as any church.

Can’t do Without the Journal.

To the Editor:

As it is by the slow process of evolution, growth, that we come to the understanding of Nature’s laws, it follows that we need a constant supply for its growth (for the creation from nothing does not stand the test of reason). The supply ought to be drawn from ordinary as well as extraordinary facts in Nature’s domain. The Journal furnishes both. It is also a very good Journal for missionary work.

Sisters and Brothers, do not neglect to do your duty. Do not withhold any knowledge of facts from your neighbor, for it is robbing him. Disinterestedly,

Dr. B. Peters.

Clinton Camp, Iowa.

To the Editor:

I have just returned from Clinton Camp and will endeavor to give some of the readers an idea of the grand work done there. Mr. and Mrs. Moses Hull interested large audiences with grand lectures, in which all present were deeply interested. They are good workers in the Cause.

J. Frank Baxter delivered grand lectures, and many public tests which were all recognized. He is a grand medium.

Max Hoffman gave tests through clairvoyance, clairaudience, slate-writing and trance. He gave 60 recognized tests in one hour from the platform. The work through him is grand in all lines. He gives beautiful slate-writings and paintings.

He is a young man, but old in the work, having been doing the work since five years ago.

Mrs. Elsie Reynolds gave some wonderful seances; two of which I attended, over 100 spirits materialized each time, all full forms, and mostly in a good light. Sometimes two or more forms appeared at a time before the medium entered the cabinet. Many friends, guides, and relatives came to me and were recognized by me, especially a dear wife that passed to spirit life several years ago. She materialized four times for me and was as natural as in earth-life.

A mother and her babe materialized. Both bad been buried together.

Mr. and Mrs. Cooley arrived the 18th, and we conferred a reception in the hotel parlor.

Many attend these meetings to see the phenomena only. I heard some say, if such a one could deliver spirit-life after being bad, while in earth-life, that they knew that they would be all right. Yes, undoubtedly, but will it be in a high or a low sphere? We make our future life while in this life, to such an extent that people cannot or will not understand. Let us all try to make Spiritualism a home for the phenomena only for soul education. Purge out “self,” drive out bigotry and self-conceit, and never allow such a dwelling place within.

Maitland, Mo.

Dr. R. A. Davis.

National Convention.

The Fifth Annual Convention of the National Spiritualists’ Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21, 1897. Business session each day at 10:00 a.m. to 2 p.m.

Important business of interest to every Spiritualist will be presented for consideration.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc., will be held.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists’ Convention. These tickets must be endorsed by the Secretary of the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates.

Remember, that unless you procure a Certificate Ticket, we cannot send a reduction on return trip. Notice will be given later, at what stations these tickets can be secured.

All Delegates’ Credentials should be forwarded to headquarters by Oct. 1. Delegates’ Headquarters will be at the Ebbitt House, 14th and F streets. N. W. Washington, D. C.

Francis B. Woodbury, Sec.
600 Penna. Ave. S. E.
Washington, D. C.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this condition exists, you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless relieved the ear can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Both cannot be cured at the same time, but caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of Deafness, if the condition of the ear cannot be cured by Hall’s Catarrh Cure. Send for circulars, free.

J. CHERRY & CO., Toloto, 0.
Sold by Drugists, 75c.

It is unsafe to send money in letters, so please do not. Get a P. O. Money Order when that is possible. While that is absolutely safe, it only costs three cents for sums of $2.50, or less; and five cents for $5.00. If lost a duplicate Money Order can be obtained through your Postmaster.

Carlyle Petersilea, the Greatest Living Teacher and Piano Virtuoso, gives Piano or Voice Lessons, 83 each lesson. Also a force for better songs.

The Petersilea Music School, 803 Golden Gate Ave., San Francisco.

See our Book List on page 575.
Oakland News.

As a worker in the true field of Spiritualism, I must say I have found in Oakland a class of bright, investigate workers who are always ready to seek for the truth. There is no doubt in my mind that here in Oakland the seed of our philosophy has been planted and will grow immensely. I have had in my meetings M. D.'s, Prof.'s, lawyers and ministers, in fact all classes.

Only last Thursday I had a minister in my circle who had never seen any of our phenomena. I gave him a psychometric reading on his watch which interested him a great deal. He was a stranger to me, as well as every one in my parlor.

Last Thursday evening, my wife and myself, with two friends of ours, Mrs. Avery and Miss Frost, were invited to attend a circle at the house of friends, Mr. and Mrs. Parsons. Mrs. Parsons is a medium and an honest worker, and with them lives a man, Mr. George Brainard, who when his power is developed will make a fine materializing medium. As we (four persons) were all sitting in a circle without a cabinet, spiritual songs were sung, and a number of lights came, very large and beautiful, so that every one could see them. Also loud raps in great numbers. In this sitting 67 lights came, as they were counted by others in the circle. This young man a few months ago, was a skeptic, and called those who believed in Spiritualism, Insane; but now through his own instrumentality he is convinced. What a comfort it is to have our loved ones with us, so that we can see them.

Mme. Montague and Prof. Loveland are still with the Psychical Society and doing good work. The Union Society is also growing in numbers. Oakland has a good spiritual festival. We have had as high as five meetings in one Sunday, by different societies. I am now going to San Jose, to fill an engagement with the First Spiritual Union, for the month of September.

Dr. M. MUEHLENBRUCH.
P. O. Box 118, Oakland, Cal.

A LETTER.

At Eight Page Monthly Leaflet devoted to Spiritualism and the sphere of the world of Mindfulness, but especially HOW TO LIVE A HAPPY LIFE. This work light the inhabitants of earth upon its peculiar mission. September.

IT'S MOTTO.
"LIVE, NOT FOR WEALTH, NOT FOR PRAISE, BUT FOR THE GOOD I CAN DO."

SED furnishing Rooms to rent at 701 McAllister St., San Francisco.

RUEUMATISM, NERVOUS "I LIVE. NOT FOR WEALTH, NOT FOR PRAISE, ADVANCE thought on any subject absorbing liar mission Sept. 1, 1897.

LIVE FOR OUR BEST INTERESTS, takes Its

DB. C. B. BURKISH, T. D.
26 cents per year In advance, 8 cents per copy.

261 Ellis St., San Francisco.

McAllister St., San Francisco.

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P. O. Box 118, Oakland, Cal.

THE LIGHT OF EGYPT.

The Science of the Soul and of the Stars.
In Two Parts, by an Initiate in Esoteric Masonry.

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C. H. Wadsworth was born in Hollowell, Maine, April 4, 1839, his father being a Quaker and his mother a Methodist, and was brought up "in the way he should go." His boyhood was passed in Bath, Maine, until, at the age of eighteen, he went West, living a number of years in Chicago, Waukegan, and other cities of Illinois. In 1871 he went to live in Kansas.

He tried hard to live in the faith of his parents, but orthodoxy seemed so unreasonable that he determined to be free, and left the M. E. Church. In 1872 he began to investigate Spiritualism, with a strong prejudice against it, but earnestly wishing to know the truth.

One year's faithful investigation at home and in circles brought out facts enough so that he could say, "I am a Spiritualist and am proud of it."

In April, 1873, he left Chicago for San Francisco, arriving late on a Saturday night, and on Sunday morning attended the meeting of the First Spiritual Union and the Children's Progressive Lyceum, becoming an active member of both. In the nineteen years' work in the Lyceum he has not missed over six sessions, and then it was because of absence from the city.

At the Convention held at Golden Gate Hall, in May, 1896, he was elected President of the California State Spiritualists' Association, and at the first annual election held in September, 1897, he was again elected President following, he was elected President. He is firmly convinced

C. H. WADSWORTH, San Francisco, Cal.
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The good they should do, Spiritualists should cease their "go-as-you-please" way and organize in every town, city and State. In union there is strength.

As a lyceum worker, Mr. Wads- worth is earnest, able, and one who seems possessed of the faculty of drawing children to him, while he also has, what would be called in his native State, the "knack" of presenting the beautiful truths of Spiritualism to the infant mind in a way that the little fellows grasp them and in their own way put them in practice.

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A mother, with noble purpose in nature, with pure love toward all her children, male and female, cared for and nursed them with the same love; all receiving their first lessons in life from her tender, loving heart. Why should there be any distinction afterward? The same mother spends many sleepless nights at the bedside of her children. But that erring boy can commit any crime there be any distinction after­tive.

"Phenomena the foundation." Well, then it is not the superstructure. The alphabet is the foundation of literature, but will you, therefore, spend all your life over the spelling-book? Addition, subtraction, multiplication and division are the foundations of arithmetic, and in a broad sense of mathematics; but do they exclude algebra, geometry, etc.? Was Paul a fool when he counseled to leave the first principles of the gospel and go on to perfection? I think not. I don't think repeating the alphabet will ever make a scholar, any more than confinement to the foundation rules of arithmetic will develop a mathematician. No more will beholding phenomena make one a Spiritualist, though he may be a zealous spiri­tist.

A foundation implies a super­structure. But the uses of the superstructure may be almost limitless, and its beauty of architecture and adornment may challenge the attention and admira­tion of the world. And, in that superstructure, we may find the two supporting pillars of occultism — "beauty and strength," which symbolize the intellectual strength and moral beauty of the spiritual philosophy, not its external phenomena.

But Bro. Wilder says we cannot "elucidate the how of the raps." What does he mean? Can he, can any one "elucidate" the how of the simplest natural phe­nomena? If so, please "elucidate" how electricity suspends iron in the air. How vital chem­istry converts bread, meat, etc., into bone, nerve and flesh tissue. Though he did not so intend it, what he writes upon this matter of the how is strictly and only "sophistry." There is a point in every natural phenomenon where the human intellect is compelled to pause and confess to the unknowable. But it is no more so in spirit phenomena than in any other. The how of the raps is just as easy of explanation as the how of oxygen and hydrogen forming water, or the making iron a magnet and holding it sus­pended in the air by simply pas­sing a current of electricity around it.

Bro. Wilder, after stating that "the pulpit, platform and the
The naturalism—the science of been many efforts made in the ethics and facts—a combined religious press have fed the people on theories,” affirms that the great world is tired and asks for facts, for demonstrations, and then asks, “Shall the Spiritualists offer them only a stone in the place of the bread of life?”

In answering that question, I am sorry to be compelled to say that that is precisely what he and a large per cent of Spiritualists are doing. You are pretending to give the world facts and demonstrations. But your assumed facts are not facts and your demonstrations do not demonstrate. Man never disputes facts. A thing uncomprehended is not a demonstration. Your assumed facts and pretended demonstrations are not comprehended by the world. Indeed, you go before the world, and at the very outset, as in your article, proclaim the impossibility of comprehending the phenomena you represent. What is your argument? Simply this: “Here we present you facts—phenomena, which are impossible of scientific elucidation; and, therefore, spirits produce them!” Wonderful logic! No wonder we are laughed to scorn by so many intelligent people. You cannot fool them with such logic as that.

And, to make the mystery more profound, you talk of “gifts,” and affirm that the various forms of mediumship “are all gifts from the Infinite and Eternal.” Here is supernaturalism in dead earnest, and spirit manifestation is one vast system of miraculism. Talk of facts and demonstration, and then deny the possibility of demonstration, and bring in the miraculism of “gifts,” thus denying the naturalism—the science of Spiritualism! To claim gifts as constituting mediumship is to put forth a falsehood. Mediumship is no more a gift than the nose on a man’s face.

But do you give the world facts? I answer. No. A half truth is often the most outrageous falsehood, and half a fact is not a fact. A fact is not a simple; it is a compound, and you might as well call oxygen water, because it is one of its constituents, as to term a simple sound a fact. Every fact has four elements, none of which can be left out in definition—1. Something is done. 2. There is a doer. 3. There is a law, or the method of doing. 4. There is the purpose of the doer where mind is in action; or the tendency where intellect is not directly involved.

Now, are you phenomenists presenting facts to the world? By no means. You are presenting only one side—what is done—or the outer form of the fact. As to (2) the doer, you assume that to be a spirit. Do you demonstrate this? How? You do not take the first step in this direction; you do not enunciate the law, or method by which the phenomena are produced. There are forces employed. What are they? Is it a spirit in or out of the body using these forces? What is their normal, abnormal and supernormal action? Until these questions are settled you are not giving facts to the world, but only half facts, supplemented with theories which fail to convince. People witness these so-called facts year after year, and are not convinced. Why? Because there is no demonstration—there is no elucidation of the laws involved in the phenomena. Phenomena do not explain themselves.

What kind of a “foundation” have you laid? One that needs a perpetual relaying. You never get over laying your so-called foundation. You never build any structure thereon. Men and women, who claim to have known Spiritualism to be a fact for 30 and more years, are still chasing miracles to show phenomena. For what? Can they get beyond knowledge? Why don’t they build, if they know the spirit character of their foundation? Well, there have been many efforts made in the form of societies and associations to build, but the foundation has been like a mass of cobblestones, and their structure has fallen in the very process of erection. And so will all others attempted in the same way.

The grand defects of the phenomenists is that they almost entirely ignore one of the essential elements of what they term a fact. They ignore the great purpose of the Spirit Heavens in the new dispensation. Because the slums of spirit life pour their influences upon crude, uncultured mediumship, and play antics with furniture, murder Irish and Indian, degrade their mediums with tobacco and whiskey, and talk great swelling words of bombastic ignorance, they ignore the great fact that exalted minds in the “Circle of the Higher Harmonies” have purposed this movement to revolutionize the despotic and unrighteous conditions of modern civilization, establish justice and bring in the rule of brotherhood and harmony. This potent, moral purpose is the inspiration of the highest heaven; and is, therefore, the most potent element in the great fact of Spiritualism.

The reader will now see that what Bro. Wilder calls a foundation, has itself a foundation, which is the united mind, purpose, love and wisdom of the angelic heavens. This is a living foundation, and he who builds thereon shall not be ashamed. Babes have need of milk, but they should not compel the strong men to adopt it as an exclusive diet.

J. S. LOVELAND.

Relations to Each Other.

Looking in the book of Galatians for a certain reported saying of Paul, I came across the following: “Let us not be desirous of vain-glory, provoking one another, envying one another.”—Gal. v. 26.

This advice to a sect in a day long gone seems applicable to the time and people of now, who seek to develop a new system of ethics and create a following. The Spiritualists are certainly unfolding a great organized system for the promulgation of ethics and facts—a combined power for the centralization of modes of propaganda, and the control of local work and workers.

We have combatted organization, fearing its tyranny. We have suffered years of desultory and isolated labor; of denunciation and opposition. The human heart yearns for companionship and trust. We love to enjoy good-will and esteem. Every toiler has looked forward for his schemes, hobbies and ambitions to receive reward. The early Christian looked forward to the time when humanity could
worship God without persecution and they toiled earnestly for religious freedom. They did not dream of their followers becoming persecutors and destroyers in turn.

The Spiritualist has hoped for the time when by organized effort the whole people would accept communion of the spirit. We have sought for popularity and favor—albeit we have disclaimed so much against these.

With organized effort, there are always many ready to enjoy the fruits thereof—some for the good of humanity at large, and others for vain-glory. We cannot escape human selfishness. Present civilization has yet its foundation in personal ambition. Wealth and place, and honor, are not always the results of virtue, but too often of chance or diplomacy. Mediums who envy one another are not in accord with the coming condition of humanity. The spiritual gifts must cause envy, as do the mental and physical. Why not envy a medium the great gift of spirit help and power? The gift is worthy of envy! But because of a lesser gift, why should one think another—or any of our mediums, the “proving one another”—is a great mystery of human ethics. Such has occurred—but we firmly believe it is only in isolated cases. The great majority of mediums seem to applaud one another.

But the great quality of spirit that will cause them to prefer one another, is a spiritual attainment yet to be unfolded. “For if a man think himself to be something when he is nothing, he deceiveth himself.” That is a fact of human history, and was one of the many inspired utterances of Paul to his followers.

As the Spiritualists are unfolding their organic force and are about to meet again in national convention, why not begin to teach the broader spirit of “love, joy, peace, long-suffering, gentleness, goodness, faith,” that Paul said is the fruit of the spirit? We should meet and legislate without any desire for “vain-glory,” and not in the least “provoking one another,” or “envy ing one another.”

We must accord to all mediums the power and gift of the spirit that belongs to them; “against such there is no law.” To denounce as fraud that which is higher than others in development, is to debauch our own concept of the true. We have no place in our organic economy for fraud-hunting. Relegate that to the anti-Spiritualists association. Our duty is to hunt for the true—and for that only—wherever and from whomsoever it may be found.

Our relations to each other, then, as Spiritualists, should be to develop the cause of Spiritualism that all may know the truth of life on earth and in the spirit. We should have no time for jealousies and bickerings.

A good brother attended a Spiritual camp-meeting for the first time, during the past summer. He thought that Spiritualism, as the great Harmonial Philosophy, had made all dwell together in perfect love. He was greeted with personal bickerings and saw some deceits and dishonest dealing. His soul was grieved and his life at camp made miserable. He cried aloud in grief that his ideals had been destroyed.

As Spiritualists, we are yet human, and dwell in a crude world—but we should seek to engrave the spiritual truths taught through our lips and by our pens, upon our daily lives. Let us show to the world, if possible, a religion of love that has developed a brotherhood and sisterhood that blesses the race by a noble consecration of self to the true interests of a spiritual civilization.

G. W. Kates

Definition of Sin.

"Whatsoever is wrong is sin." Then, what is wrong? Any and everything contrary to the laws of nature. This fact makes it necessary to understand the laws of nature, and as all are very deficient in understanding nature’s laws, it would seem to follow that all are deficient in knowledge of right and wrong. But that is not so, because of the fact that nature has endowed every thing and every being with sufficient means for development at each successive stage of unfoldment. Hence man has also the means for understanding nature sufficiently at each stage of his development to know what is right and what is wrong.

There is no exception to this: the apparent exception is caused by those who willfully ignore facts in nature, hence they are "without excuse." This gives us the definition of sin.

Let us not forget that the root to all evil must be found in the will. Whenever we ignore a fact in nature, we cannot sin. That each wrong act brings its punishment. Here, again, the self-sufficiency in nature is an automatic court of justice. Examples of this fact are known to all, as far as the material universe is known; but the spiritual universe is as yet misunderstood, because of dogma and superstition that have hindered our spiritual natures from unfolding.

All know that violence to the physical brings punishment in ratio to the violence, and all can know, if they let their higher ego unfold to understanding on its plane, that violence to the spiritual bring punishment in ratio to the violence committed. A hateful thought goes forth as a dart, piercing the psychic and shocking the physical, and as it gives pain to your "negative friend," it rebounds and inflicts suffering to the renderer of the hateful thought in exact ratio to its degree of hate by which it was sent forth. "As a man thinketh so is he." Just thoughts cause just deeds.

If you wish to ascertain as to the truth of this and the cause of evil, visit a "class-meeting" and hear the testimonials of how sinful the members of the "flock" say that they "feel," and you will then understand why there is so much evil in the world—all feeling and no understanding.

If you are honest to your own convictions you will begin to teach these hypnotized creatures about the better way, the way of understanding. Then they will feel less, as they learn to understand. Always have a good spiritual paper to give and good books to lend, but first and above all give them a wise, frank and kind word. Only stop to think how happy you are because you understand the spiritual laws so as to be free from "under the law" of dogma. And you will
gladly help those who are yet in prison, even if they bark at you like mad dogs. "Forgive them for they know not what they do," and this loving and forgiving attitude will send forth a warm and loving aura that will thaw these frozen "things," for they are as things, as they have lost their individuality, and are mere commodities for the use of the "hrelings."

Sister and brother, it is a better gold field than Klondike to work among the fallen from reason and free thought.

Send forth the pure water of kindness and help to wash off the dirt and slime of dogma and sophistry. Then the precious gold—the spirit—will come forth. As their spiritual unfolds, they will feel less sinful. "Those who are born of the spirit will feel less sinful. "Those who are born of the spirit can—will feel less sinful. "Those who are born of the spirit—will come forth."

Dr. Birger Peters.

Let us have the Truth.

One of our Christian friends, the editor of a paper in one of the towns of Ohio, writes as follows to the American Israelite:

To the Editor:—In an article in the Israelite of the 6th inst, is an extract from a sermon by Rev. Dr. Jenkins, pastor of the Second Presbyterian Church, of Kansas City, Mo., on "The Jew," in which the following occurs: 'The Jew, said one of our finest English scholars, is the miracle of history, and he dwarfs all the rest. Out of his royal line sprang the star of Jacob and out of the inmost circle of the chosen people that great apostle, who, under God gave direction to that faith and blind worship cease reiterating the false and pernicious dogmas of the dark ages. They should remember what that great Jewish Rabbi, Hillel, enjoined as the quintessence of religion, the simple admonition "Be good, my boy; be good, my boy."

J. H. S.

That is what the Jews have been trying to convince the world of ever since Christianity became a religion. But Jesus' teachings were palatable to the average man of the nations, so they distorted them until they have no resemblance to the original. To make amends for their neglect of his lessons they deify the teacher, hoping, we believe vainly, that faith and blind worship will atone. Our friend is just realizing that which we know long ago.—American Israelite.

Unfoldment.

Life is dual—composed of spirit and matter; spirit is the controlling force and matter is its medium. Now the question for each to settle is, which is the best way to unfold—by cultivating good thoughts and actions, so that we may control our own bodies and help the earth-bound spirits, both in the body or out, or cultivating negativity, and allowing the earth-bound spirits, both in the body and out to control us?

Observation shows us that undeveloped spirits, in the body, always try to control others, instead of controlling themselves. This has been the curse of all religions and political parties. Will we, as believers in liberty and equal rights, give up our reasoning powers and become slaves to the will of unseen persons or powers? It seems impossible that any person would do such a thing.

I believe in the law of co-operation, and see in it the coming brotherhood and sisterhood of humanity, but in order to attain that, all will require the unfoldment of their own spirits. True spiritual development or spiritual unfoldment, is true liberty; all human beings are in slavery as long as their animal passions control them.

We often hear people boast of being Spiritualists, and talk of their beautiful home in the spirit world, but perhaps they will be as much disappointed as those who expect to meet Jesus in a local heaven.

I have left my body many times, have controlled mediums to write messages to friends, at the table where the medium was sitting, and have seen just as much of the spiritual world as my unfolded spirit would allow, and no more. The child cannot see material things until its material senses have been unfolded, and how can a spirit see spiritual things, without the spiritual faculties are unfolded?

You who wish to see beautiful things in the spiritual world should provide yourselves with spirit lamps before you leave your bodies, for if you do not you will find yourselves in the dark. You can see the beautiful spiritual world while you are in the body, as fast as your good thoughts and actions unfold your spirit—no faster.

A. C. Doane.

Spiritual phenomena prove that humanity lives and loves forever. There is a spirit world, and we are all in it. The angels descend and ascend to-day, and will forever. It is from the realms of the higher life that Spiritualism has descended. We abjure you, as you love the truth, and by all you hold dear and sacred, to work—work hard to remove the evils of life, and take your places in the army led by the angels for Truth and progress. —S. Chiswell, in Two Worlds.
who was in need, and $45.00 was realized, by Mr. Slater, Prof. Carlyle Petersilea and Mme. Montagne each contributing $5 to make that generous amount.

Then Mr. Slater occupied the platform and for nearly an hour gave a number of the most convincing tests to the audience—many of them with wonderful details, which he could have had no means of knowing.

As nearly $56 were realized for the State Association the present Board will have something with which to work, (rather than a debt to liquidate, as was the case last year) and at the next convention we may expect a good report of work done during the year. The Officers and Board are made up of men of sterling qualities, and may be relied upon to act for the good of the Cause in every way, and we bespeak for them a cordial support, both in influence and money, to carry on the work of advancing the Cause, by keeping its missionaries busy instituting new societies and with propaganda labors generally.

All who will do honest work, may count on the unceasing support of the PHILOSOPHICAL JOURNAL, and the constant aid of all true Spiritualists. For all others we have the utmost contempt.

An Orthodox Attack.

Another Methodist preacher has made an attack on Spiritualism, in which he displays his ignorance of the subject by alleging, "all fraud." This attack is made at Indianapolis, Ind., in an editorial in Our Methodist Paper, published and edited by the Rev. H. W. Bennett, D. D., pastor of the Wayne Street M. E. Church.

Here is the editorial verbatim et literatum:

"We told you so." Aha! A Mrs. Lake, at the Indiana State Camp-meeting for Spiritualists, now in session near Anderson, said: "The majority of mediums are frauds." Nothing new about that. We would amend the use of "all" for "majority," and add after "mediums," "and spirit communications." It would then read: "All mediums and spirit communications are frauds.

If "all spirit communications are frauds," then the reverend gentleman must acknowledge that his Bible is "all a fraud," for it is chiefly composed of alleged spirit communications. As examples, we refer him to the independent slate-writing seance with the medium Moses on Mt. Sinai, and to the spirit hand-writing on the wall at the feast of Belshazzar.

But then, as Professors Sir Wm. Crookes, Robert Hare, and other eminent scientists of both Europe and America, after years of scientific investigation, have already thoroughly demonstrated the phenomena to be facts, and as the American Society for Psychical Research have at last admitted spirit communication, through Mrs. Piper, to be a fact, it is hardly worth while to pay any attention to this belated sky-pilot and his little anti-Christian, anti-Spiritualist sheet.

The Inquisition on the Stage.

And object-lesson is given the sticklers for Christian creeds and dogmas in the opera, "La Gioconda," recently given to crowded houses at the Tivoli, in San Francisco. The scene is laid at Venice, in the Seventeenth century. Barnaba, the villain of the play, is a spy of the Inquisition. He falls in love with Gioconda, a ballad-singer, but she refuses to accept him, and for revenge he accuses her blind mother of witchcraft, whereupon the monks and the general populace pounce upon her like wolves, but her life is saved by Enzo, a Genoese nobleman, dashing among them with drawn sword. The officers of the Inquisition only spare the lady's life through the pleadings of Laura. But the villainous pet of the church—the Inquisitorial spy, still pursues Gioconda until she drives her to commit suicide to escape from him.

The scenes are realistic and represent the horrors of the Inquisition as they were, without embellishment, and as they occurred daily when the church was in power.

Such plays are destined to be no small factor in breaking up superstitions, creeds and dogmas.

Mr. Wallis, editor of the Tw World's, of Manchester, England, and his wife are expected to arrive in the United States on Sept. 18. Mr. Wallis is a good speaker and Mrs. Wallis is an excellent clayriwan. Societies wishing to engage them can address them, "care of Banner of Light, Boston, Mass." Let us give them a hearty welcome.
Spiritualist Wedding.

Many contemptuously assert that Spiritualists have no "ceremonials" worth mentioning, forgetting that our ceremonies of christening, wed­
ing and funeral, are not only unique, but peculiarly interesting and attrac­tive.

On Saturday, Sep. 4, one of these ceremo­nials occurred by a christen­ing at Scottish Hall, San Francisco, (as reported last week on page 569) and on the Sunday following, a very attract­ive wedding ceremony was performed through Mrs. A. J. Colby, (entranced by one of her guides, "John Broad­head") uniting William Forrest and Lillian Snowdon Cook in the bonds of wedlock; the ceremony being pecul­iarly attractive, and especially beauti­ful in expressing the spirit of the ange­l's blessing.

Congratulations and merry conver­sation followed the benediction, and at 9:30 p. m., the bridal pair, at­ tended only by the little "maid of honor," Myrl Colby, appeared before the invited guests, and the beautiful marriage ceremony was performed by one of her guides, "John Broad­head," uniting William Forrest and Lillian Snowdon Cook in the bonds of wedlock; the ceremony being pecul­iarly attractive, and especially beauti­ful in expressing the spirit of the an­gel's blessing.

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THE CEREMONY,
as given by spirit John Broadhead, through Mrs. Colby, was as follows:

"Friends, ye are called upon to assist in placing the external symbol of love upon an already united po­st. If ye know aught of just cause why this should not be, ye will speak or ever after be silent. . . . By your silence ye have consented."

Turning to the bride and groom, the speaker said: "Beloved, ye have chosen each the other, to bear life's burdens and share its joys. Seek ye the way in truth that the beloved ones from the unseen shores, who ded­i­cate your home-to-night to the vows ye will take, may assist ye in your upward spiritual journey."

Ye may join hands. William, will ye take this woman to be your wedded companion; to love, to honor, in joy or sorrow, in sickness or health, to cherish, and with all your strength protect?"

"Lillian, will ye take this man to be your wedded companion, to love, to honor, in joy or sorrow, in sickness or health to cherish?"

Extending the ring: "With this cir­clet, symbol of love, bind your vows, repeating after me: Lillian, with this ring I wed thee, with all my heart's treasures I endow thee." She, taking his arm: "William, I accept thy pledge, and thereby my troth renew."

Infinite Spirit of love, and ye, love's ministering ones, record on the white pages of truth this pledge of love. Ye . . . vested by law in me, I pronounce ye husband and wife. Salute your bride and receive the congratulations of your friends."

Wake Up.

In a recent letter to Prof. W. C. Bowman of Los Angeles, Cal., Prof. J. S. Loveland, remarks as follows:

"I am compelled most reluctantly to confess that the outlook for our spir­itual movement is exceedingly unprom­ising. The destinies of mankind are trem­bling in the balance. The rum­blings of the social earthquake are shaking the ground on which we stand, and yet the great mass of Spir­itualists are as unconcerned as though the bright bow of promise spanned the retiring storm. Problems far more momentous than ever before challenged human attention are press­ing for solution, and they lightly

The Anti-Spiritualists have con­cluded their session at Anderson, Ind. Mr. Covert delivered a lecture on "Modern Spiritualism, Its Origin, Rise and Progress," followed by mock tests. Moses Hull was there, pencil in hand, taking notes, and the public will hear from him soon, exposing these self-styled expositors. By the reports in the press, we notice that they condemn all Occultism, Theoso­phy, Hypnotism and Christian Science and demand prohibitory legislation against all of them. Had they the power we would have the inquisition again with all its horrors—but thank heaven that can never be! If their efforts are productive at all—they may unite all the liberal elements of the people, and curtail the power of priestcraft.

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

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

Editors must not be 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 spiritual communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. Annie Besant spoke at Lily Dale Camp, on “Life After Death.” 

A camp-meeting at Sacramento, Cal., will open on Sep. 19, to hold one week.

Rhode Island Spiritualists will meet at Providence, R. I., in October for State Organization.

Mrs. M. A. Ellis, has returned to San Francisco, and is now located at 253 Valencia street.

Mrs. Drew gave a parlor test and healing meeting last Sunday at 323 Fell street, San Francisco.

Madame Montague was at the St. Nicholas Hotel, San Francisco, last week, taking a much-needed vacation.

Mme. Young’s test circle last Sunday evening, at 605 McAllister street, was very convincing and interesting.

The Nashville, Tenn., Convention convenes on Sep. 23. Pres. H. D. Barrett, and other good speakers are to be there.

John Slater gave another of his convincing test seances at Scottish Hall, San Francisco, last Sunday to a good audience.

James G. Clark had another relapse last week and we learn that there is now but little expectation of his recovery.

Prof. Carlyle Petersilea gave another of his inimitable soirees last Sunday evening at 803 Golden Gate Ave., San Francisco.

Dr. F. L. H. Willis lectured at the Freeville (N. Y.) camp on its closing week, taking a much-needed vacation.

Dr. Raylin wishes it distinctly understood that he is no longer connected in any way with the so-called “Psychic and Spiritual Institute,” at 12-25 Market street, San Francisco.

On Wednesday evening Mrs. Julia Schlesinger gave a free illustrated lecture at 111 Larkin street, San Francisco, for the People’s Society. It was well attended and was very interesting.

A Kellar seance (materialization) for Dr. N. F. Raylin will be given on Thursday evening, Sep. 16, at the residence of ex-auditor Strother, 1026 Bush street (near Leavenworth), by Mr. C. V. Miller.

Mrs. R. S. Lillie will return to this City in October, and in connection with Mrs. J. J. Whitney will carry on meetings at Scottish Hall, San Francisco, during the coming Winter, beginning Oct. 1.

Dr. J. M. Peebles, gave a lecture on Sunday evening, Sep. 5, in the Spiritualist church at Indianapolis, Ind., with Mrs. J. J. Whitney will carry on meetings at Scottish Hall, San Francisco, during the coming Winter, beginning Oct. 1.

Mrs. Julia Schlesinger gave her second illustrated lecture, entitled “Psychic Phenomena,” at Oakland last Sunday evening, for the Union of the Truthseekers’ Spiritualist Society, of Los Angeles, a superb life-size portrait of the class for Psychic Research, conducted by Dr. Don McLean. The local Spiritualists contemplate getting John Slater there soon to give the public further proof that “there is no death.”

Mrs. A. J. Owen, the spirit artist of California, has just completed at her studio, 236½ South Spring street, Los Angeles, a superb life-size portrait of the Nazarene, said to be for the Truthseekers’ Spiritualist Society, of that city. As the artist portrays so entirely what is given through her mediumship, her concept of Jesus differs widely from the Greek models, of the old masters.

On every Sunday night during September, at the Union Spiritual Society, Loring Hall, Oakland, there will be given a series of illustrated lectures by Jes. J. R. Hall, Jr., Mrs. Nettie Holt Hargis, Boston, and Mrs. M. J. Wentworth of Maine, are expected to attend.

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California State Convention.

The following amendments to the Constitution were adopted after thorough discussion at the State Convention held in this City last week:

1. Amend the Declaration of Principles (page 3) by inserting after the second paragraph the following: Wherefore, Humanity constitutes one great Brotherhood, each member of which is entitled to equal rights and privileges and rightfully subject to common responsibilities and duties, and

2. Amend Article II of the Constitution by inserting after the first line (page 5) the following words: the principles of universal Brotherhood, which principles are taught only to the rights and welfare of humanity.

3. Amend Art. VII, Sec. 4, so as to read as follows:

Each chartered auxiliary society shall be required to take up at least one annual collection as a donation to the National Spiritualists' Association of the United States of America, the money thus obtained to be paid to the Secretary of this State Association before its annual convention in September of each year, in order to be accounted for and paid to the National Association before its annual convention in October.

4. Amend Art. II, Sec. 1, of the By-Laws (page 12) to read as follows:

The regular meeting of the Board of Directors of this Association shall be held quarterly on the first Saturday of March, June, and the day preceding the annual convention of this Association—in the city of San Francisco.

Los Angeles Notes.

Mrs. Freitag closed her engagement here on Sunday August 29 with the most remarkable seance of the series. It would be impossible to give readers a correct idea of it without detailing many striking tests, for which you have no space. General applause followed each test, the large audience being intensely interested. To satisfy some skeptics with regard to the raps, which we distinctly heard all over the hall, down from the platform, among the audience, and the raps were heard just the same. Sometimes they seemed to come from the floor of the main hall, and sometimes from the platform, 20 feet distant.

In case Mrs. Freitag's health permits, her San Diego engagement will begin Sunday, Sept. 6th, to continue to the close of the year, when it is hoped she will return to Los Angeles. At present she is lying ill at 107 North Kern street, Los Angeles.

Chas. Anderson, the “boy orator,” will be with the Harmonists during September. He has never spoken here, but his reputation as a fine inspirational speaker will insure large audiences.

Clark Anderson, formerly called the “boy medium,” gives better satisfaction in his private sittings than on the platform. He and his wife are still here.

In October Mrs. Julia Schlesinger (it is hoped) will be here to give illustrated lectures on spiritual subjects, Sundays, with Klondike, etc., week days, the visit to be extended to other towns in Southern California.

The Ladies' Independent Aid Society, composed of Spiritualists from all the Los Angeles Societies, holds very interesting and well attended public meetings at Caledonia Hall, on Wednesday evenings. Each week exercises consisting of music, brief addresses and tests or messages. The program is to be varied at the next meeting by the answering of questions by Spirit Pierrepont, through his medium, Mrs. Longley (who is president of the society), followed by tests, etc.

The Ladies' Aid Society, connected with the Harmonians, do not hold public meetings weekly, but give occasional entertainments, the next one September 16th. It is pleasant to see the same persons in attendance at both of these aid societies, both being for the advancement of Spiritism.

The “Truthseekers” are flourishing, as is also the First Spiritual Church of Los Angeles, but no announcement has yet been made that meetings of the “First Spiritual Society” are to be resumed. W. N. S.

Do You Wish to Know?

To those who wish to understand the facts of living after “death,” I offer my services five, to direct inquirers through investigations sufficient to give absolute proof of life after transition from the material to the spiritual world, and to give over 80 views illustrated by the author. Price 50 cents. For sale at the business office of the State Association—605 McAllister street.

The Homiletic Review for September contains some peculiarly able and timely discussions of important current topics. Monthly by Funk & Wagnalls Co., $30 Lafayette Place, New York. $8.00 a year.

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The New Time is the best reform magazine published, and predicts for it a great future. The publishers have shown good judgment in keeping the price at a dollar a year. In October the size will be increased to 90 pages. The New Time and the Philosophical Journal will be clubbed at $1.75.

If you, dear reader, like the matter in the Journal, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, as mentioned on the last page and the Journal will make a call on you every week for a year. Cheap, isn't it?

It is unsafe to send money in letters, so please don't. For P. O. Money Order when that is possible. While that is absolutely safe, it only costs three cents for sums of $5.00; and less for five cents for $5.00. If less than $5.00, money order is preferable, and can be obtained through your Postmaster.

New Discoveries in Astronomy—the Sun and Stars Inhabited, Wm. Baker, Philomont, M. D., 144 pp., with 10 plates and 30 illustrations. Price 50 cents. For sale at this office.

The illustrations are the result of clairvoyance, and gives over 80 views of the planets, which are fully described by the author.

Furnished Rooms to rent at 701 McAllister St., San Francisco.
To the Editor:
I have closed my engagement in San Diego and am now at Los Angeles to fill a month's engagement with the Harmonia Club.--L. B. Browne.

Lake Pleasant, Mass., Aug. 27, 1897.

First Spiritual Church.
To Spiritualists the wide world over,
Greeting:

This Church is an incorporate body under the laws of the State of New York, and entitled to hold and manage such properties as may come to its possession. Rochester is known as the headquarters of Modern Spiritualism. Here was made the first public investigation of the spiritual phenomena through the mediumship of the famous Fox sisters. Here should be erected some suitable memorial in memory of the first acknowledged manifestations from the spirit world and in memory of the mediums through whom these manifestations occurred.

The Spiritualists of Rochester think that such a memorial would and should redound to the honor of all Spiritualists and that all should be accorded the privilege of contributing to a fund for the purpose of erecting a suitable memorial. Therefore a special invitation is hereby extended to Spiritualists everywhere to join us in the promotion of a good cause. Therefore a special invitation is hereby extended to Spiritualists everywhere to join us in the promotion of a good cause.

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The aim is to have a place of meeting, a library, a reading room, in short a headquarters for Spiritualists and investigators. Any monies accruing after building and equipping such an edifice are to be devoted to the promotion of the truths of Spiritualism.

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From the Boy Orator.

To the Editor:
I want to express to you, as well as the State Spiritualists' Association, my hearty approval of the resolutions passed at the State Convention and published in the Philosophical Journal. I consider the passage of the resolutions the best work ever accomplished by any Spiritualist body, in the Golden State, towards the up-building of true Spiritualism and the up-rooting of frauds practiced in its holy name.

I only regret that my home duties required it impossible for me to be present during the entire Convention. If these resolutions are carried out in the actual working of our societies, a new era has dawned for Spiritualism in our State.

May your important part in the work of keeping the facts and philosophy of true Spiritualism constantly before the reading public receive the encouragement that it deserves, and may all good men and women who have been lifted into the joy of our blessed faith, do their full duty in carrying the gospel forward to all who are not comforted.

ELIZABETH LOWE WATSON.

A New Book will shortly be published written by C. B. Newcomb, entitled, "All's right with the World." H. W. Dresser, of Boston, is the publisher.

Deafness Cannot be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect bearing, and if it is entirely closed Deafness is the result, and unless the inflammation can be taken out and all the mucous tubes are opened up, the normal condition, bearing will be destroyed forever; nine cases out of ten are caused by cataract, which is nothing but an inflamed condition of the Eustachian Tube.

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The Philosophical Journal.

From the Boy Orator.

To the Editor:
I have closed my engagement in San Diego and am now at Los Angeles to fill a month's engagement with the Harmonia Society.

My visit to San Diego was a very pleasant one, and I feel that my work has resulted in some good. There are a great many true Spiritualists there who are earnestly seeking for the higher light.

It was a pleasure to me to meet Dr. Peebles, a true friend of yours, and an earnest worker in the cause of truth. I feel that a great work is to be done in the spiritual field, at the present time, calling the attention of all Spiritualists to the fact, that it is their duty to practice our philosophy so that all the world will be drawn closer to it.

Let us all work in harmony, having for our object the uplifting of humanity. With the help of my angel guides I will do all in my power to aid in the great reform that shall sweep away the wrong and restore right and justice to all people.

My address is care of S. D. Dye, 125 W. Sixth street, Los Angeles.

CHARLES ANDERSON.

Materialization.

To the Editor:
Grand manifestations are occurring through the mediumship of Henry Allen, of Summerland. My mother, Mrs. M. R. Bennett, writes me that she has held a sitting with him, and are not comforted.

I only regret that my home duties required it impossible for me to be present during the entire Convention. If these resolutions are carried out in the actual working of our societies, a new era has dawned for Spiritualism in our State.

May your important part in the work of keeping the facts and philosophy of true Spiritualism constantly before the reading public receive the encouragement that it deserves, and may all good men and women who have been lifted into the joy of our blessed faith, do their full duty in carrying the gospel forward to all who are not comforted.

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It claims to fully reveal the most recondite mysteries of man upon every plane of his being, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and Occult mysteries of Astrology are revealed and explained for the first time in English. The Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of Numbers are one and the same, with mysteries which comprise the ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge hitherto unknown and allows her to prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for the door to the long-earned entrance to the Astral Plane. To the Astrologer it will become a divine revelation of science.

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A remarkable book.—Chicago Daily Inter Ocean.
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Amidst the humid balminess, where springs
As in compassion we shall stoop to raise
Until the rustling voices blend their caper-
Music of the soul that flows in an angelic,
Then meet with courage every blast and to
And while we sow the seed, that which we
A thousand hues shall touch the mist in
Until we behold the harvest of our souls'
curate. 1286 Market st., room 86.
When our horizon, so azure and serene,
And brooding storms with shadows mark
Let your shield be charity, and love your
an invitation to become a subscriber
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We cannot well deny the call;
Whilst Knowledge busily prepares his
While silvery raindrops gently fall
We cannot well deny the call;
For we know each drop shall burst a seed
against the harvest days,
And while we sow the seed, that which we
scattered by the ways
Shall blossom when our crops be golden
With the sun’s responsive rays.
Of our general wealth, gifts fairest of all.
In those hours when we shall softly dream
Those same wild blossoms shall unfold a
theme
Most beautiful, breathing the echo of a
pathetic strain.
Music of the soul that flows in an angelic,
heavenly refrain,
As in comparison we shall stoop to raise
the trampled bruised and slain,
And help them to the fountain of a love
supreme.
When our horizon, so azure and serene,
Looks from above in peace upon aernal
scene,
Amidst the humid balminess, where springs
the first rich growth of good;
Where drooping boughs reflect within the
brook’s shadow depths a tender mood
Until the rustling voices blend their caper-
murmurs into songs of Brotherhood,
But what fuller choral rings sad between?
When gathering clouds roll thick and
dark
And brooding storms with shadows mark
The trail o’er which we sailed with such
delight, through calmer seas,
Or said Contentment’s shady bowers we
stpped the honied draughts of busier bees,
Who gathered far and near, obedient to
dine decrees.
How shall we meet the flashlighth of that
vital spark?
Then, when at last the raging storm is
here
Shall we cover beneath a groundless fear?
If our roots be fine the ravages can scatter
naught but dry and folded leaves,
For deep their meshes wind, and round an
impenetrable rock they interweave.
Then meet with courage every blast and to
Truth’s strongholds cleave.
Let your shield be charity, and love your
keen edged spear.
There shall be ours, when all is fought,
An inner light, so softly bought.
That when the silvery raindrops fall soft
within its beams
A tender kiss shall touch the mist in
fitful gleams.
Until we behold the harvest of our souls’
most ardent dreams
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The end of this long thread was spun.
How small the fibre, but a speck, Caught on the spindle and O, hum! It buzzed and buzzed at length, Made quite a yarn to reel and run.

"Stout yarn," they said, as on it sped, At last it tumbled into bed.
It came and went a t any hour, The web is very, very long!
The charitable purposes, and in preference to estate as may legally be devoted by will to expense fund, $ .................; and I direct that other legacies and bequests thereout.

It's almost finished * , angels take this was hastily written for my birthday, and by those present requested to be sent to the JOURNAL for publication. Alameda, Cal., Aug. 31, 1897.

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State the address from which it is desired to be sent, as well as the name of the person who shall receive the matter.

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with astonishing results, very truly.

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The Universalists' Creed.

FUNNY BIBLE TRANSLATIONS
BY J. M. PEEBLES, M. D.

The Indiana State Convention of Universalists met the first week in Sept., in Indianapolis, Ind. This religious body has a small church edifice here, and a small congregation, all of which is in perfect keeping with their narrow creed. The founder of American Universalism was John Murray, a Spiritualist medium. Universalism has been preached in America over a hundred years, and yet, the State Secretary reports a total membership of 1,895 in the great State of Indiana. Slow progress this! Indianapolis, alone, has a population of 200,000.

I listened to a straight-old-style Universalist sermon to-day. It reminded me of the explorations in Babylon. The point urged was—"Sound doctrine a necessity for present peace and salvation." And this sound doctrine simmered down meant—there's no endless hell and everybody will eventually be saved. Hallelujah!

But is there any future conscious existence for human beings? If a man die shall he live again? The Atheist, the Agnostic, the Materialist—millions upon millions say, No! And the materialistic sentence of science is—death ends all! Has Universalism any proofs to the contrary? Not one! It can only point with bony fingers to Moses in the bullrushes and other reported occurrences found in the Old and New Testaments.

Universalists have become a sect; as much so as Presbyterians or Methodists. They have a creed fixed and unchangeable. The most important matter before this Universalist Convention is a proposed change in the "Winchester profession of faith," adopted in 1803—nearly one hundred years old. After the few Universalist delegates and preachers (all theological fossils) had discussed the matter of a change in the creed, it was voted, not to change or amend any of their ancient articles of faith. And so, Universalists still believe that the whale swallowed Jonah and that Jesus cursed the fig tree. Believe the Bible to be plenarily inspired a "sufficient revelation as their Winchester profession of faith" declares.

The old school Universalists are exceedingly jealous of the Unitarians. They are afraid of being swallowed by them. Unitarians as is well known, are a rapidly-increasing and growing body of liberal religious. They are broad. They are noted for erudition and moral independence. Their creed, if that is the proper word, is exceedingly flexible. Some of their preachers are straight-out Spiritualists. The philosophy of Unitarianism and of Spiritualism, so far as I understand them, is identical—the divine fatherhood of God, the brotherhood of man, conscious communion with the dwellers in spirit life, and the eternal progression of all human intelligences.

B. F. Underwood so well and favorably known to the liberal public in writing of the Universalists says: "Universalism is conservative; it is averse to innovation; it thinks more of religious 'respectability' than of reform; its preachers, many of them, congratulate themselves on how much they, in contrast with Unitarians, believe, and go beyond the orthodox clergy in denouncing modern liberal thought. The denomination is controlled by a syndicate, so to speak, composed of extremely conservative men, and the tendency the last few years, has been to greater conservatism in the pulpit. Naturally the accessions to the churches are more conservative in character than formerly. It is a waning sect. As a protest against intolerance, injustice and humanity, and as a reform movement, Universalism has spent its force." Yes, a theological "spent force" striving to be considered respectable.

THE OLD AND NEW TESTAMENTS.

Universalists consider these—in a word, the Bible, (an old book of sixty-six books or pamphlets), a sufficient "revelation" for the physical, mental, moral and spiritual guidance of humanity. Other denominations consider it plenarily inspired (infallible) the infallible word of God. And yet Christians have the audacity to revise, re-revise, and modernize it. The old English version was
translated in 1611, and called King James' version. This version was revised in the reign of Henry VIII, and this was again revised in the reign of Queen Elizabeth. The New Testament has been revised several times during the past 300 years, the last taking place and ending in Jerusalem Chamber, Westminster Abbey, 1880.

In the revised version (especially by the American committee) "devil" reads demon; "hell," Hades. In Mark xvi:16 "damned" reads condemned. John vii:38 "Out of his belly shall flow rivers of living waters," reads "from within him shall flow," etc.

"Heresies" reads factions. In the whole of the 13th chapter of 1st Corinthians, "charity" is made to read love. This was not only correct, but a very wise translation of the Greek word.

The 1st Epistle of John, the very pillar of the orthodox trinity, "There are three that bear record in heaven," etc., is entirely thrown out as an interpolation.

In the reign of Queen Mary, the Protestants got out a biblical translation called the "Breeches Bible." In this edition Genesis iii:7 reads, "And they sewed fig leaves together and made themselves breeches."

The "Vinegar Bible" got its name from the fact that the "parable of the vinegar" appears instead of the "parable of the vineyard," at the heading of a chapter.

The "Servant Bible" originated in this way, in 1640 (see 3rd chapter of Genesis)—"Now the servant was more subtle than any beast of the field," "servant" should have read serpent.

The "Wicked Bible" was so-called because of the omission of the word not in the rendering of the seventh commandment. This so angered Archbishop Laud, that he fined the careless printer $1,500 — the money being expended in securing new Greek type.

The "Bugge Bible" was so named because in a translation published in 1551 appears this rendering of Psalms xci:5, "So that they shall not neede to be afraied of any bugge by nyghte."

The old "He Bible" took its name from the blunder in translating Ruth iii:13, "He measured five measures of barley and laid it on her head, and she went into the city." This should have read she; Ruth, went into the city.

The molasses, or "Treacle Bible," came from the translation of Jeremiah viii, where "is there no balm at Gilead?" is made to read, "is there no treacle at Gilead." This so horrified the clergy that the sale was suppressed.

The "Wooden Leg Bible" originated in a biblical illustration of the scriptural parable of the sower, where satan is pictured in the very face of Jesus sowing tares. This must have looked very funny, a one-legged devil hobbling along after Jesus sowing tares; and confirming what I long contended for, that the "devil is eminently industrious," and such industry deserves universal commendation.

Pitying the limping old fellow, let none hereafter paint him too black! Having but one leg, I am wondering just now, how he could have "taken" (carried) Jesus up on to that "exceeding high mountain"—but then, "great is the mystery of godliness." And everything with God, we are told, is possible. But the Thomas Paine Free-Thinkers thought it would be impossible for God to "turn a grindstone backwards and forwards, two different ways at the same time."

Do you remember the epitaph that orthodox sectarists are said to have composed for Paine's tombstone? Here it is:

Poor Tom Paine, here he lies
Nobodylaughs, nobodycries,
Where he's gone, or how he fares,
Nobody knows—and nobody cares.

And yet I saw, actually saw, a few nights ago, in a vision, Thomas Paine and John Wesley standing in the illuminated heavens side by side, arm in arm, holding sweet counsel together touching the spiritual unfolding and uplifting of humanity.

ANOTHER NEW BIBLE.

Saying nothing just now of the Vedas of the Hindus; the Tripitaka of the Buddhists; the Avesta of the Parsees; the Koran of the Mahomeds; the Douay Bible of the Roman Catholics; the Mormon Bible; the Woman's Bible; and the English Free-Thinker's "Bible of reason," we are about to have another brand new Bible; or the re-revised revision of the old one—the "Polychrome Bible."

The originator of this Bible is Prof. Paul Haupt of the John Hopkins University, Baltimore, an adept in the Hebrew, Assyrian, Semitic, Arabic and other oriental languages and dialects. There is a "crying necessity" he says, "for a correct and critical Bible. The King James' version is three hundred years old, filled with mistranslations, obsolete words and incomprehensible Hebrewisms." Exactly, and this is just what Spiritualists have long been teaching. And in accordance with their teaching they have believed just as much of the Bible as looked reasonable—and no more! But bring out the Polychrome!

There is one Bible, divinely, grandly inspired, that requires no priestly revisions. It is the Holy Bible of Nature, written by the direct will of God. Its pages are the immutable laws of nature. Suns and stars, mountains and valleys, oceans and rippling rills, constitute its sacred chapters, while every waving forest, climbing vine, opening bud, flower and crystal dewdrop are verses and letters in this Holy Book.

Hands off, oh ye priests, that preach for hire and fatten upon the ignorance and credulity of the people.

The Mission of Spiritualism.

After reading "Nature's Divine Revelations," and "The Great Harmonia," by A. J. Davis; also Prof. Robert Hare's very searching and logical work, and getting a number of good tests, I became convinced of the truth of Spiritualism. My earlier years were devoted to Methodistism, but that was discarded as contrary to reason, contrary to nature, and derogatory of a Supreme Being.

Better live in ignorance of man's origin and destiny, rather than a life-time suspended over burning flames beneath the eye of an angry God. Better dwell in the shade of quiet contemplation, and trust to the power that lights the sun and holds the
stars, than to beg like a culprit to be saved from a fate that men could not deserve. Consequently when truth began to shower its beams of light into the understanding, a new world opened before me; I found my relative position in the chain of being; I was a product of the past, born of the great throes of the earth, and destined to unfold into greater perfection, as time merged into eternity.

Blessed Spiritualism! giving value to life, destroying the fear of death, dissipating the clouds of uncertainty and spreading out the broad fields of glory, where every human being would arrive.

No wonder the disenthralled spirit felt like blessing the sunlight and walking up the milky way to see the angels and proclaim the good news to the Universe.

But all could not see the truth, nor appreciate the greatest boon ever given to man. At first glance one would suppose that every thinking mind, every lover of justice and truth: everyone desiring the happiness of his fellow beings, would earnestly investigate—or at least hope that this new revelation might be true. But not so; those who cried, "peace on earth and good will to men," transferred the power of Jehovah to the devil, and supposed his Satanic majesty was a product of the past, born of the great throes of the earth, and destined to unfold into greater perfection, as time merged into eternity.

The truths of all past history are based on the testimony of historians, while science relates a portion of its achievements through the lips and records of competent witnesses. Scientists must put off their dictatorial attitude and take facts as they present themselves before they can hope to make any progress in the paths of interpretation and induction. As they stand by the grave, they talk in gibberish of occult force; stutter, stammer and finally acknowledge they know nothing of death and continuity of life. Philosophy has always discussed it as one of the unsolved problems of humanity, and modern science, instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether or advances arguments against the affirmative reply.
What has Spiritualism to say? It tells you it has crossed the chasm between the here and the hereafter; gives proof of this, and so brings to man the knowledge material science could not give. The best minds who impartially investigate these things are compelled to say, "If it is not what it claims to be, then we do not know what it is." It gives you a deeper, truer knowledge of the life that now is, than science can do and brings to the world the greatest good it has ever known.

The domain of the unknown, of the unrevealed, is larger than that of the known or the revealed. Law can be traced back into mystery which is the infinite intelligence enthroned in the Universe that has been making revelations of love and power through the life of the race. Fresh revelations are needed in order that our store of knowledge may become richer and fuller. We cannot go backward, but must keep step to the upward march of the race. Just as there is behind the visible world of nature an unseen Universe of force the study of which continually opens up fresh worlds of knowledge, often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us.

Science tells you of its natural laws, its forces of gravitation, attraction, cohesion, repulsion, etc. Spiritualism sets every one of these laws at defiance, and asks science to explain the phenomenon: and it cannot do it. Modern science utterly fails to realize the nature of mind or to account for its presence in the Universe, except by the mere verbal, unthinkable dogma that "it is the product of organization." Spiritualism, on the other hand, recognizes in mind the cause of organization, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds, indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which material science takes no cognizance and with an ethereal chemistry whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the difficulty so often felt by the student of material science, of separating the conscious mind from its partnership with the brain and nervous system.

All life, all law, all power, all nature's forces, are spiritual, and though this is not exactly known to mortal science, all scientific researches tend in the direction of this truth. Everything has a spiritual origin, and nothing can be evolved physically unless previously involved spiritually. We are all spiritual beings here and now, but few of us, comparatively, have found our higher selves—we have crawled on the earth, and now we are invited to fly. We have been so deeply engrossed in worldly affairs as to be unmindful of our spiritual possessions. We are now especially called upon to live up to our prerogatives as spiritual beings. As we unfold in spirituality and discernment of truth, we become less and less blindly subject to external influences, and begin to enter conscious communion with our friends who have passed the Rubicon of physical dissolution.

The phenomena of Spiritualism appeal to the senses of men and women, and many of those who live to-day can testify to their truth and reality. If you have once had intelligent communion with the object of your affection, we care not in what manner it has been furnished, no human power can take it from you. It is the only subject in the world upon which no man is willing to take the testimony even of their dearest friends. It is the only subject which no one takes upon mere credulity. It does not ask you to believe anything until you are obliged to. That which is evidence to one mind is not evidence to another. It dispels the dread of looking into the future by its presentation of dear friends once called "dead"—its teaching of a beautiful life beyond to those who seek to make it such here, and its glorious progression for eternity.

Those who do not understand its claims and merits have not the least idea of its beauty, utility and power to accomplish a good work. It comes to mortals with its beautiful fruitage of thanksgiving, love and satisfaction. If it is a truth it can be demonstrated and will live. If it is not a truth it will fall. Generally, the more one investigates the more convinced he or she becomes that Spiritualism is not only true, but the grandest truth known to mankind. A. H. Nicholas.

Plane of Conduction.

From the art gallery has been reported many wonderful things. One, an artist gets on his plate the print of a drowned woman lying at the bottom of the water. A few days after the body was taken out of the harbor. Others get pictures they do not sit for, and wonder why. In the first case a plane is formed from the body to the plate, either refracted, reflected or straight. It is charged with the appearance of the body and prints it on the plate, it being the end of the plane. So with all these vagrant prints.

Theories are conclusions arrived at by comparing and speculating on wild ideas and imaginations, and generally reason is not a part. Nearly all the theories of the working of the Universe, which is generally called nature, are created on the one-idea principle—that there is one power, one beginning; that everything must come up to what it now is from a beginning, according to unchangeable law and order, and that an individual power wills it all.

This one-idea principle is the greatest source of ignorance. We have Democritus' atom and Plato's ideal theories, Leibnitz's theories of monads, and many others, and later the theories of Laplace and Darwin; also the ideas of wave or vibration moving the whole Universe, and the belief that a thing does not exist unless seen, and a thousand-and-one like theories, which not only
increase our ignorance, but load us with selfishness and self-esteem. There is no jewel so entirely absent among the highly learned and ignorant, as that of consistency.

I will mention one of these—the wave theory, or that of vibration—that the whole world is moved by it. Is it not well known that it requires an additional force for every vibration? Stop the supply of force, by the spring of the watch, and the balance-wheel sinks into idleness and all is still. So when the force that caused the vibration is gone, the whole Universe would sink into inaction. In all these wild theories were it not for the continual addition of imagination they would go into oblivion. Every action in nature that requires an extra force to keep it up is an imagination. The Universe acts without law, order or extra force. Change is the cause of all force, that produces all action, and change is the real life of all existence. Every action and every thought is the forced action or suggestion produced by some previous change, and there was never a first change, and everybody has in it the property, according to circumstances, to produce the change it does; and every change is the consequent of the properties of the body and its surroundings. There are no two changes alike. A million years ago our system of worlds did not exist and in another million will be extinct, but the Universe will continue its change and local variability without law, order or government.

Everything begins by the union of two or more particles of matter, and by continually changing, become what they are. Man and animals are no exceptions. The mind grows up out of the physical, and is made from what it attracts from its environment, and when the body leaves, it is just that and no more. If the mind is formed wholly of physical aspirations, it will have no attraction for anything else, and as it requires the physical body to work with it, to utilize these attractions, and that is dead, it can make no growth from them; so it consequently withers and dies in that sphere.

So with animal minds. Thus, those that have only physical attractions, and the animals—never get beyond the first sphere. But those minds that are made up of noble endowments, of fine matter that has attractions for fine and better matter, draw from the fine matter of the first sphere, and the course of the second, and they unite and form a union, which by continually changing, grows up into a new mind, and when nature throws off the old mind, as the first mind did the body, and becomes a mind of the second sphere, and so on. The reason why they differ in report about animals in the next existence is that some report from the first sphere and others from other spheres.

In materializing, no doubt, there is much fraud, yet I am left to believe it is sometimes done, and as I have said I do not believe any thing that I do not see some whys or wherefores for, I will attempt to explain. We have seen almost everything done that is necessary to produce the result, except the combination for the effect, and now if we can find a mind so far advanced as to influence a medium to collect and present them, we will succeed.

We have seen that a plane has been formed by Edison that can be charged with words and retain them, we know not how long, and then deliver them. We have seen that the telephone plane can be charged with one set of words and send off a hundred set just like them. We have seen a plane from the sun is charged with attraction for matter that it draws to the surface of the earth and forms the most beautiful pictures extant. We have seen the artist arrange his plate at the end of a plane charged with the appearance of some person or thing, and get a perfect representation. We have seen very many peculiar things brought to view by the use of this plane, human skill and the intuitive sense, and every day we see strange things acted through them by the continual change of matter. I consider the many planes charged with old scenes and known by Prof. Denton's and others intuitive sense and described by them, are of this order. All those things are consistent with those that are familiar with the facts.

Now we are ready to explain materialization. We give a medium a mind that is well advanced in the knowledge of the intuitive sense (as the memory and five senses went with the physical body) one that is knowing to the numerous planes charged with the look of individuals that have died in that vicinity that were relatives or friends to some present. This mind connects one of these planes, thus charged with the plane in the room which charges it with the image or the light charges its plane with light and the people see it. As we see the light and it is recognized by those that knew the person and the mind through the organs of the medium, talks for it and the people think it is it. The reason why we have to darken the room is that the sun charge is so much stronger than that of the plane that it obliterates it. Thus we may see our friends and hear them talk, but when they come to change them to flesh and blood and hug and kiss them, we will have to think a time longer before we believe.

Dr. E. B. Southwick.

Learned Foolishness.

Though a person may be well versed in science, classic lore and languages, he may still be, and indeed too often is, very limited in his mental horizon. With some it is so narrow, that it suggests the Crustacean age, the age and state of an oyster, that can not perceive much outside of its shell. The shell that our learned contemporaries are narrow-minded with, is made up, not as an oyster shell of calcium carbonate, but of beliefs and assumptions that are cemented together with selfishness. It follows that in order to extend their horizon, they must dispense with selfishness, thus dissolving out the correct substance, when beliefs and assumptions will fall as sediments on the bottom of the sea of time, where it will be preserved as fossils for evidence to future generations of folly and superstition, of this primitive race who are now on
their way of advancement to the "psychogenic" age or the age of reason, so named by Prof. Le Conte in his geology. Be not deceived; you cannot advance before you burst the shell of beliefs, so as to become a free thinking agent, governed by reason in all things. Do you not perceive the fool when you see a man who talks of things that he does not understand, and denounces facts which he has not investigated—denounces because his teachers, Profs. Phono-acho and Moonshine, said it could not be so? Recede, ye dark ages, with all your revels, that the light from facts in nature may come forth to reach man, to enable him to unfold to a state of reason and understanding.

**The Spirit of the Bible.**

"It is time for thee, Lord, to work; for they have made void thy law."—Psalms cxix:126.

The key-word to the New Testament is, "Gospel"—"Glad Tidings."

It is a well-known fact that presumptuous persons have added to both the Old and New Testaments to serve their own selfish ends until they have obscured the truth. Modern advocates try to explain the obscurity and contradiction by hinting at a "figurative expression." This will not answer, since it is a highway so plain that a fool may not err therein.

The seraphs sang, "Glory to God in the highest; on earth, peace, good will to men!" This is gospel. Everyone will accept it as such.

"Think not that I came to send peace on earth. I came not to send peace on earth, but a sword." This is not gospel. Evidently it was inserted at the instigation of some potentate who wished to justify himself in the eyes of the people for some tragic event he was responsible for.

The "Gospels" were not written till long after the apostles were dead, hence the errors. The apostles were only men. They disputed among themselves, showing a difference of opinion. "Truth wears no mask." If some of them had not been dis-simulating there could have been no dispute.

In reading any book or, listening to any discourse, you will be impressed with the truthfulness of some statements, while with others you will be "all in the fog." In the latter case, either the whole proposition is false, or else the truth is dressed in a garment of falsehood, which is just as bad.

When I first took up Blackstone and read the first line, it had the effect of inspiration. Such truths! They only needed to be seen or heard to be believed.

That which needs to be emblazoned and to be presented in a dozen different ways is no truth. People do not need to be required to believe truth. If you present a full rounded truth to anyone, he will believe it instantly. His pride or prejudice may lead him to suppress it. Still, as the seed is sown, it will germinate. The advance of time alone is building truth and destroying error. Everything in nature is true. New light is constantly dawning upon us. The falsity is the impressions received before men's eyes get used to the new light. Two men see an object at early dawn. One says it is an ox, and gives his reasons. The other pronounces it a colt, giving his reasons. A third comes along and says, "I don't know." Presently the advance of day reveals the fact—it is only a stump. Which of the three was the wisest?

The man who wrote that he saw four angels standing on the four corners of the earth holding the four winds, was like the two men who declared the stump to be an ox, or a colt. Some call it a figure. It is a very foolish figure, as a square field, which he had in mind, is no more like the earth than a stump like a colt; an angel could no more hold the winds than I can dip the ocean dry with a sieve.

Dean Farrar, in his "Concio ad Clerum," says that the policy of obscurantism, is now impossible—that we are free to judge of the Old Testament which falls below the rule set forth—if dark deeds are ascribed to God's command, we suppose that it is due to defective knowledge of them of old time.

I should say the same of the New Testament, also. "Whosoever ye would that men do unto you, do ye even so to them." Not an individual on earth doubts that a strict observance of this law would make this earth heaven.

All books, all discourses, present themselves to the mind as food to the stomach. Rank, poisonous food, if it do not act too quickly, is rejected. Other food is digested. The refuse passes off. Thus truth builds itself into our very existence, and is everlasting.

**Jose Mackison.**

**National Convention.**

The Fifth Annual Convention of the National Spiritualists Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21, 1897. Business session each day at 10:00 a. m. to 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates.

Remember, that unless you procure Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later, at what stations these tickets can be secured.

All Delegates' Credentials should be forwarded to headquarters by Oct. 1. Delegates' Headquarters will be at the Ebbit House, 14th and F streets, N. W., Washington, D. C. 

**Frank B. Woodbury, Sec. 600 Penna. Ave., S. E. Washington, D. C.**

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

Assisted by an Able Corps of Special Contributors.

were there to watch the proceedings, and on Sunday (the last day of the Convention) they both gave red-hot lectures in the Spiritualists’ halls to crowded houses. Moses Hull will remain there several days to publically review the unholy alliance, and we learn that there is a public debate in sight.

Dr. Peebles writes to us that “the spirit of the movement was not only abusive, but profane—the preachers cursed like pirates. They brought on to their pulpit-platform, cabinets, rings, slates and ropes, and pretended to do everything that mediums did. The Rev. Becker played ventriloquist. Hagaman was the ex-medium, and Covert was the clown. The long-threatened movement is now fully materialized, and the ship manned.”

Dr. Peebles went to the “show” on Thursday, wrote it up on Friday, had it printed on Saturday, and on Sunday it was distributed freely among the people, and this is how some of it reads:

THE FIRST GENERAL EPISTLE OF DR. PEEBLES,

To the Preachers and Members of the National Anti-Spiritualistic Convention, Convening in Anderson, Ind.

“God,” said Jesus, “is Spirit.”—That is, the infinite spirit power and presence of the universe. And men being made in the image of God are necessarily moral and spiritual beings, and spirit responds to spirit in all worlds, visible and invisible, just as naturally as music responds to music. Accordingly, in all ages and among all nations, there have been various spiritual manifestations. If God is in manifestation, he respects of persons. Socrates had his attending spirit, and Jesus converse with Moses and Elias upon the mount of transfiguration. Talk of the inspiration of the Bible and it is a lifeless shell. “Where there is no vision,” say the scriptures, “the people perish.” Do you, beloved brethren, have visions? If not, is it not one reason why your churches are so empty on Sundays? Paul declared that he “was not disobedient to the heavenly visions.” Signs, trances, visions, clairvoyance and the discerning of spirits accompanied the apostles, disciples and primitive Christians for 800 years after Christ. Then there came a falling away of Christianity, it became political, commercial, worldly, creed-encrusted—in a word, unspiritual. And you Christians, because of your schisms, sectarian creeds and scheming worldliness have lost the gifts of the spirit—spiritual manifestations—and you seem to be mad because Spiritualists, or any other religious Cham and his followers, have the gifts, and anybody can have them. Then, hence the inauguration of this un-Christian, “anti-Spiritualistic” movement.

Accustomed as I am to association with physicians, cultured scientists and the learned literary bodies of this country and Europe, I say it with sorrow, I have not in years heard such coarse profanity as I heard in the pulpits of the “Church of God” on Thursday last. Listen, “Hellishness,” “It’s hell-holes, devilish,” “Damnable teachings,” “Devilish doctrines of Spiritualism.”

If mediums are influenced, it is by “the devil and his imps,” “Vipers of hell,” “Damnable heresies.” Some pulpits publicly shocked my sensitive nature, which is at home with love and charity. Beloved brethren, try and shun such profanity, such un-Christian, un-Christian language. When rude street boys use such words as “hellishness,” “hell-holes,” “devilish,” and “Damnable,” it is called swearing. Dear brethren, give heed to the fruit of the spirit.”—That is, Spiritualism, “is love, joy, peace, long-suffering, gentleness, goodness, meekness, etc.

“Spiritualism is of the devil,” you said, and “would live as long as the devil lived.” I deny the existence of a personal devil. What do you preachers know about him? If he exists, why did God create him? He was certainly not himself, because self-creation is self-creation itself. Where is the devil? Who has seen him? Can you bring him on to your platform, some challenged mediums to bring spirits there? You are in want of money: now, I will give you $1000, the moment you give us a visible manifestation of that devil that you believe in. Bring him out. You certainly have good conditions—profanity is one, slander is another, and hypocrisy is still another.

While you padlocked the lips of Moses Hull, myself, and all others who were not members of your anti-Spiritualistic convention, you challenged mediums to come on to your platform, under your conditions, and give tests, demonstrations, or spiritual manifestations. Swords have two edges, shields two sides. I propose to test you: propose to weigh you in your own scale, your own Mark xvi:17 “These signs shall follow them that believe.” What signs, what tests? They shall cast out demons, “speak with new tongues,” “take up serpents,” “drink unclean things,” “lay hands on the sick,” etc. Brethren, you say you are believers in Christ—do these signs follow you? No twisting or dodging! Last night you offered to give thousands upon thousands of dollars to any medium who would come on to your platform and give a spiritual manifestation. I now say to you, if you have any signs, one of the tests of a believer in Christ is “to take up serpents.” Now, I will put a box of rattlesnakes on to your pulpit-platform. And if you are believers—believers in Christ—then put your hand into that box and take up those serpents. I will give your convention $1000: or if your preachers are believers, if they are, then put your hand into that box and drink such “deadly things” as prussic acid, carbolic acid, belladonna and strychnine, a vial each, which I will hold you, and not be hurt, I will give you $5000.

Beloved brethren, you said you wanted money to carry on your work. Now, by drinking these poisons, and taking up these rattlesnakes—if not

SAN FRANCISCO, SEPT. 23, 1897.

Crusade Against Spiritualism.

The anti-Spiritualistic Convention came off, as per programme, at Anderson, Ind., Sept. 9-12, its object being to mature plans and schemes for the blighting out of Spiritualism from the face of the earth. They will, of course, be about as successful as was the hog who attempted to lift the earth by placing his nose under a mole-hill.

This convention was immensely advertised and all the religious denominations of the country, except the Episcopalians and Unitarians, mixed in the mad methods to overthrow Spiritualism and crush out mediumship. The Catholic priest of Anderson was there to aid in slaming the door in the face of Heaven’s ministering spirits.

The unholy union of Catholics and Protestants reminds us of the union over 1800 years ago, between Herod and Pilate—all to crush out truth and destroy the link between heaven and earth.

These “Antis” have organized State Associations and say that they have money with which to push their schemes and do their dirty work.

Dr. J. M. Peebles and Moses Hull were there to watch the proceedings, and on Sunday (the last day of the
...and honey. They consider true Christendom; in every well-cultivated every verdure clad mountain a presence of God. They teach salvation by character, or good deeds, rather than creeds.

Dr. Adam Clark, the great Methodist, says, "The devil's method of making a man, is to make him an apostate in his own heart, so that he may lose all sense of spiritual and worldliness in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may become possessed, and become visible to mortals." The Westleys had noises, raps and spiritual manifestations in their house for years. Surely, brethren, Bro. Haga-man would not have apostated from his home or prayer-room a "hell hole of the devil and his imp," if spirits did there manifest.

William Howitt, Judge J. W. Edmonds of Philadelphia, and William Lloyd Garrison of Boston; and Longfellow when upon his last European tour attended spiritual seances at the residence of the Guppys in Naples, and of Baron Kirkenbusch in Florence. I saw his cards and the printed list of OTer preachers and two Sunday-school superintendents arrested for different crimes. I have a printed list of over 20,000 known, and Sunday-school superintendents told in service to the world the flesh and the devil," have in the past been arraigned, convicted and sent to jails and penitentiaries. How many that ought to have been there, have escaped justice, I am not prepared to say. And yet, you speak of the "demoralizing influence of Spiritualism." Spiritualists open their seances with holy and solemn words, those who cherish that charity, which is of more importance than faith or hope. They see in every crystal stream a flowing Jordan; in every verdure clad mountain a present Olivet; in every well-cultivated prairie a Canaan, flowing with milk and honey. They consider true Christianity and true Spiritualism to be in perfect accord. And ignoring all blood, and all blood atonements, which is a corrupt blood, and all blood atonements, which is a corrupt deed—good deeds, rather than creeds. They teach salvation by character, or good deeds, rather than creeds.

Mrs. Ladd-Finnican's advertisement will be found on another page, among the medium's cards. This reminds us of an incident which occurred over a year ago. When at Redondo Camp, Mrs. Ladd-Finnican and Mrs. D. N. Place gave a united reading to Mrs. Newman and myself, and among other things stated that we should soon move the Journal to San Francisco. We then had no intention of doing so, and demurred. Both mediums re-asserted the prophecy, which came true, as all are aware, even though it was unexpected and then seemed very unlikely. Both of these ladies are located in San Francisco, and are excellent mediums.

In the Proceedings of the Society for Psychical Research for July, the principal subject is "The Socalled Divining-Rod," by Prof. W. F. Barrett. This is a scientific and historical research as to the existence and practical value of a peculiar human faculty, unrecognized by science, locally known as "dowsing." It contains 282 pages, is illustrated, and is an exhaustive discussion of the subject, which Prof. Barrett says be entered upon with the greatest reluctance, and even repugnance, some six years ago. Published at $1 by Kegan Paul, Trench, Trübner & Co., Charing Cross Road, London, England.

The Hon. J. L. M. Curry, formerly our Minister to Spain, contributes to the American Monthly Review of Reviews for September an estimate of the murdered Premier of Spain, Señor Canovas del Castillo, and his relations to modern Spanish politics.
Geo. V. Cordingly is now in Boston. Mrs. C. Wermouth has returned to San Francisco, and may be found at 416 Golden Gate avenue.

The Arthur Hodges First Spiritual Society, of Lynn, Mass., has resumed regular services at 33 Summer street.

The gate record of the Indiana camp shows an attendance of near 3,000 for the three weeks' session.

Avery, O., has a good lyceum under the management of F. D. Dunakin, pastor of the Free Temple Society.

W. J. Colville is holding classes in spiritual science and lecturing in Chicago.

J. C. F. Grumbine is laboring for the Second's Progressive Union in Brooklyn.

Mrs. Schlesinger gave an illustrated lecture on "Mediumship," at Oakland last Sunday and Mrs. S. Cowell gave tests.

At San Diego, Cal., Mrs. Freitag is doing excellent work at Lafayette Hall and Mrs. Morrill at National avenue.

Akrön, O., has a flourishing Society, known as the First Spiritual and Religious Association. Peter Findlay is secretary.

Dr. S. N. Aspinwall, late president of the Northwestern Spiritualist Association, and a well-known worker in the Spiritualist field, passed away at Minneapolis, Minn., on Aug. 30.

Ben Barney has leased the new Horton Hall, corner Sixth and F streets, San Diego, Cal., and will hold meetings there every Sunday evening.

The Portland, Ore., Spiritualists have opened up in their new hall for the coming season. The First Society takes the lead with Mrs. Westlake, Mrs. Obrock and C. A. Reed.

The Spiritualists of Peoria, Ills., have leased the old Swedish church on Glendale avenue, one block and a half east of Main street, and will hold gatherings there every Sunday afternoon at 3 p.m.

The musical, psychical and literary soirée by Prof. and Mrs. Petersilia at 505 Golden Gate avenue, San Francisco, last Sunday evening, filled the parlors and was very interesting.

Mrs. G. W. Shriner and Mrs. W. J. X. Robinson held an interesting spiritual lyceum and social last Saturday evening at 605 McAllister street, San Francisco. Another meeting will be held next Saturday.

Lyceum at 803 Golden Gate Ave., San Francisco, was reorganized at Cier's Hall, under the management of Prof. A. C. Stowe, Mrs. Dr. Emma S. Stowe, Prof. Love-land, Alonzo Coons, C. F. and Mrs. Van Tuemon, Dr. Larson and Dr. Sivarth.

The Leavenworth County Spiritualist Association will hold its annual camp-meeting in Deuel's grove, Wal- lul, Kansas, from the 4th to the 15th of October, 1897. Postoffice address, Waukeen, Kas. T. C. Deuel, president; Mrs. H. A. Emerick, secretary.

Mrs. Hendee-Rogers held a very interesting Spiritual meeting last Saturday evening at the home of Mrs. A. C. Stowe, 620 Seventh street, San Francisco. She gave a review of the past and present of Spiritualism, with readings and tests. These meetings will be continued every Saturday evening for lectures, readings and delineations of character. Mediums and the public are cordially invited.

Lake Pleasant camp had an attendance of 4,000 on Aug. 22. The address by J. Clegg Wright was on "Spiritualism a Factor in Civilization." Tests were given by Mrs. Tile Reynolds of Troy, N. Y. The afternoon address was by H. Dharma-pala, a Buddhist from India; subject, "Does Man Need a Religion?"

"A Trip to London," is the title of an illustrated lecture to be given at Sac-ramento, Calif., in the Lyceum at 997 Market street, San Francisco, on Thursday evening, Sept. 23, by Mrs. Julia Schlesinger, and Mme. Montague, the gifted psychic, will answer written questions and present other phases of mental phe-nomena.

At the annual meeting of the New England Spiritual Association, Judge Abram H. Daily, of Brooklyn, N. Y., was chosen president; H. A. Budding, Springfield, J. B. Hatch, Jr., Boston, Mrs. A. S. Waterhouse, Somerville, vice-presidents; Albert P. Blynn, Boston, clerk; Fred Haslam, Brooklyn, treasurer.

Los Angeles Notes.

Arrangements for the "Spiritual Congress" have so far advanced that the time has been fixed to commence Sunday, Dec. 19, and continue day and evening, until Sunday, January 2nd. The program is not yet complete, but the three Sundays are pro-vided for—mainly, Mr. Ripley and Mrs. Freitag. There is room for two or three good mediums or speakers for week days. Address, stating terms, S. D. Dye, 125 W. 6th street, Los Angeles, Cal.

Charles J. Anderson, the "Boy Orator," is making many warm personal friends. He was given a "reception," by the young people of the Harmonial Society last Wednesday, at the residence of Mrs. Fred Reyson, which was enjoyed by all present. Mr. Anderson goes to Escenido for October, and before the close of his engagement there a permanent local society will be organized.

There are so many Spiritualists and Liberals among the veterans at the Santa Monica Soldier's Home that they have organized a "Friend of the Thought Society." Young Anderson spoke before 300 of the soldiers—all that could get into the hall—on Sept. 9, on "Intellectual Freedom," and is to give another address about the 20th inst.

Frank T. Ripley, test medium and lecturer, commences a four months' engagement with the Harmonial Society on Oct. 5.

The many friends of Mrs. Ada Ady will be glad to hear that her health is rapidly improving.

Another pioneer medium, well known all over San Francisco, and particu-larly in San Francisco, Mrs. Amanda Wigin, is quite ill. Harry Wigin, one of the best and most modest men in the Spiritual movement, is em-ployed at the Van Nys, but spends every spare moment in the care of Mrs. W., who, being at the home of Mrs. Dye, has the best of attention during her illness. W. N. Slocum.

At Last.

My soul looks up in voiceless praise
Beside the tranquil sea;
While visions rare of other days
Sweet echoes of the olden songs
Have rounded into tune,
Have changed to flowers of Jane.
But peace—to manhood's prime denied—
My being folds and thrills.
My forehead in the foam
While visions rare of other days
Sweet echoes of the olden songs
Have rounded into tune,
Have changed to flowers of Jane.

Carlyle Petersilen, the Greatest Living Teacher and Piano Virtuoso, gives Private or Voice Lessons, 25 each lesson, or $10 in advance for 6 lessons. The Petersilia Music School, 803 Golden Gate Ave., San Francisco.
The Lip of Truth.

To the Editor:

Re: Dr. Jno. H. Barrows, who has been in India, has given his views on the religions of that country. He considers the faiths of the Hindoo as a futile effort to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundation of a vigorous individual and national morality and to brighten earth with the light of a true spirituality.

Such are the surprising statements of Dr. Barrows. It was supposed that all progressive theologians repudiated the "bankrupt" traditionalism of the stage now, but that doctrine of total depravity and accepted the evolutionary views that the able and scholarly theologians of to-day hold.

A far greater theologian than Rev. Barrows, Rev. Dr. Lyman Abbott, in his address to the Parliament of Religions said: "The old teachers of the old religions, they, as well as the old teachers of the Hebrew religion, did see that truth which Herbert Spencer has put in axiomatic form in these last forty years, but the axioms by which we are surrounded, nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed. We do not think God has only spoken in Christendom and dumb everywhere else. No! We believe he is a speaking God in all times and all places." Dr. Barrows is, evidently, of that belated class to whom the 'late Prof. Drummond alluded in his address when in this country. He quoted from one of his books: "Oriental Religion," that average scientific man, worshipers at present a more awful, and as it were, a greater deity than the average Christian.

We commend to Dr. Barrows the utterance of that great prophet whose declaration is true for all time: "If ye seek me ye shall find me, ye search for me with your whole heart." How does the Oriental cities compare with the city which squanders $70,000,000 a year in intoxicants? Buddha and Mohammed prohibited intoxicants. When we remember the measures being taken for the abandonment of their worse than barbarian treatment of the patriotic defenders of the nation in the rebel prisons; of the armed camps of Europe ready for slaughter; the conditions in Germany where the Rev. Barrows finds that "high morality" of which he speaks. Evidently the Rev. Barrows has forgotten Christ's words: "If ye be being evil know how to give good gifts to your children, how much more will your Heavenly Father," etc.

It is too apt to be the case that a preacher is a pessimist in India and an optimist in Europe or America. But the dictum of the serif will prove true—"The lip of truth shall be established," for The Eternal impels it forever and ever.

J. H. S.
Department of the Chain of Occult Correspondence

OCCULT CHAIN LETTER.

I have met my companion links in Occult Chain No. 231, several times since the combination was made, by way of physical correspondence and also through psychic powers, and I am delighted with the magnetic consolidation. Every message from those worthy links comes laden with a sweet exhilarating magnetism that infuses my entire being with joy and peaceful placidity such as very few are in a condition to impart.

I thank the loving unseen forces for this combination and feel assured that great benefit will be the outcome to the world, for in the world I detect so much needs better acquaintance and with each other's.

Our best thoughts and feelings go out to those linked to us in the higher occult chain and usually our most cherish emotions crop out or peep through the lenses we write, when the proper conditions are on, and it is only when the happy feelings prevail that we should write to friends, for our best and worst feelings are sure to show themselves between the lines and photograph themselves in letters and words.

It is glorious to meet those who are devoting their life-work to and for the illumination and higher development of all humanity and to add glorification to all parts of this beautiful world, which they most surely do every time they send out on the vibratory atmospheric waves, beautiful loving and elevating thoughts, wishes, aspirations, etc.

This occult-chain movement clates me with exctic pleasure, for the race so many times needs acquaintance with the nobler part of their natures and with each other's.

M. E. TAYLOR.

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

New Discoveries in Astronomy—the Sun and Stars Inhabited. Wm. Baker Fahnstock, M. D., 144 pp., with full page colored illustrations, price 60 cents. For sale at this office.

The illustrations are the result of clairvoyance, and gives over 30 views of the Sun, which are fully described by the author.

66 Furnished Rooms to rent at 701 McAllister St., San Francisco.

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By—

The Science of the Soul and of the Stars.

In Two Parts, by an Initiate in Esoteric Masonry. Finely Illustrated with Eight Full-Page Engravings.

A fourth edition is being called for, and in order to put it within the reach of all, a cheap edition is issued bound in paper, for 100 cents. The price of the volume reduced to $2.00.

It is claimed that this book is not a mere compilation, but thoroughly original. It is a grand philosophical movement elates the receptive atmosphere, beautiful, peaceful placidity such as very few are in a condition to impart.

To the medium it reveals knowledge beyond any other work on like subjects.—J. J. Morse.

To the Occultist it will supply the mystic knowledge which he has been so long earnestly seeking. To the Astrologer it will become a divine revelation of Science.

OPINIONS OF PRESS AND PEOPLE.

A noble, philosophical and instructive work.—Emma Harding Britten.

A work of remarkable ability and interest.—Dr. J. R. Buchanan.

A remarkably concise, clear and forcibly interesting work. It is more clear and intelligible than other works on the subject.—Harvard Divinity School.

A careful reading of "The Light of Egypt" discovers the beginning of a new sect in Occultism which will oppose the gnostics on Western Occultists the subtle, delicate dogmas of Karma and Reincarnation. It is a volume likely to attract wide attention from the masses of scholars interested in mystic science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension and appreciation, scholarly and layman alike.—Chicago Daily Inter Ocean.

The author presents a theory of first causes which is well fitted to challenge attention and to excite much reflection.—Hartford Daily Times.

As an exposition of Occultism, or the philosophy of the Orient, from a Western standpoint, this is a remarkable production. The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to make it a source of instruction and of eternal beauty to all that relates to the divine ego-man in his manifestations, physical and spiritual.—Daily Tribune, Salt Lake City.

This work, the result of years of research and astral travel, is sure to make a sensation through the philosophical world.—Detroit Commercial Advertiser.

It is an Occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention.—Kansas City Journal.

It is highly interesting, ably written, and it comes at a peculiarly auspicious time from the Wise- dom Religion re-incarnation and other philosophic speculations of the otherwise beautiful structure of Theosophy.—New York Herald.

What will particularly commend the book to mediumical readers is the manful and successful attempt to make the truths of Occultism plain and clear to the most ignorant and not a special student.—San Francisco Chronicle.

Beautifully printed and illustrated on paper manufactured for this special purpose, with extra heavy cloth binding. Price, $2; paper covers, $1. For sale, wholesale and retail, by

THOMAS G. NEWMAN, Editor & Publisher, 364 Pacific, San Francisco, Cal.
A Fragment.

Spirit of nature, divinely fair;
Thy essences float in the ambient air.
In flora and fauna ye silently grow;
Ye throb in the pulsing of living trees,
The symphony of thy aural glow.
No eye but those of psychic sees.
The wisdom of thy cosmic law,
No ears but those of psychic heard;
No eyes but those of psychic saw
The hidden glory of the world.

They gather in rivers of living light,
Out where beckoning love-stars gleam.

They answer the need of their trouble. Anyone will give you a dime for the book by John Brown, will then show our appreciation by mentioning this advertisement, and two 2-cent stamps and leading symptom and we will send you a diagnosis of your case free and we will try and make the right to you. Remember please that we do not wish to take your case unless you are dissatisfied with your present treatment. We do not treat any one or even to doctors. In or out of Spiritualism. If you are in or out of Spiritualism. If you are in, we are in sympathy with you, and want a reliable paper—one that is not afraid to speak the live and thrill of the day. Our hours are: 10 a.m. to 9 p.m. every week from the change called Death. This thrilling and novel book will be read with more than ordinary interest by every thoughtful person. (Price 25 cents.) An exchange says:

"This is a narrative of personal experiences after death, of a spirit that returns and gives it graphic portrayal of the M e d i u m. It is just the thing for a neophyte to read, who desires to know something of the beyond; being written in a common-sense production we have seen in spiritual literature for many a day."

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Propaganda Clubs. — Twenty subscribers for six weeks for $1.50. We can place a copy from 20 persons, and keep 50 cents for their trouble. Anyone will give you a dime for the Journal for six weeks. Rush the propaganda work, and watch the converts.

If you, dear reader, like the matter in the JOURNAL, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, as mentioned on the last page, and the JOURNAL will make a call on you every week for a年. Cheap, isn't it?

It is a treat to read the editorial pages of The New Time. Editors Flower and Adams are writing the best matter now printed in the country, and all workers can collect a dime for the College of Fine Forces. The New York and Chicago papers declare that The New Time is the best reform magazine ever published, and predict for it a great future. The publishers have shown good judgment in keeping the price at a dollar a year. In October the size will be increased to 90 pages. The New Time and the Philosophical Journal will be clubbed at $1.75.

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

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We think this morning
And all is so quiet here
And see if the angels
We will write in verse,
Will help us along.

And tell them of the sunshine
as to yourselves, if you desire to advance
in the spirit world. Here is a form to help
Cisco, California, to be applied to its
the
other legacies and bequests thereout.

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Send three two-cent stamps, lock of hair
age, name, sex, one leading symptom and
your disease will be diagnosed free by
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the patentability of any NEW IDEA, and a reduction on
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When all the loved ones meet again,
That's passed beyond the veil.

All waiting in a crowd
That lingers behind the clouds,
And all those that are born
For the

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is conducted
with

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Mrs. Dr. Dobson-Barker,

Editor, Publishers.

ST. LOUIS, June 21, 1886.

MY DEAR MRS. DOBSON—J. B. B. Dobson-Barker and Emma, I believe in the name of Jesus. I believe in Mrs. Dobson-Barker and her wonderful power. I gave her $100 for the money, and she turned me down. She said she had not the medicine she would have a serious sick spell. I sent her $100, and she sent me $100, and I gave her $100, and I have not received anything. She has not received anything.

With affectionate regards,

MRS. J. B. BARKER.

3531 Laclede ave., St. Louis, Mo.

When answering the advertisement, mention this journal.
W. T. Jones.

Mr. Jones was born in Remson, Oneida Co., N. Y., on July 23, 1834, of Welsh parents who had strong religious tendencies and convictions, minus superstition. His early childhood and manhood was devoted to a strict conformity with church work. He remembers having often heard his father speaking of his mother being “a spiritual woman” having a power to heal the sick; and among her acquaintances her presence and services were often preferred to those of a regular physician. Also that she often saw spirits as clearly as she did mortals.

Mr. Jones accepted the philosophy of Spiritualism many years before he received any evidence through phenomena. When convinced, he at once espoused the cause of Spiritualism. Charges of heresy were preferred against him and he was cited to answer to them, by the Eighth Presbyterian Church of Chicago. His answers to the charges and specifications were so strong that the “session” of the church deemed it best for them to drop the matter without trial. When severed from the old, a new field of labor opened before him — the “Children’s Progressive Lyceum.” In this field of labor he realized the greatest pleasure of his life and has done his greatest work, serving in every capacity with honor.

Removing to Michigan, he became identified with the Southwestern Michigan Spiritualists’ Association. He was president of the society two years, resigning after reaching California, in 1887, and deciding to remain on the Coast; and 1890 and 1891 were spent on Puget Sound. He then took an active part in organizing a society in Tacoma, and was elected its first president. Returning to San Fran-
cisco, he was elected conductor of the Children's Progressive Lyceum for the year 1893, and during a portion of the three years following, served the Lyceum as secretary. During the same period he has been vice-president and president of the Progressive Medium's Society. In May, 1895, the Medium's Protective Association was organized to protect mediums against the unjust license ordinance passed through the City Council of San Francisco. He was elected president of the Society, which position he now holds. He was vice-president of the first State Convention, held in May, 1896, pending the organization of a State Association, and has filled all these offices with honor.

Continued Life After Death.

One night in October, 1861, under a starlight sky on the Potomac, a group of soldiers belonging to the Fifteenth Massachusetts Volunteers was discussing the old, old problem—the immortality of the soul. An opinion expressed by one, and concurred in by several, was that, with no hope of anything beyond death, a man is a fool to imperil his life in battle for his country or for a principle. Others, full of youthful enthusiasm and patriotic ardor, claimed that the nation needed the services of her sons, and that every true American should feel that it is sweet and glorious to suffer, that human life is incomplete, and that immortality of the soul is an intolerable thought that he cannot admit the immortality of the human soul, the destruction of which will not appear so logical and death, receive, is, to say the least, depressing. It is certainly more in consonance with our feelings and with our moral sentiments to believe that whatever is good and worth preserving persists in an unseen order, or an apprehended dimension of being, in which will be solved the problems of this life of lights and shadows, of joy and sorrow.

It is not strange that many who have no belief in supernaturalism, or special revelation, yet cherish the hope of continued life under natural law. In justification of this hope, some point to the progressive development of life on this earth, which has been going on amid struggle and suffering for millions of years. Has humanity, they ask, appeared, after this unimaginable duration, after these millions of years of preparation, as the final production of evolution, only to be extinguished forever? Is the development of the human race from savagery to civilization, in the ascent of man to the mountain-peaks of intellectual and moral greatness, are all the conquests over wrong, all the victories of virtue achieved through sacrifice and undeviating devotion to principle, all the love and goodness which have brightened and bettered the world, and all the hopes and aspirations which have cheered the human heart and sustained man in the midst of disaster and in the face of death, are these to be followed by the complete extinction of all life on this planet, and by the return of the planet itself to fire-mist? Will there be no enduring results of the mental and moral condition which it has taken so many ages to produce? Is not the fact that all which has been and all which will have been achieved on the earth must ultimately be blotted out, so far as it can be, by physical dissolution, is not this fact, the evolutionist may ask, an indication that the results of this long process of evolution and ascension—intellect, character, virtue—will continue to exist unimpaired by death, even when our planet has run its course, and has been resolved back to the world-stuff from which it was developed?

Darwin, who could not accept as proven the doctrine of immortality, said:

"Believing, as I do, that man in the distant future will be far more perfect than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long continued, slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful."

There are many like Darwin, who are unconvinced of immortality, yet to whom it seems that human life is incomplete, and that evolution is without rational meaning, unless death is the gateway to a world in which so much that belongs to the dark side of nature may be explained.

Many—most people, perhaps—
have no difficulty in believing in immortality, which they assume to be true, without much interest in arguments for or against the doctrine. During a walk and conversation which I once had with Fitz-Greene Halleck, at Guilford, Conn., he said: "There is no proof of a future life, and we need none." His contention was, as Cicero says, that "there is, I know not how, in the minds of men, a certain presage, as it were, of a future existence." Thomas Paine, the "arch-heretic," declared that "the belief in a future state is a rational belief, founded upon facts visible in the creation"; and Dr. John Fiske, who defends Spencer's agnosticism, says: "I believe in the immortality of the soul, not in the sense that I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." On the other hand, thinkers like John Stuart Mill and George Eliot have lived and died doubtful of man's survival of death. Let those believe who can: let those doubt who must.

It is probable that most people would live less useful lives here if their attention were mainly directed to a life beyond. If, as has been said, this state is a primary school to prepare us for more advanced stages of instruction, we should learn thoroughly the lessons of this school; and then we shall be better qualified, doubtless, to pass to the higher grades than we should be if we had—like children who are often more interested in getting "through" their books than in mastering what they teach—skipped over our primary lessons. "He who is false to present duty," says Beecher, "breaks a thread in the loom; and he will find the flaw when he may have forgotten the cause." Faith in immortality will not atone for moral shortcomings. Indeed, belief in heaven for one's self may take a very selfish form, as belief in hell for one's opponents in religion or for one's enemies in war may be full of revenge. He who is continually concerned about the salvation of his soul is not likely to have the most valuable soul either to save or to lose. He whose thoughts, as his life closes here, are on the crown of glory which he expects to receive, may be less deserving of such a crown than he whose last concern is for his country or his family. Charles Sumner's dying words, "Take care of my Civil Rights Bill," were more noble than would have been any mere expression of confidence in the certainty of his "calling and election."

Of course, misinterpretations and perversions of belief in immortality, by which it is made a substitute for character or an excuse for neglect of the practical concerns of life, should not be confounded with the belief itself, which we know is consistent with a life of practical usefulness, and which, to the unselfish and the good, may give not only comfort and consolation in bereavement and sorrow, but hopefulness and encouragement in their labors to benefit and bless the world.

Mankind will never be without belief in immortality. Man's love of life, his moral ideals, the injustice and inequalities of social conditions, the wrongs unrighted, and the virtue unrewarded here, together with the impossibility of disproving the reality of a future life, are, without other reasons perhaps, sufficient to insure general adherence to the belief when the special dogmas and traditions associated with it in the popular mind shall have been outgrown.

B. F. UNDERWOOD.

Young Peoples' Spiritual Institute.

There is quite an interest being taken in the organization of Young Peoples' Spiritual Institutes, as a helper to the organized work of Spiritualists.

The desire is to enlist the young and middled-aged friends of Spiritualism into an interesting system of holding meetings and to develop the social spirit now so sadly lacking in our spiritual societies.

The fact is potent everywhere that young people do not find congenial conditions in the public work of Spiritualism. They are mostly interested in things not so serious as spirit communication, lectures upon obscure subjects, and the soul's salvation.

Hence the church has found the Y. M. C. A., the Christian Endeavor society, and various social features, necessary to unify and attract the youth.

Among the Spiritualists very few of the young members of their families attend Spiritual meetings. They go to the churches mostly for its social advantages. And we can hardly blame them! The writer suffered socially in young manhood from a close alliance to the cause of Spiritualism. Not all are willing to do that, nor is it right that they should suffer. We should make Spiritualism attractive to the youths. The Children's Lyceum was organized in hopes that it would remedy the need for young people in Spiritualism; but it has not fully interested those most needed—the young men and women. The Lyceum has not lacked for children so much as for leaders and officers.

My experience in Lyceum work is that where an efficient corps of leaders and officers are obtained the Lyceum becomes a success and never is wanting in sufficient numbers of children.

The elder Spiritualists pass away and leave no younger workers growing in the work enthused by its spirit and thus perpetuating public life. Workers must be converted instead of being developed. This is the prime cause of so many wrecks of societies and continual reorganization. Examine the record of spiritual societies now existing and see how many have had a decade of existence. And how many of these give promise of perpetuity?

Some of these defects can be remedied by a proper organization of Young Peoples' Spiritual Institutes; and that is making a good start. It cannot be perfected in a year—but this semi-centennial year is a good time for a new impulse to be given to the spirits' cause, and I believe they have ushered in the proper movement in the Young Peoples' Spiritual Institute.

It is to be co-operative and uniformly organized; will meet each Tuesday evening; all persons over 12 years of age may join, but none over 50 hold office in a local Institute.

Each society existing should
organize an Institute—and where no society now is organized, 12 persons can perfect the Institute and prepare the way for public meetings.

I will cheerfully send full particulars and a copy of the Articles of the Association for a local Institute to any interested persons.

G. W. Kates.

Rochester, N. Y.

True Philosophy of Phenomena.

The discussion of fraudulent mediumship has called out many wild expressions respecting phenomena indicating a very superficial thought upon the subject. As this discussion is bound to go on until frauds are eliminated from the Spiritualist fraternity, in some way, it is especially necessary that earnest persons should plant themselves upon a true scientific and philosophic basis. In no other way can we come to any rational conclusion, or save ourselves from becoming the laughing-stock of careful thinkers. Not a few writers, in our periodicals, assume, as though it was a self-evident truth, that phenomena are the basis—the foundation of Spiritualism. I beg leave to demure to this proposition, and to submit that it is not only not self-evident, but that it is not true at all.

**WHAT IS A PHENOMENON?**

The word is Greek and signifies an appearance, something which addresses the eye. In other words, a phenomenon is an effect—it is something produced by some form of causative energy. It is not, cannot be the basis of anything, as it must necessarily rest upon its producing cause as a basis or foundation.

The lightning flash and the thunder roll are phenomena, but they are not the basis of electrical force, but the effects. The great, moving panorama of nature is a wonderful display of phenominality, but it is not the basis of that tremendous energy which moves suns and worlds in their orbits.

Suppose we stand in a room where an intricate piece of machinery is in operation. Can we say that it is the basis of some special form of force? Of course not; but we can say it is the effect, so far as its motions are concerned, of some form of energy. Can we say what form from the motions? No! It may be steam, or water, or wind, or electricity. So we see at once that phenomena do not of themselves determine the character of the force producing them. Of the machine itself as an effect, we affirm at once, it is the product of a designing intelligence, for it accomplishes a purpose. So also, very much of the so-called spirit phenomena proves, on its face, to be the result of mental action, in connection with natural force or energy. But the phenomena are effects, not causes; hence, they cannot be the basis.

Again, the self-evident fact that mind is the purposing agent in the production of the manifestations does not prove that decarnate spirits are the producers. All the thinking and intelligent opposers of Spiritualism affirm, as positively as we do, the agency of mind in the phenomena. But again the question is, What mind? Is it the mind of decarnate men and women, or of those still in the form? They have strong and subtle arguments drawn from the admitted, the demonstrated facts of psychometry, clairvoyance, telepathy and hypnotic suggestion, and every student of these sciences is compelled to admit that at least 75 per cent of all our phenomena are solvable without any necessity of an ab extra spirit interposition.

But, let us come back to phenomena. They are not the basis of Spiritualism, but on the contrary they rest upon spirit energy operating through natural law. Spiritualism, in its full meaning, is the basis of the phenomena, instead of resting on them. Phenomena are shadows, not the reality. They are expressions, not the thing or person making the expression. They are pointers, directing us to the power producing them. The falling apple seen by Newton was not the force of gravitation, but it pointed him to the infinite energy operating through universal being. But it took something more than the mere fall of an apple to evolve and demonstrate the law of gravitation. And it requires more than a rap, tip or slate-writing to prove the agency of decarnate spirits. The falling apple said to Newton that some form of energy compelled its fall, but it required all the genius and profound learning of that great man to evolve, from that common and simple phenomenon, the laws which hold and revolve suns and worlds in their orbits. So also the raps, or other phenomenon, does not demonstrate Spiritualism. It is motion, or change in matter, and we must go back of matter, we must master the relations—the actions and interactions of matter and spirit, to settle the question of causation. We must define with some show of scientific accuracy the limits of mental power while in the form, before we can be warranted in any positive affirmations about spirit interposition in the manifestations.

Now then, when many of the most earnest and thoughtful Spiritualists protest against the indiscriminate presentation of the multifarious phenomena of hypnotism, telepathy, psychometry and Spiritism on the public platform, it is not because they oppose, or undervalue phenomena, but because they see the whole process of a true scientific and philosophic method distorted. What would be thought of a teacher who should perform scientific experiments before a class and withhold all knowledge of the substances used and the proportions necessary to success? He would lose his position very soon, and no pretense that he had shown the phenomena would save him. How much would a class learn in such a case? But that is substantially what we are doing with the people. We are surfeiting them with outside show. We are not pointing out the relations of mind and matter. We are not showing their occult actions and reactions. We are not seeking to expound the extent of human possibilities in the wide field of psychometry, telepathy, etc., but many are ignorantly or dishonestly trying to force onto the world those purely human phenomena as evidences of spirit return and manifestation. We call a halt; not to ignore phenomena, but to
place them where they belong. Instead of waving them as a banner, place them where science has always placed them—stepping stones in the upward path of investigation. Instead of an end, regard them as a means to an end. Instead of making them the products of a quasi miracle, inducing a crash of credulity, we demand that they induce earnest study, a scientific comprehension of mediumship; and hence, a fitness to lead the world into the truth. Phenomena are the challenges which nature makes for investigation. They are questions which she addresses to us and demands that we answer them. They present the grand problems of being, and solicit a solution.

They are blossoms on the tree of being, heralding the glory of the coming fruit—the twilight rays of morning hinting the coming of the glorious day. They are the material instruments, through and by which the potential spirit enunciates its glory and power. Blessed are the eyes which see the true light, instead of the bewildering "will o' the wisp." Blessed are the ears which hear the voice of wisdom, instead of the siren song which leads to destruction.

J. S. Loveland.

A Prophecy.

During the year 1883 I received an overwhelming impression that the United States would at no distant date be divided into three separate republics—North, South and West; but a band offensive and defensive, in case of war, would exist between the three, so that to the outside monarchial nations a grand and mighty Republic would present itself, stronger than before the division—much stronger internally because of the removal of local differences and antagonisms. The northerly and southerly line seemed to run along the summits of the Rocky Mountains, with a deflection to the eastward near the northern terminus.

During the years 1885—7 I received an overpowering impression that the Pacific States would one day be a republic by itself. It would be famous for its immense institutions of learning and its many patriots. It would be the home and centre of Spiritualism, and the eden for mediums. In all three Republics, all the present lines of States were abolished, and each had one general legislative body.

I have recently received a letter from Mr. B. W. Barge, of Atlanta, Ga. He has recently developed as a seer and clairvoyant. A spirit, dressed like an ancient, came to him many times. He made motions on a map which hung on the wall. Mr. B. for a long time did not know its meaning. The map, I should say, was not of material, but of a spirit map, and after examination he found it to be a map of the United States, divided into three parts by heavy black lines. The divisions were North, South and West.

Mr. B. had been reading some Adventist books, and he was impressed to get mine entitled, "The Marriage Supper of the Lamb." After reading it through several times he became convinced that "The great city" which was divided into three parts under the 7th vial of wrath (Rev. xvi.19) is our own country, the United States, and his spirit guides have in several ways confirmed his previous convictions. I had never known or heard of Mr. Barge, previous to receiving his letter. Although my prophetic impressions were by no means forgotten when writing "Marriage Supper of the Lamb," I was not impressed to place the prophecy in the book, my guides evidently preferring that it be given to the world later on. What is said regarding this matter in "Marriage Supper of the Lamb" will be found on page 78 of that work.

B. F. French.

[The book referred to can be obtained at this office, for 25 cents, postpaid.—Ed.]

Phenomena at Public Meetings.

With astonishment I have observed the course of certain leading writers and speakers, and I have been wanting to take a small part in the discussion of this important subject. These new crusaders advocate "the exclusion of all forms of phenomena from the public platform." What do they mean? Are they insane? or have they turned over to the enemy? Have they fundamentally changed and become converted to a new theory? How will they reconcile their present attitude with their former professions, in which they based their belief of a future life on knowledge derived from phenomena? An apology is due from them.

This new scheme is like playing Hamlet with Hamlet left out. Modern Spiritualism was born in mediumship; phenomena are its chief bulwark. We cannot consent to have them disappear nor even become secondary. Mediumship cannot be regulated by human authority, but it may be destroyed or limited in public exercises. Fraud may appear at times, but true mediumship can take care of itself if left upon its merits, and the truth will ever come uppermost. The phenomena, philosophy, ethics, can never be divorced from each other, and in the public assembly is a proper place to teach and demonstrate them. Spiritualism without phenomena of the public platform will simply be on a par with other religious systems.

These crusaders sneer at the idea of "old Spiritualists wanting tests." It is not "tests" that we are seeking. We like to receive communications from our spirit friends and others, which we often do in the public assembly. This is spirit communion—a part of our religion—and we appreciate it more than anything else. It is a misnomer to call such, "tests." We like to contemplate "the sweet by-and-bye" and the sweet now, and in all this we are not ready to admit that we are "the victims of delusion."

A. H. Nicholas.

Recent explorations at Nineveh, Babylon, Sippora, Tello, Ur and Nippur lay bare the history of man back to eight thousand years ago. The excavations show that at that remote time the world around Chaldea was in an advanced state of civilization.

Postage Stamps may be sent to this office for fractions of a dollar.
Risen from the Dead.

W. A. Laufman, of Minneapolis, Minn., had a strange experience. Poison had been administered to him, and he was taken to a hospital, and this is his version of the result, which has been published in many papers:

At 11 a.m., Dec. 26, 1896, under the influence of a sleeping draught, while my wife was giving me, I sank into a condition which they believed to be death, from paralysis of the heart, and my body was taken to the undertaker's office. From there they telegraphed my brother in Des Moines, Iowa, to come and arrange for the funeral.

Some minutes after I had been placed on a table in the mortuary, I had a strange sensation, which began at my feet and gradually spread itself through my whole body. It was as though something dragged itself loose from me, grew in size, and gradually took upon itself the shape of a man at least three feet taller than I. I stood discussing my death. I could see into the room. I tried to attract his attention, though I followed him all day, but was unable to attract his attention, and I sat all night by his bedside in his room at the hotel. The following day I accompanied him to the mortuary, where a doctor met us and asked permission to make some experiments on my body with an electrical apparatus. My brother consented, and I went with them to the spot where my body lay, packed in ice, to witness the experiment.

The instrument was adjusted to my feet, and I felt quite plainly a strange sensation, though still standing in my body. The moment I felt terrible pains in the whole of my body, and found myself lying in the ice box. My recovery was very rapid; in a few days I was fully restored to perfect health and strength.

Another Incident.

Just occurred in Santa Monica, Cal., is thus reported in the San Francisco Call:

In the suburbs live William Graham, his pretty girl-wife and their two-year-old son. Consumption claimed Graham for a victim, and for months he labored breathing and the last gasp. He sat with his wife and children, expecting intensely. Ten days ago his physician said his hours were numbered, and last Saturday night it was apparent that the end was near. When the last breath had left the body, the woman was told that it was over and taken from the room. An undertaker was summoned from the village and, with the nurse, was caring for the stiffening body.

Fully twenty minutes elapsed when the frenzied wife, breaking away from restraining friends, rushed to the bier and caught the body in her arms, screaming to her loved one to come back and not leave her. It was some minutes before she could be persuaded to release him, and then it was noticed that a slight shudder ran through the stiffening frame. He worked heroically: restoratives, massage, everything within her reach was applied, and within an hour Graham was able to speak. He said that he had been dead and journeyed into another country—one that was far more beautiful than this.

He said the feeling of release was exquisite. All pain and suffering dropped from him like a garment cast aside and he was in another country. He says his father's presence was with him for a while and sustained him; that he felt so buoyant and free that he was anxious to start out on the shining road that stretched before him.

He described beautiful fields with waving grasses that rippled with a soft breeze. The trees especially claim his wondering memory, for never did such grand stately monarchs with such wonderful, shining, brilliant foliage. The strains from distant music were in the air. And from all this he was forced to turn his longings in the direction of his home, and he is longing for the second call.

Describing his return to the body one of the women present said: "I shall never forget that awful sight: it was harder than his death."

Lest the doubters should think this story exaggerated, the Call correspondent asked for statements from some of the people present, which were most willingly given. These statements were signed by Thomas Graham, Jane Welch and Ida H. Nelson, and gave the incidents as they occurred. All three of these persons had often witnessed death, and all declared that it was death and return to life, vividly describing the first struggles—"the agony, the sweat, the labored breathing and the last gasping."

His first words on returning to the body were: "Oh, who brought me back? Everything was so beautiful! I was so happy!"

Spiritualism:

What it is and why it should be Organized.

On this topic an able address was delivered on Friday evening, Sept. 3, before the California State Convention by William Emmette Coleman, in which he remarked as follows:

What is Spiritualism? Is it a science, a philosophy, or a religion? Or is it all three of these? In the first place, Spiritualism certainly is a branch of the nineteenth-century science; it forms an integral part of the Neo-Psychology of the day. Its myriad mystic phenomena, of unique and transcending import, have engaged the attention of many of the leading scientists of the world, and are now being most carefully investigated, and as a consequent are being scientifically demonstrated and verified by the London Society for Physical Research. In its phenomenal manifestations, Spiritualism is one of the most important and fascinating sections of psychological science. Next.

As a Philosophy, Spiritualism, in its highest phases, is all-comprehensive. The far-reaching sweep of the Harmonical Philosophy embraces the totality of being, reaching from the highest heaven, the great central sun of the spiritual universe, down to the most infinitesimally...
mal atom vibrating in rhythmic harmony in ethereal space—a philosophy inclusive of God and man, of heaven and earth, of angel and mortal, of lowly, boorish peasant and of choiring, enwrapt seraph. Interblended with this philosophy are the phenomena without the other. Like spirit and matter, each forms an integral part of the other, as it were. "Penetrating into the census reports of the United States, Australia, and other countries, and in official and encyclopedic publications generally. Personally, I know that Spiritualism has been my religion for nearly 40 years, and I shall die an out-and-out Spiritualist in religion and nothing else. As a religion, Spiritualism emphasizes the inherent divinity of man. Indeed, it is the only religion that is inclusive of all. It is the religion of the majority of the world—of all in humanity, the highest outcome of divine manifestation. God in man we behold on every side. Children of God are we all,—all bear the impress of the divine signet. A germ of deity is centered in the soul of each one, constituting him or her heir to the glorious heritage of immortal life. Should Spiritualism be organized, and if so, why? Primarily it should be organized just because it is a science, a philosophy, a religion. Throughout the world the sciences, philosophies, and religions are organized. Without organized and cooperative effort, what would the sciences, philosophies, and religions of the earth amount to? What would they accomplish for themselves or for others? To accomplish any lasting result, to secure any permanent and definite end, any system of thought must be organized. From the inception of Spiritualism in 1848, to the present, it has been through organized effort that much of its success has been attained,—that is, through local organization. In union there is strength, is a trite truism: and Spiritualism, like all other systems of thought and endeavor, needs the practical materialization of this principle if it would subsist. We are convinced, that the world needs these truths, and our Spiritualism teaches the Brotherhood of Man,—that it is our imperative duty to assist our brothers and sisters on earth in all possible directions. As Spiritualists, then, we should do all we can to propagate the truths of Spiritualism, to extend its sphere of usefulness and beauty among earth's benighted children. The world is hungry for the nutritious spiritual bread of which we are partaking. To aid in the work of propaganda, to spread those truths, is a naturalistic truth, organization is needed, both local and national; yea, and international too. And all this in time will come. Another potent reason why organization in Spiritualism is required is that it is much needed for purposes of protection, protection from foes both within and without its ranks. Demonstrating, as it does, the irrationality and untruth of much that forms the essence of the church-creeds of to-day, the unholy, the creeds, and the dishonest ones, if such there be, naturally are antagonistic to Spiritualism. Antagonism to Spiritualism is also engendered through the ignorance of non-Spiritualists as to its true character. Many persons are misled about Spiritualism by the folly and knavery of many who call themselves Spiritualists. The knives and forks in Spiritualism are really its worst enemies. The conduct of silly, weak-minded persons calling themselves Spiritualists, and the rascality of those so-called, of whom are wholly pretenders, totally devoid of any mediumship whatever, while others really have some mediumistic or psychic power, which they suppress with greater or less systematic fraud,—both kinds have flourished for some time and do still flourish in California, the folly and the knavery of the silly and the fraudulent in our ranks work incalculable harm to true Spiritualism. They cause many worthy persons to believe that Spiritualism is all of a piece with that and its honest adherents are all foolish, hoodwinked dupes, and its mediums are all rogues and tricksters. To counteract the antagonism to Spiritualism, emanating from its ecclesiastical enemies on the one hand, and from those honestly misled on the other hand into the belief that Spiritualism is naught but folly and rascality, the genuine Spiritualism of to-day needs to be organized. Organization is needed to protect it from both these enemies. Our true mediums need protection when unjustly assailed, maligned, or persecuted. Unjust legal enactments and prosecutions against Spiritualists must be met and fought. To maintain our rights and to vindicate our cause and its truth, distinct and separate from all delusion and foolishness which have attached themselves to it, there must be organized effort. Spirit Money, consisting of imitation coins, is buried by Chinamen with their so-called dead. These spurious coins are supposed to be "legal tender" for the spirits in their progressivet pilgrimage in the life beyond. They are very superstitious, and their idol-makers, geomancers, fortune-tellers, sooth-sayers, and interpreters of dreams, who exist by thousands, can coin all the money they want. One city alone employs 100,000 people in making these spurious coins. It is astonishing how little it takes in China for workmen to support a family. They must practice marvelous economy for their wages only range from $2.00 to $12.00 per month, according to their grade of employment—yet they support their families, in addition to their temples, pagodas and priests, and also furnish their "dead" with these coins to pay their way beyond the evergreen shore."
Response from the Spirit World.

Only a few days ago the preachers met at Anderson, Ind., to organize a crusade against mediumship and spirit manifestation. Within ten days of the close of that convention, there came, in reply to this opposition of mortals, a manifestation from the spirit world, like a "flash of lightning," to show them how futile is the work of man when opposed to the plans of the intelligences in the spheres beyond.

One of the preachers in the creedal churches, the Rev. John Kaufman, at Elkhart, Ind., was controlled by spirits, and in a trance condition preached to his congregation, just as mediums do. Before launching on his discourse he assumed a rigid position, with one hand raised and immovable, while the other was used at will. An attendant assisted him to his feet and then he began his discourse. The daily papers describe these trance discourses.—The San Francisco Examiner of Sept. 24, remarks as follows:

When he closes he clasps his hands together and falls forward into the bands of those who are by him. He cannot be immediately awakened from his slumber, which is profound and is attributed to a power which he is unable to control.

Mr. Kaufman claims to speak only what is dictated to him by the higher powers and says he cannot cease until the spell is removed, nor does he know what he has said.

This is the "first gun" from the spirit world in reply to the formation of that "anti" convention, and it speaks in no uncertain way to these deluded preachers. It forces one of their own number to prove that their efforts are unavailing—demonstrating their own number to prove that their many friends will be pleased to learn that these sufferings are over and that he passed peacefully to the beyond at the ripe age of 68. The body was interred at the Mountain View Cemetery, Pasadena, Cal., after the funeral services at the Tabernacle. A memorial service will be held next Saturday, at Mrs. Dr. Morse's, 621 O'Farrell street, San Francisco.

The Priests of the Zuni Indians (an organization of medicine men) have for ages made a practice of torturing " mediums" of their tribe in New Mexico, charging them with witchcraft. This they do to keep the faith of their tribe in their medicine and incantations. A medium lately tortured was rescued by the Civil authorities, backed by Federal troops, and is recovering from her injuries.

The Atonement.

Prof. Jas. G. Clark, the inspired poet, songster and author, passed to the spirit world on Sept. 17. He was a great sufferer in the physical, and his many friends will be pleased to learn that these sufferings are over and that he passed peacefully to the beyond at the ripe age of 68.

Among the resolutions adopted at the late State Convention were the following, which by an oversight were overlooked when the others were printed in the Journal:

WHEREAS, The impulse which moved our ancestors in issuing the immortal "Declaration of Independence," was to secure and perpetuate the liberty of the people, and

WHEREAS, The subsequent creation and adoption of the Federal Constitution and the legislation had thereunder, has signalized its failure to secure liberty to the people, therefore, Resolved, That the establishment of direct legislation, commonly called the Initiative and Referendum, is the only method by which the alarming encroachments upon personal liberty can be prevented, and the equality and happiness of the people preserved.

Resolved, That as thinking and earnest people, we cannot but be profoundly impressed with the trend of present civilization toward luxurious wealth on the part of the few, and the increase of suffering poverty on the part of the many, and we hereby proclaim it as the bounden duty of Spiritualists to put forth every effort, as moral and political factors of the nation, to secure such changes in constitutions and laws as will establish a practical brotherhood of the people.

Resolved, That we earnestly request the approaching National Convention of Spiritualists to be held at Washington, D. C., October 19, 20, and 21, 1897, to institute such measures as will combine all true Spiritualists in a United and persistent effort to secure the objects stated in the preceding resolutions.

To Personal Abuse we do not deign a reply. We have no enemies except the kind we are proud of having, and have lost the friendship of none worth retaining as friends. By steadily pursuing the course we have marked out we shall merit our own respect as well as the respect of all true Spiritualists, incarnate and de­carnate. "Onward and upward" is our motto.

Eusapia Paladino it is expected is to be again subjected to investigation by test seances at the residence of J. Page Hoppes, in London, England. It is expected to have among the investigators Dr. Alfred Russell Wallace, Sir Wm. Crookes, and Prof. Lodge. This is quite desirable and we hope that arrangements for such a seance will be perfected.

A long letter concerning the departure of Mrs. Cora L. V. Richmond from Chicago, and the farewell exercises, is received since this Journal was filled. It will appear next week.
John Slater gave tests to a crowded hall at 105 Larkin street, San Francisco, last Sunday.

Mrs. May F. Dryman has so far recovered that we are glad to announce she is able to be out again.

Dr. Hidden, No. 14 Purchase street, Newburyport, Mass., has opened an office at Hotel Plaza, Boston.

The Nebraska State Convention will be held in the Universalist church, in Lincoln, Oct. 7 and 8.

Dr. R. A. Davis, a mental, physical and phenomenonal medium of Maitland, Mo., (box 174), desires engagements. He is also a hypnotist and horn player.

The Ladies' Aid Social, last Friday, was a very enjoyable affair, as well as a financial success. These monthly Socials should be the attraction for the coming season.

Dr. Hidden, N. F. Rarlin have gone to Salt Lake City. The doctor is a magnetic and eloquent speaker, and we hope will there find a fruitful field for his psychic powers.

Mrs. Mena Francis, slate-writing medium, gave messages at Gier's Hall, Oakland, last Sunday. Several magnetic healers followed demonstrating their power of healing.

Moses Hull is to have a debate to begin on Oct. 5, with Elder Covert, the anti-"Polygamy Mormonist," at Anderson, Ind. He will then attend the National Convention at Washington.

Mrs. S. A. Schlesinger lectured at Oakland for the "Union" Society, last Sunday evening on "Bible Proofs of Immortality, or Spirit Manifestations in Ancient Times," accompanied with a number of ictrocopical and phrenological tests given by Mr. and Mrs. Henley (parents of the well-known medium, John Henley). Mrs. Schlesinger's lectures are all exceedingly interesting. She will not go to Los Angeles, until some time later.

Prof. W. C. Bowman goes to Washington to attend the National Convention, and represents the State Association with a proxy from Mrs. J. J. Whitney, who will be unable to attend. The Professor has been lecturing very successfully for the Society in Santa Barbara, Cal., and writes: "The Spiritualists here are alive for the upbuilding of the higher Spiritualism. They have discontinued the ten-cent business and thrown open their doors to the whole world, and are nobly supporting the work by voluntary contributions."

Los Angeles Notes.

The many friends of Charles J. Anderson, the "Boy Orator," will be pleased to learn that bronchial trouble has forced him to cancel his engagement at Escondido, and will also prevent him from speaking at the Soldiers' Home— the physician, a noted specialist, having insisted on entire cessation from work for the present. He will spend the month of October in Suramount, at the residence of Bishop Beals.

The most hopeful sign in connection with Spiritualism here is the number of private family circles. Although not at liberty to mention names, I may state that several of them are a source of great satisfaction.

The Spiritualists of Southern California will be privileged to assist in defraying the traveling expenses of Prof. Bowman, who will so creditably represent them at the National Convention.

John Slater gave tests to a crowded hall at 105 Larkin street, San Francisco, last Sunday. Mrs. Westlake, the anti-"Anti-Polygamy Mormonist," including an interview with Prophet Joseph Smith, Jr., is the best sketch of the Recognized Church of Latter-Day Saints ever written, and a complete history of the present organization is given in the October number of the Midland Monthly of Des Moines, Iowa.
Organization Necessary to Success.

It is a Beacon Light.

New Lyceum in Oakland.

Giving Strength and Hope.

Deafness Cannot be Cured by local applications, as they cannot reach the diseased portion of the ear. This is only one way to try doctor, and this is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Dollar Duines for any case of Deafness (caused by catarrh) that cannot be cured by Hall’s Catarrh Cure. Send money to Dr. C. B. Burnish, P. O. Box 109, San Francisco, Calif., and get an absolutely correct diagnosis, and a case Free. Write at once. Drs. PEEBLES & BURRUS, are Successful Specialists in all chronic diseases. Send name, age, sex, and a leading symptom and get an absolutely correct diagnosis of your case FREE. Write at once. Address, Box 177, Indianapolis, Ind.
THE LIGHT OF EGYPT.

The Science of the Soul and of the Stars.
Finely Illustrated with Eight Full-Page Engravings.

A fourth edition is being called for, and in order to put it in the hands of all, a moderately bound issue in bound paper, for $1.00 per copy, and the price of the bound volume reduced to $2.00.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the divine ego-man, theosophy and astrology that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every phase of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

In revealing the most recondite mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egypt. An effort made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise The One Great Science of Life.

The following are among the claims made for the work by its friends: To the spiritualist, it may be shown that in the medium it reveals knowledge beyond all earthly price, and will prove in all cases worth the sacrifice of another end.

To the Occultist it will supply the mystical key for which he has been so long earnestly seeking. To the Astronomer it will become a divine revelation of Science.

OPINIONS OF PRESS AND PEOPLE.

A noble, philosophical, and instructive work. Emma Hardinge Britten.

A work of remarkable ability and interest. Dr. J. R. Buchanan.

A remarkably concise, clear, and forcibly interesting work. It is more clear and intelligible than any other work on the subject. J. J. Morse.

A careful reading of "The Light of Egypt" discloses the beginning of a new sect in Occultism which stands opposed to any with which the Occultist is familiar. It does not pretend to be the subtle, delusive dogmas of Karma and Rebirth, which are so prevalent now.

It is a volume likely to attract wide attention from that class of scholars interested in mystical science, but so written as to be within the easy comprehension of the cultivated, scholarly reader.

--Chicago Daily Inter Ocean.

The author presents a theory of first causes which is well fitted to challenge attention and to excite much reflection. Detroit Daily Times.

The exposition of Occultism, or the philosophy of the Orient, from a Western standpoint, is a remarkable production. The philosophy of this book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present, future,--the East and the West,--Satan, Salt Lake City.

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It is highly interesting, ably written, and it comes at an opportune time to eliminate from the Wisdom Religion its other unholy superstitions and the other beautiful and wise teachings of the Orient, Kansas Herald.

What will particularly commend the book to many is the evidence that it is the first and only attempt to make the truths of Occultism plain and obvious to one and all, whatever his station in life. San Francisco Chronicle.

Beautifully printed and illustrated on paper manufactured for this special purpose, with metallic and extra cloth binding. Price, $2; paper covers, $1. For sale, wholesale and retail, by

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Mrs. Dr. James A. Bliss, Clairvoyant, 100 20th street, San Francisco.
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Mrs. Roni Elliott, Spiritual Medium and Spiritual Speaker, 51 16th street, San Diego, Cal.
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Mrs. Dr. H. Wyant, Psychometrist, 617 Erie st., Toledo, O.
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[Please examine this advertisement, mention this Journal.]
Sound. —

I sought the quiet of solitude,
Near by a tranquil bay.
My thoughts in dreamland wood
The scenes of other days,
When lo! the notes of Sabbath bells
Came floating up from fragrant delis.
Continuous were their vibrant chime,
In strains of solemn Skin.
As dropped from some celestial slime
A land we cannot see.
Their echoes all my senses thrilled,
And every discord of earth was still.
The waves rose sparkling in the bay
In wreaths of witching grace;
A poet could not but portray
The beauty of such a place;
I gazed and listened but little thought
What lasting pleasure the scene had brought.
For oft again that scene returns,
In hours of pensive mood.
As when the golden twilight burns
O'er valley, hill and woods;
And then the scene returns once more—
A picture gleaned from memory's shore.

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It is unsafe to send money in let­ters, so please don't do it. Get a P. O. Money Order when that is possible. While that is the safest way. It only costs three cents for sums of $2.50, or less; and five cents for $5.00. If lost a duplicate Money Order can be obtained through your Postmaster.

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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.

New Discoveries in Astronomy—The Sun and Stars Inhabited. Wm. Baker Fahnstock, M. D., 144 pp., with 16 full page colored illustrations, price 50 cents. For sale at this office.

The illustrations are the result of clairvoyance, and gives over 30 views of the Sun, which are fully de­scribed by the author.

Furnished Rooms to rent at 701 McAllister St., San Francisco.
The Great Spirit.

Theosophy.

Theosophy is the basis of all true religious and moral teaching. It is the only philosophy that can reconcile the seeming contradictions of the Christian religion with the laws of nature as we understand them. It teaches that there is a supreme being, who is the source of all knowledge, and that he has created the universe in which we live. It also teaches that man has a soul, which is eternal, and that he will be judged after death according to his deeds on earth.

Theosophy is a religion of reason, and it teaches that every man is responsible for his own actions. It also teaches that there is a law of cause and effect, and that we are rewarded or punished according to our deeds.

Theosophy is a religion of love, and it teaches that we should love our fellowmen and be kind to them. It also teaches that we should love God, and that we should strive to become like him.

Theosophy is a religion of knowledge, and it teaches that we should seek to know the truth. It also teaches that we should have faith, and that we should trust in the guidance of our higher selves.

Theosophy is a religion of service, and it teaches that we should help our fellowmen and do good to them. It also teaches that we should help each other and work for the common good.

Theosophy is a religion of spirituality, and it teaches that we should seek to attain a higher plane of consciousness. It also teaches that we should meditate, and that we should pray.

Theosophy is a religion of freedom, and it teaches that we should be free to think and to act as we choose. It also teaches that we should be free to worship as we choose, and that we should be free to live as we choose.

Theosophy is a religion of community, and it teaches that we should work together for the common good. It also teaches that we should support each other, and that we should stand together in times of trouble.

Theosophy is a religion of brotherhood, and it teaches that we should love each other and be kind to each other. It also teaches that we should be just to each other, and that we should be fair to each other.

Theosophy is a religion of justice, and it teaches that we should seek to do right and to be just. It also teaches that we should not be afraid of what we do not understand, and that we should not be afraid of the unknown.

Theosophy is a religion of science, and it teaches that we should seek to know the laws of nature. It also teaches that we should not be afraid of the unknown, and that we should not be afraid of the facts.

Theosophy is a religion of religion, and it teaches that we should not be afraid of the unknown, and that we should not be afraid of the facts.

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