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THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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No. 10.

MISCONCEPTION OF TRUTH.

GEO. W. BRADFORD.

Misconception of Truth as well as misunderstanding of its work and operation, have been hinderances to its acceptance and influence among men, more than any fault that could be attributed to Truth itself.

There is no power greater than that possessed by Truth, and if its light and demonstration could be seen apart from the human medium, (which blurs and distorts), it would be more readily accepted. Then too, Truth has been obscured by human interpretations and prejudices until its real meaning lies hidden under such a crust of creeds, dogmas and churchly assertions, that it is rejected and despised.

The Hebrew, Greek and Roman churches, all held enough of Truth to have exerted a much greater power than they have, but, they saw Truth through the accumulated growth of their own misconceptions as to what it was, and their own prejudiced opinions as to what it would do. The same is true of every other orthodox religion. They have put a wrong construction upon the teachings and work of Truth, wholly misreading and misunderstanding the credentials that Truth presented.

Now nothing can so effectually retard the progress of Truth among men to-day, as wrong conceptions of what Truth is.

Truth, is the power, wisdom and love of God (to use the common name for the Infinite Spirit, and it operates in the inner life of man rather than in his outer conditions. It is not "meat and drink," material and gross, but is spiritual righteousness and holiness, and by it man is brought into relations of harmony and peace with the Supreme Godhead. It is the spiritual nature of man relieved from the dominion of material forces, yet guided and ruled by spiritual powers. Not so much a change of governments as the broadening, enlarging and rounding out of life in the highest experience of it.

In the Pauline epistles this harmony is called "joy in the holy spirit," showing that it is simi-

arity of character with the Infinite Spirit, or the bringing of men to a consciousness of their right to proclaim themselves a part of "the kingdom of God," (being partakers of the divine nature), that constitutes the ground for this happiness.

It will thus be seen that Truth is a very different thing from what many conceive it to be, and from what many are representing it to be. The poets and inspirational writers of the Bible all gave promises of a material prosperity and comfort that have never been realized by man. Wealth, plenty of corn and wine, honors, and every earthly comfort were the ideals representing the condition of those "serving the Lord," yet have never been distinguishing characteristics of the majority of religionists. Religious philanthropic and humanitarian teachings and efforts are to the betterment of material conditions, emphasising their own conception of Truth, and that the way for Truth to succeed with man is through his stomach. Life will be purer, say they, society on a higher plane morally, and righteousness everywhere abound when the condition of the poor is bettered, and the relations between capital and labor adjusted so as to benefit all.

Socialism also believes and teaches that with general plenty there would come general happiness and cessation of moral evils.

In each of these cases Truth has been so modified, so adjusted to other conditions, so forced to its extreme meaning that it has been changed in its character towards humanity, and instead of being helpful, safe and desirable, becomes harmful and dangerous to spiritual life. The spiritual has been subordinated to the material instead of the reverse. The divine order, or the operation of Truth, is to elevate man up to the plane of its own existence, not to lower Truth to man's condition. This divine order is unchangeable, and spiritual forces must work in their own way in co-operation with human powers, or they do not work at all.

Each Truth is a view of God, should be worthy of him, and at the same time perfectly harmonious with every other view. But, while each view of God is a Truth, a revelation of his character, they

are made dishonorable to him when considered alone or pushed to their extreme limits, for they become not only a misrepresentation but a distortion. The Truth of Truths regarding the Infinite Spirit is the harmonious blending of all the different views of God into one.

It is only as one holds the Truth in relation to all Truth that he becomes a living co-worker with God for the salvation of the human race, and is joyfully willing under the guidance and control of Infinite Wisdom, Love and Power.

Early Spiritual Work in California.

The history of Modern Spiritualism, which was the embodiment of a well-matured plan first laid in the councils of the spirit spheres, may never be told, but its advancement in the world is as familiar as the sunlight; and its advent into California I deem advisable to make known (by the solicitation of my spirit guides) through the *PHILOSOPHICAL JOURNAL*, to assist the future historian when generations have gone by. I give it precisely as it occurred.

It commenced at the mission of San Juan in Monterey county, California, in September, 1850, by the writer, who is best known as "John Brown, Sr., Medium of the Rockies," and Hon. William J. Shaw, who alone composed the entire circle; myself being the medium through whom the spirits made known their presence.

At this meeting it was revealed to me that California had been admitted as a State into the Union, long before the steamer bringing the news had reached the harbor. This was done by the Spirit taking me out upon the Ocean and showing me the approaching vessel with a huge piece of canvass stretched from the mast, whereon I read, "California Admitted," all of which I related to Mr. Shaw, who declared it to be most wonderful. Soon the news came that the spirit vision was literally true, for the steamer came into the harbor with the welcome words inscribed upon her canvass, "California Admitted." Mr. Shaw desired further opportunity for investigation, but being called to San Francisco was unable to do so.

In the spring of 1852 I removed to San Bernardino and became the clairvoyant, writing, personating and healing medium for the following named persons: Amasa Syman, George Surrine, Dr. J. W. Smith, Wm. Stout, Arthur Parks, Charles Chapman, Zini J. Ayers, Henry G. Sherwood, Thomas Blackburn, Hester Blackburn, Matilda Stout, and many others became convinced of the truth of Spiritualism from the many wonderful manifestations and cures the spirits performed through me.

At first our meetings were held in secret—often in the cañons of the mountains in some secluded place, because of the threats made against us. Often our little band, who had become united, would seek some lonely glen where our spirit friends would come and commune with us. They stated then that the time would come when meetings would be held openly, and spiritual journals established. Spirits appeared, so as to be seen and conversed with.

After settling in San Bernardino I performed some of the most remarkable cures to be found on record. In 1853 I moved to Yucaipa Valley, 12 miles east from San Bernardino, and there our little band gained strength by adding to its number Vinson Slaughter, D. G. Weaver, David Bondreger, and Mrs. Gray and daughter, to whom the spirits gave some of the most wonderful tests ever given to man, "without which the joys of earth would never know the wild emotions of the soul."

In the spring of 1857, I moved from Yucaipa Valley to San Bernardino, by which time the little band had increased by the names of Wm. Heap and wife, Wm. Stone, George Berton and wife, John Metcalf, John Carter and wife, John Metcalf, Jr., Mrs. Wallace, Joseph Highmore and wife, Henry Mogridge, John Bottoms and wife. Mrs. Burten had become a test medium and clairvoyant, through whom many were made to see the light and become converted.

By this time all felt safe in meeting and bidding defiance to all opposing elements. Circles were held for physical manifestations at different houses, and for Sunday gatherings I set apart my front room, where the friends met for nearly two years. Dr. David Smith joined and assisted in establishing a library of all the Spiritual literature then put forth. The *Spiritual Telegraph* was read on Sundays with much interest, it being the only paper of the kind then published.

Our little band still continued to grow, and the names of Moses Martin, John D. Patter, S. Mecham, Alfred Benson, Joseph Gilbert and wife, M. Linn, John Gregory and wife, Levi Blackburn, and others whose names appear upon the record book of our society, were added to our number.

As many desired a larger house for holding meetings, it was agreed to build a hall. J. M. Wallace donated the ground and our little band put their shoulders to the wheel, and soon the hall that stands there to-day sprang into existence, which by slight repairs has served to the present time as a monument for those whose souls were filled with devotion for the love of liberty and truth.

The inspiration of long ago taught the truth as well as that of to-day, for Jesus said, "If I go away I will send a comforter," and they are walking beside us to-day, comforting, striving to instil into our minds words of inspiration for those who will listen, as in the days of Judea, when Roman senators spoke freedom to her happy land, when the light of the angel world dawned upon men and they spoke with the unseen spirits which surrounded them, wrote their inspirations, saw as John saw on the isle of Patmos when the spirit said to him: "Lo! I am he that was dead and yet liveth; fall not down and worship me for I am only one of thy brethren."

Again this light has dawned as in days of yore, to lift mankind away from doubts, superstition and fear to a true knowledge of life eternal and the beauties of the life to come. And thus we are made to see the glories of perfection moving on in creative principles, unchangeable and eternal, where we see progress written on the face of nature everywhere. The waving fields denote it,

the vast wilderness falls away before the giant strokes of civilization, and every breath wafts us on to a more perfect existence. Life is an individual identity itself, sweeping onward, searching more and more after wisdom that bears us toward a higher perfection, until we can perceive the elements which compose our forms of life. Then we have not to go back to the past ages to unfold the leaves when men were unable to comprehend the vastness of their being.

We live to-day in a noble age, far surpassing the past when men worked with the problem of science untouched. But to-day science tells us that the spiritual element is as intrinsic in substance to us as the sunlight. It tells us that the fragrance of the flowers is conscious to our sense but we cannot see the fragrance of the flowers. It is its own invisible life-element which would make a theme too long for my present letter which has already become imbued with the spirit beyond my expectation. May the power that brings the grass up from the sod and paints the opening flower be the guiding star to all mankind ever more is my fervent benediction.

JOHN BROWN, SR.

San Francisco, Cal.

THE LARGER MEANING OF SPIRITUALISM.

While Spiritualism has done a great service to mankind in bringing an actual knowledge of our relations to the life beyond the veil, yet it is not until we associate it with the Christian religion as a whole that we realize its full import and place, in the evolution of a religious system and the final spiritualization of man.

From the primitive church, living in open relations with the higher world or "walking with God" as we do to-day, we pass to the Catholic or mother church with its organized effort and with the Bible as the written word of God, in place of the living communion with the source of spiritual light and knowledge.

From this stage of development, the first separation comes in the Protestant order granting the clergy the right to marry and the laity that of divorce; while out of this latter faith have come all the subdivisions known as sects.

But it was not until Unitarianism, Universalism and Swedenborgianism came into being, that marked radical doctrines regarding the divinity of Christ and conditional immortality, as well as the spiritual meaning of the scriptures, became a part of that great religious system which dominates the civilized world and acted upon it as a leaven to leaven the lump. This, however, was not sufficient to enable man to grasp the whole truth or full meaning of the early teachings of the apostolic church.

True, the doctrine of universal salvation was crystalized in one church, the humanity of Jesus in another, and the spiritual interpretation of one illumined seer in still another, but it was still needed to give a general and wide spread revelation of the nearness of the spiritual world and the open door of communion therewith, in order to swing away back in mind to the times of Jesus

and realize the truth as it then existed and as it exists to-day.

Thus in Spiritualism we find the "missing link," (as named by Mrs. Leah Underhill, the eldest of the Fox sisters, in her book), that joins the past with the present, the beginning with the end, the Alpha with the Omega and completes that great chain known as the Christian religion.

So in these latter days are fulfilled the prophecies of the Bible, the words of its inspired seers are vindicated, and this by a movement that has been scoffed at by the very church the essential truth of whose teachings it can verify by actual fact through its mediums and spiritual teachers. Let Liberalism, Agnosticism and Anti-Christ hammer against its bulwarks as it may, Spiritualism puts in an evidence that cannot be gainsaid of what is really true in Bible and church as derived from the primitive movement; and so this cause which has seemed like the Nazareth of old out of which came the Christ, shall be the last and strongest link in the completed chain of Christian evolution.

The general second-coming itself, in conjunction with kindred movements of interior or spiritual thought, should also bring to view the instrument or agent for the promised *personal* coming of Christ again to earth to complete the work begun so long ago.

But this second coming need not be like the first, for while we swing back to the truth as it was in those ancient times, we must remember the world is nearly 2,000 years older, and so we must therefore push ahead as well in all wisdom and truth as the age demands.

This, then, is the larger scope and place of Spiritualism. Not a thing by itself simply, great even as that may be, but the culminating part of a great, complete and comprehensive whole. We need not call it *Christian* Spiritualism any more than we need call the other liberal denominations by that prefix, but we can aim to so embody in our lives the fundamental teachings of the gentle Nazarene, supplemented by the knowledge of to-day, as that we may fitly be termed *enlightened* Christians though at the same time we still bear the name of Spiritualist as our especial tag or given name. It began, organically, as the Holy Catholic Church. May it end, likewise, in the sense of a pure, whole, and universal brotherhood.

Brooklyn, N. Y.

W. J. CUSHING.

A Deaf and Dumb Girl and Her Flowers.

She was born deaf and dumb, and her mother died when she was less than a year old, and in those times, among poor people, little or nothing was done to help her realize or understand anything of that important part of life from which she was shut out.

But nature always makes some amends for such losses, and so her sense of sight was something wonderful, and her love of the beautiful was the one passion of her life, and then also her sense of touch was very acute, almost as much so as that of a blind person.

She was a silent being in a silent world—she could see the water ripple and fall, but she could

not hear its music—she could see the trees wave in the wind, but she could not hear the harmonious rustle of their leaves—she could see people talking together—see their lips move but no sound reached her ears and no message came to her silent soul. One thing only spoke a language that she could understand—that was her flowers. She loved beautiful flowers and she understood them, and they seemed to love her and to understand her and her love, for she had the most beautiful flowers in her little garden—even rose and delicate varieties became hardy under her care, and she had a magnificent sensitive plant that would not wilt at her touch. She would stroke and fondle it, and it only seemed to brighten and flourish from such strange care. She handled her plants as if they were sentient beings, and in some way they certainly were sensitive of her love and care.

When not quite twelve years old, the seeds of disease that were sown, even before birth, had preyed on her delicate form till the inevitable change was very near, and she realized that but little longer could she care for her beloved plants, and they likewise seemed to realize the same sad fact for they began to wilt and wither away as if in sympathy. They were giving their lives with hers. When even for a single day she was too ill to care for them they showed a marked change, and the poor sensitive plant, missing her caressing touch, wilted as if smitten by some rude, strange hand. Finally one day she failed so fast that it seemed certain the change would take place that night. She became unconscious at night-fall and remained so until nearly morning, when she roused suddenly and asked to be helped so that she could go to see her plants and flowers. She found them, as many plants are at night, asleep with blossoms closed and leaves turned back or folded together, and her poor sensitive plant was not only wilted, but even withered and to all appearances nearly if not quite dead; but she began to stroke them and the sensitive plant brightened up and held its delicate leaves upright as if to meet her caresses. The other flowers and leaves opened to her touch as to the sunshine. It was then that the flowers spoke in an articulate language and she heard them and repeated after them: "Beautiful! beautiful!! I love you! I love you!!" For the first time in life she spoke aloud in a clear sweet voice, perfectly intelligible to the watchers. But after a moment she sank down suddenly and was dead even before they could reach her.

The sensitive plant wilted again quickly and could never be revived again, and the other plants withered away and were all dead in a week; but they had fulfilled their mission—they had spoken to her of another world which was more than any human being had been able to do; and she had understood and spoken to them in turn. She was no longer a silent being in a silent world. All of the million vibrations of sound had come to her in a flash like a grand chord of symphony, and it rose above the trees—above the clouds—above and beyond the sphere of our crude senses; and her speaking soul left her silent body in a silent world and arose with this harmonious symphony to the higher and better sphere.

CARL BURELL.

BIBLE SPIRITUALISM.

The Bible is like a musical instrument on which each one plays his and her own tune. Each writer or speaker bends it to his own theory. For some persons it has one meaning; to others a different meaning, until we have an endless variety of opinions and beliefs, conflicting with each other. No other book with which we are acquainted contains so many conflicting ideas. Its language is "I come not to send peace on earth, but a sword." History demonstrates this fact.

We are told that the Bible contains many things that are good and true. Yes; and so do other books—so do other Bibles; yet these truths had an existence before they were put into that book.

There is a tendency among a certain class of Spiritualists to attach undue importance to the phenomena recorded in the Bible. It is true there are many instances of spirit power in that collection of ancient writings, but we need not expect reasonable men and women to receive our facts any more readily on that account. At times it is useful to refer to the ancient record to show to Christians their inconsistency in accepting it as inspired truth, yet denying the fact of spirit communion. This may lead some to investigate, but there its utility is ended. We should not lose sight of the fact that a majority of intelligent people of this generation are not Bible believers.

We are building up a philosophy and religion upon principles as old as the Universe, by evidence given personally to each of us in our own time. We do not reach among musty records for testimony concerning the beliefs of past ages to find a foundation for our own faith. Churches erected upon Bible texts are falling to pieces, and that Spiritualism which seeks to adapt itself to such delusions will fall with them. The Bible, with its truths almost lost in a mass of contradictions and errors, cannot—except constructively—assist our Cause.

The returning spirit whom we can see and hear, or who manifests himself in such a way as to convince us that he still exists, retaining life, intelligence, and the same personality he had on earth, gives us reliable evidence of immortality, and it is all we need.

It is easy to find in Scripture instances of almost all the phenomena now known, but every year the number of thinking people who will accept this testimony as proof is diminishing. Men want to know not what Moses or Jesus believed, but what is fact. They care not so much if a great medium lived 1800 years ago, as where is the medium in their own neighborhood through whom their departed friends can best communicate.

Spiritualists must not put on the fetters which fall from the skeleton limbs of dead faiths. The truth we know is the truth to adhere to, to proclaim to all the world. We do not know that Jesus ever lived, but we do know that we shall never die. We know that eternal progression is a natural law, and that the best is always before, never behind us. Let us be wise, and build our philosophy upon the solid rock of ascertained fact, not upon the shifting sands of opinion which come to

us through traditions and books belonging to the past.

Many Spiritualists can see the vein of pure gold running through much that is crude and sordid in the scriptural narratives. Others cannot accept any part of their revelations or teachings. Some of these latter minds have grown away from the error, superstitions and dogma of ecclesiasticism, which, like a nightmare, had haunted their brains, and because of which they had at last come to regard all utterances of priest or minister, and all texts from the Bible as but the fabrication of designing and crafty minds for the enslavement of their followers. Others reject the Bible because those who in ancient days, tampered with its record and interpolated it with their own views, declared it to be an infallible book that could not be changed in its rendition or interpretation by any mind, under penalty of everlasting pain. Sensible readers know that it does contain much that is inconsistent; much that is evidently the expression of crude, unripened and lascivious minds; much that shows unmistakably the work and hand of very fallible creators.

Those who cannot discriminate between the true and the false, the inspiration and the man-made opinion; who cannot understand the Bible to be a compendium of human affairs, hopes, aspirations and histories in the life of nations, as well as of individuals, reject the whole and say it can have no service for them, especially as they can learn directly from departed friends of the future life and its habitations, and can hold communion for themselves with visitors from the immortal world.

A. H. NICHOLAS.

ORGANIZATION AND SUCCESS.

Accepting the title of an article in the JOURNAL of Feb. 20th by Mr. R. W. Savage, as a text, I wish to express in a general way my concurrence with what he says. I wish also to present some reasons for taking a somewhat hopeful view of the future.

More than 50 years ago I heard an eminent man express the idea that reforms were not likely to come from the lower orders of society. It then appeared to be true. It appears to me no less so now. Whatever progress Spiritualism has made towards acceptance by intelligent people has been due in a large measure to the ability and culture of a moderate number of its adherents.

All great enterprises require leadership as a condition of success. Without such a leader as John Wesley, there would have been no Methodist church. Without a leader like George Washington, there would have been no United States. There can be no great industrial enterprise without its "captain of industry." But leaders are powerless without followers.

If there are leaders and followers, there must be organization; otherwise we have a mob. A mob is the symbol of lawlessness and destruction, not of order and upbuilding. Spiritualists have been slow to organize, many are opposed to organization, and while there are some millions of

convinced Spiritualists in the United States, yet the census only shows about 50 thousand.

Not every tree in the forest is good for lumber, not good even for fuel. It may be too crooked and knotty to be cut into proper lengths and split. Such is waste material and only "cumbers the ground."

So, many Spiritualists are mere waste material, and are to be omitted from any estimate of the available strength of the body. Those who do not command respect in other fields of activity, are not likely to do so in this. If they will not join the army, they will not be soldiers; they may be bushwhackers and so are the enemies of the cause they profess to serve. The progress of the cause towards its present standing has not been accomplished by those who refuse to co-operate with intelligent leaders. Some of those who have rendered most important service, have been treated with ridicule by those Spiritualists whose ridicule is harmless to all but themselves.

It seems very unfortunate that the published organs of Spiritualism in this country have constantly competed with each other, with the usual result of lowering the quality of their work and soliciting the patronage of those who care only for cheapness. The road to greater influence does not lie in the *direction of cheaper papers*. Those who *care for the quality* of their reading, will pay what such reading is worth. Most of the old church-weeklies are published at three dollars a year. Those who receive the publications of the Society for Psychical Research pay from five to ten dollars a year, and one of the members of that Society is designated as a cabinet officer of this government. Our cause will be respected after a while. "Wait a little longer." We need not adopt the methods of the Salvation Army.

JOSEPH T. DODGE.

Madison, Wis.

☞ We rise by raising others, and he who stoops above the fallen stands erect, writes a noble soul. Nothing can be grander than to sow the seeds of noble thoughts and virtuous seeds—to liberate the bodies and the souls of men—to earn the grateful homage of a race—and then, in life's last shadowy hour, to know and feel that the historian of liberty will be compelled to write your name.

☞ No words are intense enough—with heart enough—to express admiration for the great and gallant souls who have in every age and every land upheld the right, and who have lived and died for freedom's sake—says an exchange. In our lives have been the grandest years that man has lived, that time has been measured by the flight of worlds.

☞ Let us ever remember that he who lives for self and self alone, is a failure; while he who renders honest loving service to his fellows, though he be poor and an outcast, unhonored and unsung, is a noble success.

J. LEONARD LEVY.

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THOMAS G. NEWMAN,

EDITOR.

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

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

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MARCH 13, 1897.

Spiritualist Temples.

A correspondent writes: "I do wish that we had a Spiritualist Temple in which to hold our meetings, so that we should not be obliged to meet in the dance halls, reeking with odors of previous suppers and entertainments. I believe that we could fill a Temple every Sunday with people who do not like to be seen going into halls. Will some one start a fund to build such a Temple that we will not be ashamed to ask our orthodox friends to visit? The people are ready for it, as witness the growth of Christian Science and its beautiful buildings. They are younger than we, yet are going away ahead of us; and it is because they have such attractive places of meeting, and not because they out-number us."

We are not surprised that Spiritualists look on and wonder why they should not have Temples and schools in which to teach their grand philosophy. Only one reason can be given, we think, and that is the want of harmony in the ranks. The jealous bickering which pervades on every hand is alone responsible for the lack of organization, and unless this can

be supplanted, the Angel World will doubtless accept other co-workers and not be thwarted in their designs by the foolish jealousy and inharmonious actions of those who should be their willing assistants in bringing in the glorious era about to dawn upon the world.

Spiritualists, let us speak plainly and, realizing our great responsibilities, urge all to lay aside their foolish strife and work harmoniously for the establishment of the best-working organization the world has ever witnessed.

This is the day of our grand opportunity—the time will never be repeated, and we should now rise to the requirements of the occasion, or be content to be relegated to the rear, and sink out of sight. Those persons, societies or periodicals which cannot or will not labor for harmonious and vigorous action should be shunned and left behind in disgrace, while the great living, throbbing army of workers march on to victory. Don't waste any words in condemnation of their non-action, nor reply to their contentious mutterings, but spring instantly to the front, and by your enthusiasm help to lead the columns of laborers on to glorious achievements and grand results.

Take a lesson from the Theosophists—band together and do something to awaken an interest and astonish the world! Let us send our missionaries out by the hundreds or thousands, organize societies of co-workers, in every hamlet, village, town and city, hold up the banner of our cause, support lecturers, and build Temples! This can all be done if Spiritualists, only WILL to do it and work for it—not in a day or a month perhaps, but it should be our high aim to labor for, to work to, and thus ultimately to accomplish it.

We have among us men who have the money, the brains, the energy, and, above all, the abiding faith in our power to do this very work! Shall it be done? Who will answer "yes," and promise to labor faithfully to do it?

These are times of great responsibilities, and grand achievements—and the men for the hour are now needed. Men who dare and "do," when many fail.

A thousand cheers for the men of might
Who bravely strive when others fall,
When marching on to glorious fight
As rights go down and wrongs prevail.
The men who bear the scorn and frown
And censure's bitter, blasting breath,
Will get at last the victor's crown.
"A thousand cheers," as the Spirit saith.

Religious Bigotry.

The religious cranks who are ever trying to force the word "God," into the Constitution of the United States, are on the alert and intend to force that issue again in the near future. A late circular from the "American Secular Union" announces the decease of its talented president, S. P. Putnam, who had in charge the matter of opposing the cranks. Seeing the necessity of immediate action this Union announces that its acting president, Judge Waite, will take the case in hand, and will endeavor to see that those who are trying to erect a religious hierarchy upon the ruins of a republican government, get no advantage as the result of the death of their brave leader, and adds: "We must arise and prove ourselves equal to the occasion."

To use Mr. Putnam's own language: "We cannot hesitate in view of this gigantic conspiracy. We must meet it at the beginning; we must meet it in the halls of Congress; and we must continue to arouse the people."

To do this funds are needed, to the amount of \$1000, and should be forthcoming. Let everyone who reads this, send at once, such sum as he may be able to spare, to E. C. Reichwald, Cor. Sec., 141 S. Water street, Chicago, Ill.

The Theosophist Temple.

Theosophy has "done itself proud" in the ceremonies attendant upon the laying of the corner stone at Point Loma, near San Diego, Cal., for its school and temple, on Feb. 24, 1897. The day was balmy and delightful, such as one may enjoy in Southern California, and none the less sublime were the ceremonies. We condense from the San Diego *Vidette*, the following description of the scene and ceremonies:

Amid the flare of gorgeous and costly silken banners and many multi-colored flags, the blare of trumpets, the inspiring strains of martial music, the solemn chants of acolytes and neophytes, purple gowned and be-decked with the brilliant gold and silver jewels of the orders, flashing with the scintillations of costly stones, the slow and solemn steps of richly robed priests and priestesses, bearing the sacred vessels, with tinkling bells, beneath triumphal arches, were performed by loving hearts and faithful hands, in deepest reverence, the solemn, ancient rites, wrested from the gloom of antiquity, whereby the triple corner stone was squarely laid, blessed with corn, and wine, and oil and consecrated with the elements

of earth, air, water and fire, to support the great building wherein shall be freely taught, by unpaid teachers, those mysterious arts whereby man shall strive for perfection in his physical, mental, and spiritual natures.

At the entrance to the temple grounds a magnificent permanent arch has been erected, supported by the grand Corinthian columns, and barred with a swinging gate.

The site of the great temple is on the very summit of the highest ridge of the Point Loma peninsula. Here was laid the corner stone. It is a massive piece of granite three feet above the ground, 2½ feet square, set solidly in the earth. In its center are the triangular pieces of stone. One piece is from Ireland. The second is from Scotland. The third is from Egypt. The fourth is from America. In the center of the stone was a cavity for the metal box of relics.

Just east of the corner stone was the great arch of triumph, festooned with evergreens and ornamented with sheafs of wheat, shocks of corn, garlands of flowers, and bunches of citrus and deciduous fruits, emblematical of the luxuriant land of Southern California, where the home and headquarters of the Theosophical movement will henceforth be, and from which its heart-throbs will go throughout the world. The purple standard of the crusaders stood near by, bearing in letters of gold the legend: "Truth, Light, and Liberation for Discouraged Humanity."

Over the entire front of the arch was a massive ribbon of silk on which was the motto of the Theosophical society: "There is no religion higher than Truth."

In front of the arch was a raised platform, and facing this was the temporary amphitheater for spectators.

Promptly at 2 o'clock the City Guard Band played, and from the dressing tent emerged the procession.

Clad in a dark robe, with flowing sleeves, her left breast ornamented with a large six-pointed silver star blazing with a magnificent turquoise, beneath which hung the golden jewel of the order, the serpent swallowing its tail, emblematical of eternity, surrounding the mystic, double-triangle, inclosing the circle-mounted, sacred tau; with her dark locks bared to the sunshine and breeze, Mrs. Katherine A. Tingley, the high priestess, led the way.

By her left side marched Ernest T. Hargrove, President of the Theosophical Society of America, Australia, and Europe, while two acolytes, a boy and girl, appropriately dressed were on either side.

The band played a lively air, and the stone masons quickly lifted the cap-stone, spread some mortar, and Mrs. Tingley deposited the metal box in the receptacle. The box contains papers giving a history of the Theosophical movement and the crusade, a copy of the souvenir program, and various parchments, and a piece of onyx from the temple of the Sphinx, quite close to the pyramid of Cheops

near Ghizeh, Egypt, given to the crusaders by a sheik of the Bedouins. The masons restored the cap-stone and cemented it firmly with mortar.

Mrs. Tingley with a trowel added some mortar, smoothed it down, and tapping the corner stone three times with the trowel in her right hand, she raised her face to the east, and in a distinct voice, said:

"I dedicate this stone, a perfect square, and a fitting emblem of the perfect work to be done here, to the glory of humanity and of the nations."

No sooner were those words out of her mouth than her 14 attendants chanted in an intensely vibrating tone, which gradually died away, the mystic word OHM, pronounced "awm."

The band played, and the attendants, bearing the sacred vessels, carried them to Mrs. Tingley, who successively took from them corn, wine and oil, and poured them upon the corner stone, uttering sentiments with each libation.

Scattering a handful of dust upon the stone she said, "This is emblematical of man's body."

A small glass globe, sealed air tight, she held aloft in her right hand for a moment, and then dashed it into fragments on the stone, with the words, "This is air, emblematical of man's breath."

Pouring some water on the stone, she said, "This is water, emblematical of man's inner self."

Forth from a sacred urn fell a burning fluid, which ran down over the corner stone. "Fire!" she exclaimed, "emblematical of man's spiritual part."

Mr. Hargrove: "May these fires be lighted, and burn forevermore!"

Each one of the attendants then read a selection from one of the sacred books of the world.

An attendant handed Mrs. Tingley flowers which she threw upon the stone, while many Theosophists present among the audience recited verbally sentiments from ancient philosophers according with those uttered by the attendants.

The attendants then chanted the mystic words, "Budham, Saranam, Gocham," in peculiar vibrating tones.

After the chant an American flag was run to the top of a pole near by and immediately replaced by the Theosophical flag. It has seven golden stripes alternated with six purple stripes, with the golden serpent and double triangles on a field of purple.

It may be interesting to many to know how San Diego came to be chosen as the location of the school. Before leaving San Diego to finish her trip around the world, Mrs. Tingley gave out the following information.

While in India she saw in a vision, Point Loma, and the particular piece of land was pointed out to her as the site of the Temple. Then the scene changed, and she saw it as it will look when the Temple will be completed. This place she was then told had been selected by the Higher Powers as the

place where the Temple must be built.

Orders were accordingly sent to purchase the tract, which she had never seen with her material eyes, and the purchase was made. When she came, she found everything exactly as she had seen it in the vision, and she was much satisfied with the remarkable tests which had been given her.

She said she has a beautiful home on the Merrimac river, where the scenery is grand, and where she could have located the school, but it was not in her power to make the choice; that was the privilege of the higher and invisible intelligences which are guiding the great work.

Materialized Spirits.

A correspondent asks the question: "Have spirits, under certain conditions, the power of materialization?" It is answered thus by John Brown, Sr.:

Yes, if the history of Jesus is admitted, at the time of his crucifixion, and that of Peter, James and John when they ascended the mountain with him, to communicate with Moses and Elias on matters of business (the same as we do, in an audible voice.)

Materialization has been admitted in all generations, until it has become an element in man's consciousness to learn if possible of the higher growth, but some are slow to understand the cause that produces it. It does not grow on every shrub. It must come from Nature's grand laboratory of progress, where cause is made to produce effect. Nature never makes a mistake. The husbandman reaps a bounteous harvest when conditions are right.

Nothing is impossible when a cause is made to produce an effect. The earth quakes from the conditions which produce it. The rain falls, lightnings flash, thunders roar, water freezes, balloons ascend—all these are effects of a cause. An eclipse of the sun and moon could not occur unless conditions were made that would produce it, and materialization is no exception to the rule.

Beautiful Transition.—Libbie M. Page writes from Anderson, Ind., to the *Light of Truth* an account of the so-called "death" of a young girl there, of consumption, and said:

In her last moments she lifted her wan and wasted hands, while her face lighted up with the glory of the next world, and cried out: "Oh, mother, I am going to die. I see a beautiful flowery path and sister has come to lead me and show me the way to heaven. We are going up that beautiful flowery path and I will leave the gates open for you."

She then bade her friends good bye

and passed to the other side. Do you tell me she did not see her sister? That one death-scene is enough to convince any one that the spirits return to this world.

The trend of public thought is toward Spiritualism, says the *Two Worlds*. The phenomena support the hopes, intuitions, and affirmations of the best part in man. The philosophy interprets life's mysteries, and presents the key which unlocks the door leading to the realm of principles and power. The spiritual religion is the *only* religion which is permanent, progressive, and spiritually satisfying; therefore, the world moves into harmony with the facts, appropriates the benefits, and affirms the philosophy with ever increasing readiness and unanimity.

Steps to Success was the title of our leading editorial in the *JOURNAL* for February 20. This has called out many letters of endorsement, and has been copied into other spiritual periodicals with approving comments. If any failed to read it, they should now do so. It is important to everyone who claims the name of Spiritualist, and call for action—united, vigorous and harmonious. Organization is our watchword, and it alone leads to success. Let us repeat and again urge all to unite with the angelic forces in bringing in the grand era of light, liberty and prosperity—as a tidal wave of glory to bless mankind and lift humanity to greet the heavenly choir, and welcome them, as they chant their benediction: "Peace on earth! Good-will to men!"

The Anniversary will be celebrated in San Francisco, by the California State Spiritualists' Association, on or about March 31st. A committee is now making arrangements, and will be ready to report in next week's *JOURNAL*. It is expected to make these anniversary exercises of special interest, and all other meetings should give way to this one—all uniting to make this 49th birthday celebration of the "new dispensation," of great interest to the world, and pave the way to the grand Jubilee next year.

Spirit photography is now being talked about more than ever. The *Chicago Inter-Ocean* of Sunday, Feb. 28, gave a three-column illustrated article on the subject, showing that

it is an absolute fact, that the spirits can be photographed, when one is sitting before a camera. We expect to give more about this matter in the near future, for they are also being photographed without a camera. We are on the eve of grand developments in this as well as other lines of progressive unfoldment.

This week's Journal contains some particularly attractive articles which might interest some of your unconverted neighbors if their attention were called to them.

"Early Spiritual Work in California," by John Brown, the "Medium of the Rockies," forms one of the most interesting chapters in the history of Spiritualism ever published; while "A Deaf and Dumb Girl and Her Flowers," by Carl Burell, records a strange, pathetic psychological phenomenon which we believe is without a parallel in the annals of psychical research.

Then, "Thought-Waves," a poem by Mrs. E. Greer Floyd, penetrates the very arcanum of the spirit-world and lifts the soul above the grovelling things of earth; also "Dreamland," another poem by Bishop A. Beals, which wafts the soul back to the scenes of "memory's golden shore," besides a fine poem by Carl Burell, several articles of a philosophical nature, important spiritual news and choice miscellany, altogether making a collection of spiritual literature worth a year's subscription alone; yet 52 issues are sent to every subscriber for only one dollar.

Mrs. Annie Besant, a prominent Theosophist, who takes the place of Mme. Blavatsky, will lecture in San Francisco next summer. Mrs. Besant has been in India and Australia for the last two years.

Even Theosophists it seems have divisions among them. Mrs. Besant is announced to lecture to the societies of which the late Mme. Blavatsky was, and Colonel H. S. Olcott, of India, is the head, as distinguished from the Theosophical Society in America, of which Mrs. Tingley, of New York, is the present head.

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.

A New Society.

All who are interested in the growth of Spiritualism will be glad to learn that we have a flourishing society in the National Soldiers' Home of Dayton, O., which is a credit to the Cause.

A beautiful hall is allowed us without charge and large quantities of cut flowers donated each Sunday from the Home green house. Many of the best families of Dayton are represented here, and the house has seldom been able to accommodate all who wished to attend, as high as 100 persons being unable to gain entrance and forced to go away. We have been especially fortunate in securing brilliant talent for the rostrum, and Mr. Pugh, the president, a live earnest worker, is the right man in the right place. The society has been served by Judge Thomas of this city, and Mr. Helm, whose lectures are of the highest and most instructive order and are so compact and complete that it is hard for the skeptic to hear and remain unconvinced. Also Mr. W. V. Nicum, late of Cincinnati, O., who occupied the rostrum on Sunday last at which time his subject was, "Man's belief and religion based upon his understanding." Mr. Nicum is a young man of unusual ability and energy, thoroughly inspirational and delivers his pointed remarks with such vim that his audience is fairly hypnotized. This young man is most happy when working hard for the Cause and is destined to make his mark in the world.

Mrs. Wriedt, well known at Lily Dale, N. Y., has given one or two very successful trumpet circles at the hall at night. Long live the "Veterans' Spiritual Society." C.

Prof. Lockwood, whose lectures in the East upon "The Spiritual Forces of Nature," are making for him a national reputation, is preparing the manuscript for a book on "The Infidelity of Modern Ecclesiasticism, a Menace to the American Civilization." It embodies a research into ancient mythologies from which, Prof. Lockwood claims, the Christian religion was forged.

Some time ago I received from Mrs. Dr. Wyant, a letter with my psychometric reading. I was very much pleased with it. I believe my nearest friend could not have given it more correct.—GUST. OLSEN, 223 Grand avenue, Chicago, Ill.

I think the *JOURNAL* is decidedly improving, and that the Spiritualists should be proud of its good work and fine appearance.—CARL BURELL, East Pembroke, N. H.

The *JOURNAL* desires to secure a good agent in every Spiritualist Society in California.

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.

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

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

Dr. J. M. Temple is at 834 Baronne street, New Orleans, La.

Dr. and Mrs. Magoon have organized a new society at Memphis, Tenn.

Mrs. Elsie Reynolds is at Lake Helen Camp, Florida.

A mass meeting under the auspices of the National Spiritualists' Association was held in New Orleans, La., March 5, 6 and 7, 1897.

Mrs. Lillie gave an inspirational lecture at Oakland on Monday night, at Fraternal Hall. Mr. Lillie inspired the audience with his songs.

The First Spiritual Church of Rochester, N. Y., will hold a special anniversary of Modern Spiritualism at the Fitzhugh hall, on March 28, 29 and 30.

Dr. Muehlenbruch gave psychometric readings at the Gier Hall, Oakland, last Sunday, also read flowers and gave messages from the friends "over there."

Charles Anderson, the Boy Orator, lectures at 997 Market street San Francisco, on Wednesdays, and at 3 p. m., on Sundays at Fraternal Hall, Oakland.

Pres. Barrett gave a lecture on Feb. 12, in South Bend, Ind., and at the conclusion of the lecture an organization was effected under the name of the First Spiritualist Society of South Bend.

Mrs. R. S. Lillie gave an eloquent lecture at Scottish Hall, San Francisco, last Sunday on "Bible Mediumship the Corner Stone of Modern Spiritualism." Mrs. J. J. Whitney followed with wonderful "tests." Mr. Lillie furnished the music.

Edward K. Earle has returned from Los Angeles, after a successful engagement to large houses, and will appear at Metropolitan Temple next Sunday, March 14, in his marvellous tests. A few seats may be reserved, at 330 Ellis street, San Francisco.

E. Judson, brother of Abby A. Judson, passed to spirit life Feb. 8, 1897. After two strokes of paralysis, he became insane, and so remained for 32 years, then a year ago he recovered his reason and was tenderly cared for by his devoted sister until his transition.

Mr. F. A. Wiggin lectured under the auspices of the Religio-Philosophical Society, of Baltimore, during January, and gave such demonstrative evidence of the continuity of life after death that the hall of the Society proved inadequate to hold the crowd that flocked to hear and see him.

Dr. N. F. Ravlin is speaking for the First Spiritualist Society in Fresno,

Cal., where his correspondents may address him until further notice. They have in Fresno a live progressive society of nearly 100 members, well officered and up-to-date in all matters pertaining to modern lines of thought.

Prof. Fred Evans will deliver a lecture on Spiritualism, Science, Religion, and Materialism, to be followed by experiments in psychography, or independent slate-writing, under absolutely crucial test conditions, in Golden Gate Hall, Sutter street, San Francisco, Sunday evening March 14. Reserved seats can be obtained for 25 cents at 1242 McAllister street.

A great interest is being shown among the Spiritualists of New York, and they are getting aroused to the importance of organization. The mass meeting held in Brooklyn was a grand success, the net proceeds of which will amount to over six hundred dollars, all of which the National Spiritualists' Association turned over to the State organization.

The exercises at the First Spiritual Church, 997 Market street, San Francisco, last Sunday were as follows: at 11 a. m., test-developing circle; at 2 p. m., tests by Mr. Hansen, Mrs. Dunham, Henderson and Meda Hoskins; at 8 p. m. tests by Messrs. Owen, Waters, Luhrs, Mrs. Dunham, Feller, Gill and others. The monthly entertainment occurred last Monday evening.

A new Spiritualist organization has been effected by Mrs. M. Summers, in Chicago, Ill., the well-known medium and organizer. She is known for her ardent devotion to Spiritualism, and as an inspirational speaker, she is progressive and convincing. It is called the "Spiritualistic Society of Independence, and Students of Nature." It is located at 151 E. Randolph street, first door from Hooley's Theatre, and meets every Sunday at 2 p. m.

The Spiritual and Ethical Society, of New York, holds its meetings in Adelphi Hall, and Mrs. Helen Temple Brigham is the speaker. The inspirations of Mrs. Brigham are sublimely grand and uplifting, and her improvised poems are exquisitely beautiful. Mrs. Brigham seems an angel sent from the higher life, as she draws nearer to the other shore, and her face shines with the light from that beautiful land, whence her pure spirit seems to reflect the purest inspirations.

The Reviewer.

Hear then the Verdict, by Lorin Ludlow. Boston: Everett Press Co., 47 Franklin street. 10 pp., 10 cents.

In an attractive little booklet, in paper covers, ornamented in silver and blue, "Lorin Ludlow" has embodied in a poem, chaste in thought and melodious in diction, a strong appeal for "the white life for two." Of it Hezekiah Butterworth says: "I regard this poem as a very powerful and effective appeal, and as one par-

ticularly well calculated to awaken spiritual resolution. It has insight, force and inspiration, and leaves a vivid lesson in memory." Surely, only good fruit will be brought forth by the scattering abroad of this excellent seed, says *Zion's Herald*.

Wilbur F. Crofts, superintendent of the Reform Bureau, Washington, D. C., Feb. 9, 1897, writes: "Your poem sets to music the 'Verdict' of all pure hearts against the 'double standard,' and I believe its circulation will lead many to substitute for blackness the 'white life for two.'"

Human Nature is the name of a monthly devoted to Phrenology, Pysognomy, Health, Medical and Social Reform, published at 1016 Market street, San Francisco, Calif., by Allan Haddock, at 50 cents a year. Its last issue contained the following kind notice of welcome to the **PHILOSOPHICAL JOURNAL**:

This is a welcome journal to our table. It talks of all things which have reference to man's spiritual nature, and those who read its pages will rise from the perusal with a calm assurance that "There is no death."

Among the excellent illustrated articles in the *Midland Monthly* for March is Japanese Farming, by H. H. Guy; and Grant's Life in the West and his Mississippi Valley Campaigns, by J. W. Emerson. \$1.50 a year. Des Moines, Iowa.

The only complete and accurate account of the life of Lyman J. Gage, Major McKinley's choice for Secretary of the Treasury, has been written for the *March Review of Reviews* by Major Moses P. Handy, who describes the leading traits of Chicago's first citizen in a twelve-page illustrated article, written in Major Handy's usually felicitous style.

The Season for March is full of pretty novelties in dress—many beautiful costumes are represented for ladies' and children's wear, suited to all climates and for all occasions, at home or for street, carriage costumes, dinner, morning and evening gowns; in fact, something suitable for every one. International News Company, 85 Duane St., New York.

John Fiske the eminent historian, in the *March Atlantic Monthly* shows by a sweeping historical survey how the progress of industry and the relations between the United States and Great Britain make the Arbitration Treaty a logical event; and he explains the incalculable benefits that are sure to come from it in the future. He points out how nearly all our disputes in the past could have been adjusted under such a treaty, and how the treaty is a natural ally of commerce and industrial advancement for the bringing of a new era in the history of government.

Lyceum Lessons.

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

LESSON 10.

Q.—What are the functions of the individual soul?

Ans.—To be a receptacle of and medium by which its manifestor—the Infinite Spirit—can express the light, love, truth, wisdom, goodness and power which itself is.

Q.—How does the Infinite Spirit do this?

A.—By constituting the soul with a capacity to perceive, reason, analyze, compare, decide, will, feel, love and act.

Q.—By what means are these capacities of the soul made manifest?

A.—In the present phase of life they are made known through the body of each person.

Q.—Will you please explain what you mean by the faculties of the soul?

A.—Certainly. We will consider them in order: (1) Perception, that is the power of the soul by which it can recognize itself; (2) the body it lives in; (3) the sensations and conditions of the body; (4) the objects that are external to it; (5) the thoughts that come into the mind.

Q.—We thought that was all done by the five senses, seeing, hearing, smelling, tasting and feeling, and some think a sixth sense?

A.—So it is, but the senses, be they five or more, are only the means by which the soul perceives, as we saw in a former lesson; the eye is only an instrument of sight and the ear of hearing. All the senses are reducible to this one word, *Perception*, which really means, seeing by means of or through.

The teacher can make this important distinction very plain to the class by asking it to add together a few simple fractions, for example, $\frac{1}{2}$, $\frac{2}{3}$, $\frac{3}{4}$. Before you can add them, they must first be reduced to a common denominator, then the adding is very simple. So is it with all the senses. When you say, "I see, I hear, I smell, I taste, I feel, you simply mean, I perceive by the use of certain bodily organs.

The other capacities of the soul we shall consider in the next lesson.

San Diego News Items.

Mrs. Maude L. Freitag is winning victories in Lafayette Hall. Her ballot tests have not failed in a single instance yet. The daily *Vidette* last Sunday published her portrait with a brief biography.

Ben Barney at G. A. R. Hall has made some predictions about the local municipal campaign, the fulfillment of which is watched with interest by many.

Prof. Henry Crindle and Miss Ethel Hodge are giving some clever exhibitions in the San Diego Theatre Sunday evenings, which mystify unbelievers.

Mrs. Elsie Reynolds, who has been in Tampa, Florida, for some time past, writes that she has gone to

Washington, D. C., and will go to Cleveland, O., where she expects to remain some time.

There are several private developing circles in progress and a large number of converts reported, many among the best elements of society.

With the departure of the Theosophical crusaders San Diego seems to be in a state of devachan so far as Hindu Spiritualism is concerned. It has been given out that Mrs. Annie Besant, the high priestess of the opposition wing which Mrs. K. A. Tingley leads, will be here soon. At the laying of the corner stone of the Theosophical temple here on Feb. 23, one crusader admitted that Mrs. Tingley had been a Spiritualist many years, and was attended with marked phenomena. Mrs. Tingley herself stated to a reporter that while in India the temple site in San Diego was shown (clairvoyantly) to her exactly as it looked on her subsequent arrival here. Still, they are not Spiritualists! Query: Was it merely the spirit of a "shell" which showed her the temple site?

The meetings of all the societies here are well attended, and much interest is manifested. ALPHA.

Threatened Trouble.

A bill is now pending in the Michigan legislature designed to establish a medical monopoly in this State. It provides for a board of examiners, composed of the four "pathies" specified and appointed by the governor, and all persons not licensed by the board will be prohibited, under pains and penalties, from practicing.

This excludes, of course, all mediums, scientists, healers and every form of practice except such as may be permitted by this board. The M. D.s are pushing the matter vigorously and will leave nothing undone to further the bill. They have the money and means to make their full showing, and will circulate petitions carefully worded, and endeavor to induce the committees to believe that the people want some such bill passed.

It behooves the friends of freedom and progress to bestir themselves. The Michigan State Spiritual Association at its recent mass meeting at Lansing appointed a committee to take this matter in hand, with M. A. Root, of Bay City, as chairman. This committee will need and must have funds to do the work of printing and circulating remonstrances and other legitimate expenses to offset the efforts being made in favor of the bill.

The committee has also drafted a substitute bill which will be introduced and urged by it, providing for equal rights for all kinds of practice, and guarding against fraud or false pretense on the part of any.

We hereby call upon and urge all who are interested in this work to send in funds. They will be judiciously and legitimately used and fully accounted for by the committee.

This matter is urgent and must be responded to promptly to enable the committee to do its work.

All remittances should be sent to May F. Ayers, Sec., 129 River street, Lansing, Mich., or M. A. Root, chairman, 1209 Fifth Ave., Bay City, Mich. L. V. MOULTON, Pres. M. S. S. A.

Another "Schlatter."

I am a constant reader of the valuable JOURNAL, which has brought light, hope and cheer to many households and raised the cloud which enveloped the soul of the downcast and afflicted.

Other cities and towns have been stirred at times by wonderful spiritual manifestations, but Wichita is now in commotion through a medium which is not generally recognized as coming through the ordinary source.

A well-known and highly respected merchant of Wichita has within the past few months developed into a healer who has brought happiness to hundreds of homes. The discovery was made through spiritual manifestations, but the public only care for the simple statement of facts.

Three years ago Mr. F. M. Petry of this city was engaged in the mercantile pursuits; he was prosperous and happy, but meeting with an accident on his way home one evening, the strange prophecy made by the wife of State Printer Snow, that he (Petry) possessed remarkable healing powers, was fully demonstrated.

In a quiet way he began to heal the afflicted, and those who had been benefited by his healing powers made their statements through the daily press of this city. He does not state anything about the afflicted to the world. His consultations are free and strictly confidential.

Mr. Petry is but 35 years of age; is a descendent of the nobility of France; has always prospered at whatever he has undertaken, and in appearing before the public as a healer it is only that others may be benefited.

Wichita, Kan. C. F. NESSLY.

Two new Spiritualist papers have sprung into existence in the State of Missouri, since the New Year came in. The publishers must have nerve to do such things in these precarious times. While we wish them success, we cannot see how they can remunerate their proprietors in a financial way—but perhaps that is not the object of their existence. It may be to help the cause locally, in each case. The *Spiritual Medium* issued at St. Louis, presents a nice appearance, is filled with good matter, and is a weekly at \$1.00 a year, and published by John A. Johnston & Co. The *Spirit Messenger* is also a weekly at \$1.00 a year issued at Springfield, Mo., by J. R. Combs, and is filled with matter of an interesting and instructive nature.

Thought-Waves.

You are thinking of me to-night, dear friend,
Each thought-wave stirs my inmost soul;
And I feel the answering waves depart
O'er the ocean of space to roll,
Subject to thy will's control.

Nor shall they break till sweeping where
Thy longing soul doth wait,
Filled with yearning deep, intense,
Like Peris doomed by changeless Fate
Forever to weep at Eden's gate.

Over the mystic spirit-wires,
Joining thy sad soul and mine,
Strange messages pass—and well I read
The woes, the errors that were thine—
In love ordained of heaven divine.

I know the blissful Paradise
Which long years ago you lost;
And you were borne on Time's dark stream,
All your being woe engrossed—
Hopeless, helpless, tempest-tossed.

I watched thee through those dark, dark
years,
With pitying, aching, yearning heart,
And fain would to the rescue fly,
And by love's sweet transforming art,
Would bid all wretchedness depart.

But that denied, I wept and hoped
That some kind spirit would descend
And raise thee from the loathsome slough,
Till grief, despair and wrong should end
And all thy being heavenward tend.

Up from the darkness of despair
I saw thy soul unspotted rise
With new resolve and strong desire
Float upward toward the star gemmed
skies,
Seeking its long lost Paradise.

And when bright angels open the gate—
Ah! rapturous thought—'twill then be
given
All the glories to behold,
Waiting the stainless nem-shriven
In the mystic courts of heaven.

Upward still may the pathway lead,
Upward from this vale of tears,
Till the world astonished reads of thee
In the scroll of coming years,
And breathe thy name with grateful
tears.

Then, from thy joy-crowned, raptured soul,
Still let some kindly thought-waves sweep
O'er this aching heart, in shadows wrapt—
Blighting shadows, dark and deep,
Where hope lies hushed in death's cold
sleep.

MRS. E. GREER FLOYD.
Glenwood, Texas.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply.

Bro. J. B. Merritt passed to "the beyond" on Feb. 24, 1897, at Montour, Tama Co, Iowa, at the age of 82 years. He was convinced of the truths of Spiritualism as early as when the Fox sisters were first heard of. He was a subscriber to the JOURNAL continuously from its first issue up to the time of his transition. His wife Mrs. Lizzie Merritt survives him, but does not mourn for him as "dead." He still lives and awaits her on the other shore.

Form of Bequest.

Remember the JOURNAL in your Wills—this is a duty you owe to the Cause, as well as to yourselves, if you desire to advance in the spirit world. Here is a form to help you. If your Will is already made out, make this as an addenda.

FORM OF BEQUEST.

I give and bequeath unto the publisher of the PHILOSOPHICAL JOURNAL, of San Francisco, California, to be applied to its expense fund, \$; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

A Generous Offer is made by Dr. Louis Schlesinger, the wonderful healing and test medium, 534 Page street, San Francisco, Cal. Being desirous that every Spiritualist and every honest investigator in this city, should regularly read the PHILOSOPHICAL JOURNAL, he offers to give a "reading" free to any new subscriber paying for a year in advance who can show him one of our printed receipts, as a voucher. Dr. Schlesinger is a wonderful and convincing medium, and this unparalleled offer should bring us thousands of new subscribers in San Francisco, within the next 30 days, which is the present limit for that free "reading."

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Like a dream the shadows of evening lay
Across the pathway at my feet,
And the vesper hymn of a song-bird's lay
Echoed its music soft and sweet.

The hills were aglow with a splendor rare
And the censors of heaven burning bright;
A tremulous sigh, like the breath of prayer,
Floated adown the aisles of night.

I floated along on the stream of Time
And gazed on Memory's golden shore,
And felt the presence of a power divine
Recall the beautiful days of yore.

The air was laden with a sweet perfume
As borne from off the sunset isles
Where roses bloom through an endless June
And waft to all their sweetest smiles.

My thoughts rose bright as a summer's day;
A gentle calm like the dews of night
Fell over my spirit with its holy spray
And bathed me in a sheen of light.

And many a dear one lost from sight,
With folded hands and silence cold,
Came forth like radiant stars of night,
Warm and tender as in days of old.

And who shall say that this world's ideal,
That folds the mind in rapt delight,
Is not to the soul the life most real,
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For this we know our hearts doth pine,
For those we've loved so tenderly,
We watch their return from that dreamy clime
Through the pearly gates of memory.

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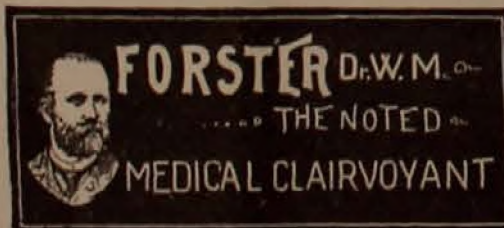
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The silent clay
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Then came away.

They carry home
Their grief and care,
'Neath heaven's dome—
But leave Her there.

Dust back to dust,
Clay to earth's sod
But the soul must
Go back to God.

She is not there—
She is not dead—
Throw off your care,
Lift up your head.

In all that's good
And beautiful—
In what e'en would
Be dutiful.

She is with God's,
The power supreme,
To make us clods
Wake up and dream

Of things more grand
Than clods could know—
Did She not stand
To tell us so?

From Her who lives,
Freed from earth's clod,
Whose love now gives
Life, hope and God.

Come all that's true
And all that's best
To rouse anew
Love in each breast—

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Our life's behest,
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What She loved best!

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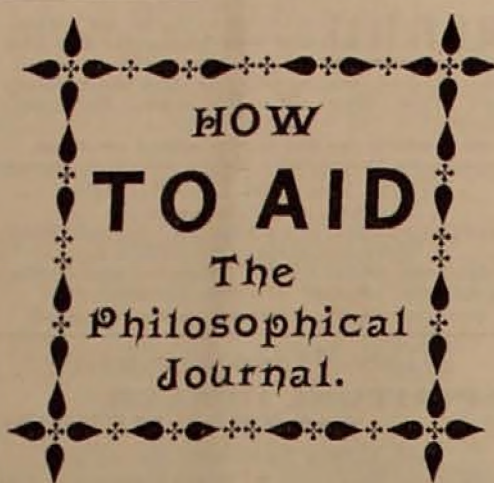
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