

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

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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"The World Beautiful," by Lillian Whiting.

LOUIS J. BLOCK.

The work of Miss Whiting is constantly enlarging in its scope and deepening in its significance. Her three books have a single purpose; the discovery of the permanent in life and the illumination of experience by such discovery. Personal as much of her book is, there is found all through it the element of universality. One must all the while, as is necessary with all poems worth speaking about, read between the lines.

The new volume of essays (World Beautiful—Second Series) connects directly with its predecessor. The World Beautiful about which she writes is no far-off event to which all things move, but this every-day scene around us, filled by a spirit which elevates and transforms it. It is a discovery that we are all of us making; we do not have to wander far off into strange realms to find serenity and beauty and even romance; we need only to use aright the opportunities which are always present to us, and the miracle is wrought.

In the former volume we had presented to us the general outlines of the newer life and world, and in the second book we have a more detailed description. The first subject discussed is Sympathetic Social Relations. What life would be if everyone tried to do all that lay in his power to increase the happiness and well-being of others, is not difficult to surmise. We should very soon behold the capital city of Altruria rising around us and its streets would be familiar to our footsteps.

As Miss Whiting says: "To leave undone those things which we ought to do, to leave unspoken the word of recognition or appreciation that we should have said, is perhaps as positive a wrong as it is to do the thing we should not have done. We talk of success as an aim of life; but what better form can it take than that of easy and sympathetic relation with whom we have to do? Social relations are not the mere amusements or even enjoyments of life, but an integral part of its conduct."

So the book proceeds, displaying those genuine bonds which should unite man with man. The

vitalizing of the conditions by which we are surrounded, the understanding of the best ways of moving through the tangle of life, the need of unswerving integrity in all our concerns, are others of the themes which are illuminated by the writer's sure and delicate touch.

The lords of life, the lords of life,—
I see them pass
In their own guise,
Like and unlike,
Portly and grim,—
Use and surprise,
Surface and dream,
Succession swift and spectral wrong,
Temperament without a tongue,
And the inventor of the game,
Omnipresent without a name."

The writer deals with every subject with a genuine insight and a clear illustration of it in many ways. She has the pleasant fashion of enforcing her aim by presenting it from many points of view; this holds her to the unity of her subject while giving it every sort of variety. Gradually, as one reads the persuasion a deep and real reason comes over one with accumulating strength, and one finishes the chapter with an assurance that is not lessened by the charm of the atmosphere in which the thought moves.

In the section called the "Modern Corrina" are to be found some of the sanest views on the advancement of woman. Thus she says: "In the increasing avenues of industrial labor opened to women and pre-empted by them, there is not one in which refinement, delicacy and courtesy will not prevail over self-aggressiveness, selfishness or rudeness. It is the gift and grace of womanhood that she may win. Why, then, should she renounce this higher and finer prerogative to descend into strife and demands. She may win a thousand things where she could not command, merely by love, even one. If she could, what then? Are contention and self-assertion qualities to be held as either ideals or necessities in active life?"

In the later pages Miss Whiting approaches those subjects to which a great deal of her thought is given, and whose real discussion imports so much. Thus one of the essays is called the "Incident of Death." The title here is very explana-

tory. Death is something merely incidental or accidental to that which is essential—spirit. Thus she says: "That persistence of energy which we call life is spirit. Spirit is immortal; its life, eternal. The physical body it inhabits is neither immortal nor eternal. It is simply the temporary tenement of the spirit. To keep it pure, refined, healthful, is a part of spiritual life; for it is the means through which the higher life must express itself. But it is not that higher life in itself, only the instrument."

We might go on quoting at any length, but we would not forestall the reader's pleasure in the book. It is like all Miss Whiting's writings, sincere, delicate, refined, high-thoughted; it shows her grasp of wide-reaching questions; it is a stimulant to generous action and an avenue to spiritual heights from which the outlook is broad and cheering. It has a real work to do, and like her other volumes, it will do that work nobly and surely.

AUTOMATIC OR SPIRIT WRITING.

THROUGH MRS. DR. YORKE.

I have been requested by an earnest co-worker in earth life to write my views and experiences in spirit life. I have promised to do so if I could find a medium through whose organism I could work.

It has been my good fortune to find one who willingly devotes her time to my use, so I will try to redeem my promise.

My earth life was of such a nature that I have no desire to pass again through its scenes—even in memory, and my medium will pardon me, if I make no allusion to so painful a subject.

It is known that for many years I was a medium through whom spirits of a high order, as I then believed, were giving grand truths to the world and many accepted the teachings given through me as truth. And another sect was added and another Messiah or great teacher, was believed to be co-equal with the saviors of the past.

Well, the change came; I was not nailed to a tree, but great were the sorrows through which I passed; but upon my advent into the spheres I immediately saw that I had been misled. Those with whom I came in daily contact made no allusion to my earth life, and it was long before I met with those who for their own amusement taught that I was co-equal with the great mediums of ages past.

Perhaps my life was as pure as was his. I know that my intentions were as honest, for neither in earth life, nor here would I knowingly mislead or wrong another—but I was a medium, one whose organism could be made to obey the commands or will of another, hence, the mistake into which many sincere and earnest people were led by the teachings which were given through me, and the sect called Swedenborgians was established, a remnant of them still exist, but one great consolation to me is that theories and beliefs do not make the man. If his character is upright, and life pure and honest, his standard, truth, he is safe, for if the theories which he accepts is false, his acceptance makes it truth to him while it may

be a weight or hindrance, it will not effectually bar his way to progression, for as I read the laws governing nature, I find only one law for all, and evolution expresses that law.

It has been my study through the many years since leaving earth, to arrive at a safe conclusion concerning the truths underlying the great plans governing the Universe, and if my judgment is correct and I have counseled with many minds of greater intelligence than I possess, the question of God is just as unsolvable here as it was on earth. To the most advanced spirits there has never yet come a solution of the problem, and the only God we know anything of is nature herself.

When there was a commencement, or how, is hidden by the millions of ages which have elapsed since then; but every page which has been turned since the present generations have had existence, indicate that growth—evolution has been the order of event. From the crude beginnings of the far past, has developed beauty, utility and refinement.

Not only in the physical world, but in the mental, great changes have occurred and are constantly occurring. Never in the history of the race has there been such wonderful advancement as in the last century, and the only assignable reason is the age of the planet which is now capable of producing more rapid evolution. Conditions are more favorable to marked results, as witnessed in the various scientific discoveries which are becoming blessings to mankind.

Earth is the nursery, the kindergarten school, in which the mind of man receives its first lessons. To some minds the images and pictures reflected upon them are pure and beautiful, and the influences brought to bear upon them result in high and noble manhood and womanhood, but the pictures are as countless as the changes of the kaleidoscope, hence minds of every type, form their pictures and conditions surrounding each individual mind, and no two are precisely alike.

WHAT IS PRE-EXISTENCE?

Nearly all admit in a broader or lesser sense, that we as human beings have proceeded from one general source, having different opinions and expressions of faith and knowledge. The Indian calls this the Great Spirit. We vary widely in the roads to reach this Infinite source of all life, and naturally each one has his place to fill in the rounds of evolution. Some are more widely unfolded and have a broader and fuller realization of the nearness of the Great One, as expressed in all forms of external relation. Looking beneath the surface they behold a unity, an undissolvable relationship, and no period, time or place that these evidences of unity do not hold good. Then as we proceed forward into the more highly unfolded unity we behold a far-reaching and ever expanding consciousness, and seem to reach beyond our power to express that which the then quickened mind is able to receive, we are then able to behold the beauty of growth.

The heretofore tangled path seems to shine forth with meaning; we are then in closer touch with the Great One the all of all life. When man

learns to think in harmony with nature, he will have less conflict and be more in harmony with that ennobling impulse of love, and the heart will say, as long as there is one unhappy being there will be a thread of sadness running through my long-sought peace, for as we are all united as the stream of water that finds itself drawn to the ocean. So also we are more or less effected with the joys or sorrows of others, and sooner or later find that as we are all sustained, uplifted and are a part of the Great One, we will be drawn toward that great ocean of wondrous possibilities and with this ever-extending consciousness we are able to realize that we have always lived, and are within the orbit of the One life, each step forward takes us nearer this source of all life, unfolding with the law of growth. A. VIRGINIA REED.

ALL TRUTH IS PRACTICAL.

Many men are familiar with the language of Truth who have never had any actual experience of its power. They have an intellectual consciousness of the existence of such a thing, but have nothing beyond the mere "say so" of others to confirm this indefiniteness of knowledge. Others have a closer contact with Truth so that they know that it is not a mere notion or mental conception, yet have nothing in their lives as evidencing its ennobling uplifting power. And there are others still, who have entered into the practical operations of Truth in the human heart, and who manifest the solid superiority of the life of the Spirit over the life of the Flesh.

Now the substance of what has been said above is, that the practical demonstration of the operation of Truth is of far more value and influence than *all* the theories in the world however exalted and ennobling. Intellectual belief *may* be a step in the process of Truth's victory over mankind, but truth has not reached its human throne until it has *filled* the human heart. There are conditions of heart that are not harmonious with intellectual belief, and there are other conditions of life and education that only need the co-operation of the heart to develop the practical essentials of spiritual life.

The practical, and all Truth is practical, is the main thing in securing the permanent control of Truth over mankind. Hence it is evident that the state of mind is not so important in the progress of Truth, as the state of the human Will. The eternal principles of Truth do not change, but the attitude of man's Will toward them, does.

Constant association with Truth, and an unexpressed or unconscious imbibing of their character may give strength and beauty to the human life, but nothing can ever take the place of actual devotion and consistent conformity to Truth, apart from intellectual belief. No man ever lives up to his best light, and even if this were possible his life would fail to present a staunch, consistent, continuous proof of the life of the Spirit in that large and influential way that is possible *only* to a life permeated and directed by spirit forces.

It is for this reason that isolated moral precepts have no power to incite to moral goodness, though

they may be an evidence of wisdom. The emphasis of sin and evil of every form, is in the life conforming to the evil, and the *living it*, convinces of the genuineness of its moral embodiment. So also in what is called righteousness, it is the consummate wisdom and force of a right purpose, and will power, revealing the policy and workings of Truth to change the human race into its character and likeness, that presents the ideal of the perfect moral character. It is not the ordinary human life, but the revelation of the human life in conjunction with the divine.

Now, I want to ask, what other way of helping mankind to a clear practical knowledge of Spiritual Truth is, or can, be so efficient in furthering their best interests *as* the way of experience corroborating doctrine? Does not human nature and our own experience *call* for this method? Is not the injunction "*as ye have received,*" etc., the revelation of the royal road to success in establishing Truth among men?

Who can present the benefits of spiritual enlightenment, guidance and power, but he who has "entered into" them through the door of experience? Men are tempted, tossed about, worried, beset by fears, and seem to have no sure foundation for their feet. They listen to this and that teacher or guide, and if his life is not a barrier to the acceptance of his Truths they are received, but if his life does not conform to them they are cast aside as useless. This is the reason why men go from one "ism" to another; because there is not the *practical* demonstration of their power in the lives of those proclaiming them.

He must have a hardened conscience who can preach and teach one form of moral rectitude, and practice another; who can proclaim victory over tumultuous passions, and yet be known to indulge in riotous living and sensual excesses; who can claim the delights of peace, the purity and safety of spirit life and control, and yet show uneasiness, bias toward wrong doing, and the hideousness of moral obliquity.

Such teachers have been the bane of all religions ever known. G. W. BRADFORD.

Hand Writing on the Wall—In Emblem.

On Sunday night, Jan. 17, 1897, I was sitting at my table, finishing a piece of work, just before the hour of 7. When the clock struck that hour I immediately laid my work away for a little while; closed the door, turned out the light, and looked up at my wife's portrait, which was hanging near the door.

Immediately a light formed over the portrait, which gradually took the shape of a hollow square, at first about two and a half inches in size. I noticed that the diagonals of this square were vertical and horizontal, respectively; the parallel sides of course slanting accordingly. By degrees the outline became more definite in form and character, increasing in size and brilliancy until it became a perfect Masonic emblem. The square and compass, surrounded by a blaze of glory of almost dazzling brightness and of transcendent beauty which surrounded my wife's face in the

picture frame, the sides being about five inches in length by that time.

The halo of light was of a rich golden color, and the edges of the square and compass were very clear and sharp. The hollow square in the midst was of a warm, purple hue that surpassed in color the richest hue of the loveliest morning glory I ever saw. After remaining for nearly a minute, it gradually merged into a disc of homogeneous, mellow light. It began shifting its position, rising and passing, first to the right, then to the left, expanding and fading as it moved. About two minutes from the time it was first seen it gradually vanished from view.

I am not a Mason, neither was my wife a Daughter of Rebecca, though her father was a Mason in high standing and is reported to have been in spirit land for several years.

On the same night that I witnessed the above phenomena, a friend was writing to me whom I have not seen for 25 years, and whose brother, a Mason, has also been for some years on the other side. Furthermore, my wife's grandfather was a Mason; his life having once been spared by the fact when all else failed. He had been captured by Indians, tied to a tree and material for fire all prepared for the torch to burn him alive. He then gave the grand hailing sign of distress of Masonry, when the Indian chief ordered him released.

Whether these Masonic friends in the unseen, or others, contributed to produce the emblem in my room I can only conjecture.

Summerland, Cal. THOS. H. B. COTTON.

TREASURED HOPE.

Look upon the earth, with its vast multitude, ignorant of the true light of the beyond, and so indifferent to even one thought that might give them an insight into the true nature, or even an idea of what is possible, still holding to the nonsense taught them by their forefathers, thinking that they knew more than the enlightened of to-day. The spiritual part has been kept in darkness by the stubborn animal will, which holds the spiritual a prisoner, and would not hearken to a friendly call.

Life is eternal and its mission is never filled. Life is light, and spiritual knowledge is given to teach the truths of the beyond, extending through a vast eternity. Can you not, then, get one idea of what there is, not of what has been, for to you there has been nothing in comparison to what there is in the beyond. Are you still willing to continue in this way, rather than respond to the knockings at your heart, and open it to the light of the beyond, letting the spiritual part go out and search for itself?

We can lead you, and upon this beautiful light you can look, as you would upon a gorgeous sunset. You cannot see within its depths, yet you feel a perfect peace and rest, and are satisfied with its beauty. So it is with this we bring before you, feed the hungry soul, and it brings to you peace and rest. While you feel you are tossed upon the rough waves of time, you have the assurance of

anchoring safely on the other shore and be welcomed into a home of love and rest. Spiritual truth is founded upon knowledge of eternal things. Given through the "guides" of MRS. FRANK RAMAGE, Kansas City, Mo.

THE NOBLENES OF LIFE.

There were two articles in the PHILOSOPHICAL JOURNAL of Dec. 19, of more than ordinary interest. One was "The Nobleness of Life," by Solon Lauer, and the other, "Rudiments of Science," by Arthur Lovell.

Yes, as Brother Lauer says, "Away with the poor consolation of a heaven beyond the skies!" Heaven is a *condition*, not a place. Harmony is heaven. We need not leave the body to find it. We carry our heaven with us as we do our thoughts and aspirations. Nor is it largely dependent upon our surroundings. Two persons may be externally situated precisely alike, and one be in heaven, the other in hell. We in fact make our own surroundings.

"Prepare to meet thy God," and "Prepare for eternity," are expressions of no significance. We are in eternity now. The best preparation we can make for the morrow is to improve to-day. In fact, now is all the time there is. Yesterday is gone, to-morrow is not ours. Life is everlasting *now*. If we are prepared to live to-day, we are prepared to die—or rather to live to-morrow, as there is no death. We have only to prepare for life, not death.

Many people, even to-day, seem to think the end and aim of life is to prepare for death, and go mourning and dying all through life for fear of not being ready for the grim monster, as they consider death, when it shall overtake them.

In "Rudiments of Science" the writer says that "disembodied spirits can not have more power than embodied spirits, because spirit is one and the same." It is too true that men in the body do not know how to use their powers, occasioned by putting off their cultivation until by death the body is discarded. Another mistaken idea is that as soon as the ego leaves the physical form it is omniscient and omnipotent, and whatever comes from the unseen must be accepted and followed, leaving our own brains and faculties unemployed.

There is no religion grander than the philosophy of Spiritualism, the real science of life. The reason why it is not universally accepted is because it is misrepresented and not understood. It is not infrequently misrepresented by persons calling themselves Spiritualists, and judged by others accordingly.

While truth is truth, whether expressed by saint or sinner, which the wise will accept without regard to personality, many persons consider it not a truth unless exemplified in the every-day life of the person professing it.

The golden rule is in all religious creeds. By their fruits ye shall know them. Are Spiritualists more harmonious, brotherly and charitable among themselves than many who had a less exalted theory? Religion, philosophy and science should harmonize. Truths never collide. I like a relig-

ion that makes one happy. What is a philosophy or religion worth that does not make one better and consequently happier? I do not mean by better, a goody-goody-goodness, but an understanding of what constitutes true manliness, true patriotism, citizenship and what is involved in the brotherhood of man. If we understand the oneness of all, that each person is a part of one great whole, when one suffers will not others suffer in sympathy and relieve themselves by relieving the suffering?

Selfishness seems to pervade humanity, as if none were our kindred, and we were not our brother's keeper! There are notable individual exceptions, else we would find no balm in Gilead, and no physician there. These exceptions constitute the salt of the earth. How little understood or appreciated!

MRS. C. K. SMITH.

San Diego, Cal.

JUBILATE.

From "Poems of Progress," by Lizzie Doten.

TUNE:—"Ortonville."

The world hath felt a quickening breath

From Heaven's eternal shore,

And souls triumphant over Death

Return to earth once more.

For this we hold our jubilee,

For this with joy we sing—

"O Grave, where is thy victory?

O Death, where is thy sting?"

Our cypress leaves are laid aside

For amaranthine flowers,

For Death's cold wave does not divide

The souls we love from ours.

From pain, and death, and sorrow free,

They join with us to sing—

"O Grave, where is thy victory?

O Death, where is thy sting?"

Immortal eyes look from above

Upon our joys to-night,

And souls immortal in their love

In our glad songs unite.

Across the waveless crystal sea

The notes triumphant ring—

O grave, where is thy victory?

O Death, where is thy sting?"

"Sweet spirits, welcome yet again!"

With loving hearts we cry;

And, "Peace on earth, good will to men,"

The angel hosts reply.

From doubt and fear, through truth made free,

With faith triumphant sing—

"O Grave, where is thy victory?

O Death, where is thy sting?"

A NEW REVELATION NECESSARY.

A few days ago, I met one of our young revivalists on the street and he handed me a religious paper entitled the *Holiness Union Herald*, published at Louisville, Ky., with a request that I should

read it carefully. I commenced to read the first article and found this in the first paragraph:

We do not believe the Christian world will ever unite on baptism. Men will have differences of opinion here until the end of time. Baptism cannot be narrowed down to one mode unless we get a new revelation on the subject, and this we are not likely soon to get.

This is a remarkable statement. Can you wonder that I paused? Here is a book sent down to earth, professedly to guide us to heaven—and yet that revelation is so much a mystification that some of us do not know what God was talking about; and we are plainly told that in order to know what he meant in this revelation upon which our eternal happiness depends, it will be necessary for him to make a new revelation explaining the old one.

We are also told that we must believe or be damned, and yet we are informed that this revelation on this one subject is so obscure that we cannot know what we are to believe. We may try to believe it, but if we put an interpretation on it, one class of people will tell us we are in error, and if we believe the thing God intended we should not believe, we are unbelievers, and must be damned for our error. What are we to do in the premises? We are expected to believe, and yet they tell us that they themselves do not know what we are to believe. I am still struggling with that assertion, and I fear I cannot be helped. Certain it is, that this will not help me, for it confesses itself unable without a revelation, which we are told "we are not likely soon to get."

Speaking of baptism, leads me to enquire, what is baptism? I have always believed in immersion, because I am sure John immersed his disciples. John was an Essene, and the Essenes always baptized by immersion. The Essenes originated in Egypt, if we may believe Mosheim, and the Egyptians derived the custom from the baptism of the land by the overflow of the Nile. They depended on the inundation of the river for their crops, and as this occurred immediately after the advent of the sun into the sign of Aquarius, the two were associated together. When the year died the sun went down into the water, and as it came up out of the water a new year had been born. The figure was carried over into the Essenian religion. The dead man was buried and the new man was raised to newness of life. When Jesus asked whether the baptism of John was from heaven, he undoubtedly referred to the rains that followed the sun's advent into the sign Aquarius. But here again we seem to have authority for sprinkling.

The Egyptians believed in a literal resurrection of the dead body, and they used baptism as a symbol of that expected event. Hence their baptisms were always immersions. But there were other Pagans who believed in sprinkling, and as the religious systems we now have are an amalgam of Paganism and what was supposed to be Christianity, we have the dispute as to which of the Pagan baptisms were incorporated into Christianity, sprinkling, the latter Paganism, having been borrowed from the latin religions. D. W. HULL.

Norton, Kans.

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MARCH 20, 1897.

Spiritualism on the Stage.

Sardou, the French writer of plays for the stage, is creating a great sensation, by his new play in which Spiritualism is so prominently placed. From his youth, he has been an ardent Spiritualist. Some have requested him to revise his play and omit some of the spirit features, but this he flatly refuses to do. Surely, as ever, the stage forestalls the pulpit in human progression.

In his letter to Frohman, who has charge of his play in America, and who had requested the elimination of certain Spiritualistic features, Mr. Sardou makes the following apology for refusing to do so:

My piano has played of itself. Flowers have fallen from my ceiling upon a table, and it is I who brought this about, and they dare not lay at my door calumnies, such as true mediums are exposed to, and say to me as they had the impudence to say to Home that I am a charlatan. For the last forty years I have said to whoever would listen to me that I would consider as idiots those who allow themselves to be taken in by the agents of jugglery, frauds and mountebanks. I should equally regard as imbeciles those people who deny the reality of phenomena at-

tested to by men of science and people like myself. * * *

On the opening night at the "Renaissance," in Paris, Spiritualists and skeptics almost fought one another to get into the theatre to see "Spiritisme," according to the Paris correspondent of the San Francisco Call.

The play was produced simultaneously in New York by Charles Frohman, and is also billed for Boston, but owing to the bigotry and prejudice of the New York press, the western papers are obliged to get their report of the play direct from its author's home in Paris.

In Paris the press for weeks devoted whole pages to "Spiritual Manifestations Through Mr. Sardou's Eyes," "Is Sardou Really a Medium," etc.

On the day of the last rehearsal at the "Renaissance" Sardou gathered his actors around him and told them how and why he became a Spiritualist. The recital occupied many columns of type, and as the great dramatic critics were there too, Sardou had the pleasant experience next day of seeing the budding aspirations of Prince George of Greece shoved into obscure corners of the newspapers and "Mr. Sardou Tells How he Became a Spiritualist" given the place of honor.

The following is taken from a dialogue in the play. The talkers are d'Aubenas, Dr. Davidson, a Scotch medium; Dr. Parisot, an obstinate old fellow who won't go to a seance for fear of being converted, and Des Aubiers, a friend of d'Aubenas. The scene is at d'Aubenas' villa:

Parisot (scornfully taking off his gloves)—You have seen Dr. Davidson perform?

d'Aubenas—Three times. The first three seances were curious, nothing more, but that of yesterday was startling.

Parisot (sitting on the lounge)—Mere trickery.

d'Aubenas—Judge for yourself. This table, which had done nothing more than turn and answer our questions by very distinct raps, suddenly stole away from the contact of our hands and turned by itself all round the room; then it rose up high from the floor, and after having floated in the air for some seconds fell back softly onto the carpet.

Parisot (still skeptical)—All that I suppose took place in total darkness?

d'Aubenas—Not at all, it was as light as it is now.

Des Aubiers (chiming in)—I felt a touch on my shoulder and by instinct felt the place and my hand came in contact with another.

Parisot—Made of fibre.

Des Aubiers—A hand of flesh, warm, supple, palpitating. I drew away my hand and the other stretched itself

out and touched Marescot's head. He cried out—

Marescot—That is to say—
Des Aubiers—I mean he howled out—after which the hand grasped that of Mr. d'Aubenas, who seized it and tried to hold it, but it melted away in his grasp and dissolved into vapor.

d'Aubenas—That's so.
Parisot—Was that all?
d'Aubenas—Oh, no. Directly after the clock began to strike little, silvery strokes like the beating of an insect's wings.

Parisot—Oh, some night-moth imprisoned in the works of the clock. As for the rest—table-turning, the taps and responses—there is nothing simpler. It was instinctive muscular impulse. And the hand—cerebral excitement, auto-suggestion.

Des Aubiers—Oh, excuse me, excuse me! We heard and saw for ourselves.

The controversy rages until it assumes the ponderous reasonings of a congressional debate, as you will see from the following, which is hurled at the unbelieving Parisot's head by Dr. Davidson:

The most learned men, the most competent men, those who carry the most weight of authority on account of position and character, believe in manifestations. Only to quote England as an example, doctors, physiologists like Gully and Ellittson, physicians such as Lodge, astronomers like Challis, mathematicians like Morgan, naturalists like Sir Russell Wallace, engineers like my friend Varley, inventor of the electric condenser—all members of the Royal Society or professors of the exact sciences at the universities of London, Cambridge, Glasgow and Dublin—all bear witness to the most remarkable phenomena. The most bigoted in favor of Spiritualism are precisely those who have studied it in order to show its absurdity, among others the eminent chemist, William Crookes, whose example is typical. * * *

And so on, till Parisot, still hardened in unbelief, gets up and puts on his gloves, saying: *Enfin*, if you have savants to attest to your facts, there are also more savants who deny them.

Davidson—Especially those who think themselves infallible and who, like yourself, have refused to make any investigation.

Parisot—It is no use studying what does not exist.

Davidson—What tells you Spiritualism does not exist?

Parisot—Common-sense.

Davidson—Ah, poor good sense! Is it responsible for all the errors laid at its door? It was in its name that the rotundity of the earth was denied; it was in its name that they said that the people of the antipodes walked head downwards, and said to Christopher Columbus, "If you go down there you can't get up again."

Davidson gives examples of idiotic things said and done in the name of

common-sense, but Parisot, who is still unconvinced, takes his departure with the parting shot: "Human patience has its limits, but human credulity has none."

Power of Thought.

W. H. Dower delivered a lecture before the Theosophical Society of Syracuse, N. Y., recently, on "The Power of Thought." He spoke in part as follows:

Thought is the result of raising or translating vibrations of color or sound into self-consciousness by the quality of egoism which is inherent in everything. By visual vibration we see, by auditory vibrations we hear, by tangible vibrations we have the sense of touch, etc. Through the avenue of these various senses and sense organs man gains a knowledge of the universe in which he lives. There are, however, senses and centers which belong to octaves of life higher as well as lower than the material aspect of its manifestations. These all have their correspondences and correlations, and aid and take part by their actions and interactions in producing an eventual consciousness or self-consciousness which is the end and aim of all evolution and involution. Spirit is the same thing as consciousness. The universe is embodied consciousness. This in order to know itself throws itself into the many forms, states and conditions we see about us.

Between these many forms thus thrown out there begins a ceaseless and eternal action. This action and influence in the consciousness embodied in man is sensed as thought. Every action is dependent upon and the result of some previous action. Every thought is the result of some previous thought. Upon the quality of that preceding thought, as might be said upon the chemically pure nature of that preceding thought, depends the resulting compound or new thought. Thoughts like chemicals will only unite in definite proportions and according to their affinities. Hydrogen gas and oxygen united in certain proportions form water—a compound utterly different from either of the constituents which go to make it up. This union or any similar union of substances taking place in nature, on the earth or in the solar systems would be the physical correspondence of thought operations in universal or Kosmic mind. Earthquakes, volcanic eruptions, seismic disturbances of all kinds, as well as the building up of a flower, all come under this head.

When we have a new thought it means that a compounding of elements in some part of our nature has occurred. We become conscious of this changed relation of things and call it thought. A beautiful thought may be the result of a perfect blending of colors or vibrations on a high plane of our natures and brought about by high aspirations or desire.

The resulting new color or vibration then registers on our brain mind, and even the physical brain molecules marshal and arrange themselves according to the thought. Beautiful and high thoughts build up the nature and even the physical body. Evil, vicious thoughts destroy the nature and tear down the physical. High aspirations produce perfect harmony of thought, this produces harmony of form and character, so that in truth "we are pictures painted by our own thinking."

What are Dreams.

At a meeting of the Buffalo (N. Y.) Psychical Research Society recently Madame De Ovies said on the subject of dreams:

Time is only an illusion. To-day's happenings are the result of yesterday, to-morrow the result of to-day. Yesterday has always passed, and to-morrow never comes. Therefore the ever-living present overcasts the future, and the events make time what it is. Time is a physiological process. Psychological time always exists. A man going to sleep with a clear mind, free from the results of lobster suppers, his divine spirit acting as an instrument reaches out with the soul's eye into a universe filled with kaleidoscopic events, and returns to the body full of what it has seen. Dreams, according to scientists, are but reflections of our waking thoughts and actions. This is occasionally but not always true. What about the places we visit that we have never heard of? Mathematicians have solved problems in dreams that they could not do awake. Coleridge's *Kubla Khan* was composed during sleep, and ranks among the best works. We, therefore, have a dual eye that sees in our sleep, a watch dog to guard our movements.

If Selfishness is at the bottom of our Spiritualism, we are no better than others. The *Spirit Messenger*, asks these pertinent questions:

Is a friend in spirit any more to you than a friend in earth life? If not, why do you sit with such patience for hours, days and years to secure the simple little "rap" or other means of communication, while at the same time you devote but little effort to the cultivation of your communications and thought-transference with mortal friends? Examine yourself and see if your earnest desire for mediumship is not fraught with selfishness—a desire to gain something by which you can pose before your fellow men as a "wonder;" or by which you can earn an easy living? If such be your aim, the more advanced angels may never reach your highest faculties and you may not develop to any great degree. Or, is your desire for mediumship from a prompting of your higher self—that you might better the condition of yourself and humanity by bringing to

light the knowledge of the higher light? Be honest! Don't deceive yourself on this point!

This thought is worth considering. If selfishness is at the bottom of all our aspirations, then our angel friends will look elsewhere for co-workers and leave us behind. Spiritualism must be lifted to a higher plane. Let us all help to do our best to exalt it.

The Powers of the Soul are so various and countless in number, that one may exhaust the vocabulary of names to designate the forces that emanate from it, and yet have to invent new ones, says Lucy A. Mallory. The world, generally, is disputing about the names given to these forces. Some maintain that hypnotism comprises the powers of the soul; others, magnetism; others again, auto-suggestion, and so on. None of these disputants know what the powers of the soul really are, and what it is that heals. They perceive that certain manifestations follow the observance of certain rules, and give it a name, and then quarrel with all who give it a different name. Until men cultivate and practice Love and Wisdom they will continue to quarrel about names.

Not Death, but Life.—The grave holds the mortal, but the immortal roams on the plane of the green fields of Eden. Why mourn the dead when there are no dead? asks the spirit Samuel Ogden. All nature cries aloud, there are no dead. Man only dies to give tribute back to mother earth. The spirit goes whence it came to seek the infinite mind of the universe; to learn the law, and its relationship, under the law, to that beautiful world in which it is a dweller. Why mourn the weak and weary? Why lament over that which you know has life, a new life, a life in beauty and grandeur.

Progress is the name of a new independent weekly published in San Diego, Cal., by Overshiner Bros. & Stephens. It is a bright and newsy sheet of 8 pages at \$1 a year, and deserves success, and by progressive steps we hope that success will be attained.

It will be beneficial to re-mail your JOURNALS, when read, to friends who may read them.

Startling Tests.

E. K. Earle's seance at Metropolitan Temple, San Francisco, last Sunday was wonderful beyond description.

Mr. Earle tried a new experiment at this meeting. A committee of skeptics were chosen by the audience, and each was given a pair of slates, which they thoroughly washed, fastened together and arranged them all in a pile on top of each other. The committee then placed their hands upon the pile of slates—Mr. Earle having previously requested the audience to write the names of deceased friends on cards or slips of paper, asking mental questions, and to retain these cards or slips of paper in their own possession. He then proceeded to give a number of clear-cut verbal tests to persons in the audience, with full names and descriptions of scenes connected with the person's younger days, ending with the spirit friend's name who gave the medium his information. Meanwhile two of the committee heard sounds of writing among the slates. They were opened, and over 100 names were found signed to answers to mental questions from persons who had written the names on the slips, which were still in the possession of the writers. The slates were then passed through the audience, and the one which we saw contained 25 or 30 signed messages almost microscopically written, and all in decidedly different styles of writing, some of which required the combined efforts of Mr. Earle and the committee to decipher. All tests were fully recognized.

A skeptic in the audience with a pair of slates, however, suggested that it would be more convincing if the writings were given in the audience, whereupon Mr. Earle invited him to bring his slates upon the platform and held one end of his slates for a minute. The skeptic heard writing within. The slates were opened and both found to be written full, the first message addressing the skeptic by name. As Mr. Earle was reading this message he was interrupted in a very personal sentence by the frightened skeptic savagely snatching the slate away.

The entire seance was in full bright light and in full view of the audience.

Just how anyone can attend one of Mr. Earle's meetings and doubt spirit communication thereafter, we cannot understand. He will give similar experiments next Sunday evening at the same place.

Adventists' Delusions.

Elder E. E. Andross of the Seventh Day Adventist Church spoke last Sunday evening at 1049 Market St., San Francisco, on the subject of Spiritualism. He admitted the phenomena and said:

That individual who does not believe that there is a power in Spiritualism is certainly deceived. The doctrines of Spiritualism are honey-combing our churches to-day.

But Mr. Andross attributed all the work done by the spirit world, to his Satanic Majesty. The devil surely is an important factor in the religious world. They could not get along without him at all.

The Elder remarked that the "crowning work of its deception is the so-called materialization of spirits." We would like the Elder to explain what was the materialization of Moses and Elias, on the Mount of Transfiguration, through the medium Jesus of Nazareth. Was that also deception? Was that also the work of the Devil? The one is just as genuine as the other. Mr. Andross may take which horn of the dilemma he chooses.

Chicago now has a stir among the Spiritualists and mediums. An effort is made to impose a crushing tax on mediums.

The Chicago *Record* of March 2, contained the following: "Ald. Gazoletto believes that persons who gain a livelihood by dealing in things mysterious should divide their professional fees with the city. In accordance with this belief he introduced an ordinance obliging any person engaged in the business of fortune teller, by card or otherwise, clairvoyant, astrologer, palmist, Spiritualistic mediums, trance mediums, occultist, phrenologist, or hypnotist, shall pay a quarterly license of \$50, or an annual license of \$200. The measure was referred to the license committee."

This diabolical attempt to persecute mediums shows the supreme hatred existing in the bosom of "those in power for a brief period" towards Spiritualism. It should be resisted by the 40,000 Spiritualists of Chicago, with all the power they possess. If they present a united front and demand their rights they will be likely to get them. If mediums must pay such a tax in these times, then ministers should do the same, whether orthodox or heterodox. "What is

sauce for the goose should be sauce for the gander."

Mrs. Cora L. V. Richmond is right in saying that now is the time to defeat the measure of oppression, and to show that the "gifts of the spirit" are not to be classed with fortunetelling and conjuring.

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 10 days, which is the present limit for that free "reading."

Books at Half-Price.—During our late removal to this city some of our large stock of books were slightly soiled, and we offer a lot at HALF-PRICE, as per list on the last page but one, of this *JOURNAL*. There are only a few of each soiled. You must order at once to secure them at this great sacrifice.

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.

The Programme of the Illinois Spiritualist Camp Meeting will have an edition of 20,000 printed, instead of 10,000, as at first announced. The meeting will open on the first of July and close on Aug. 1st, 1897. The program will be accepted at the gate as admission fees on the first and last days of the camp. All persons who have any thought of attending the camp, part or all the time, will confer a favor by writing a postal card to that effect to Rev. Dr. Benton, Camp Secretary, 312 Fayette St., Peoria, Ill. This will enable the officers to secure better reduced rates from railroads and thus benefit the people who attend.

If some Spiritualists would work as hard to reform dishonest mediums as they do to injure those who are trying to do so, there would be more harmony and better results.—*Medium.*

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.

Mrs. Lillie lectured at Fraternal Hall, Oakland, last Monday evening, and Mr. Lillie sang some fine songs.

The only telegraphic rapping medium now in San Francisco, Cal., has located at room 106, 1236 Market street.

Cleveland, O., Spiritualists hold anniversary meetings on Sunday, March 28, morning, afternoon and evening.

A good Spiritualist canvasser is desired in San Francisco, for the *PHILOSOPHICAL JOURNAL*; references required.

Dr. M. Muehlenbruch gave some more of his wonderful double psychometric readings last Sunday at Gier Hall, Oakland.

Mrs. Kate Heussmann read and answered ballots at Loring Hall, Oakland, last Sunday, after Prof. Loveland's lecture.

The California Psychical Society has elected new officers, and proposes with energy to delve into the realm of the hidden mysteries.

Mrs. Agnes H. Pleasance, trance, spirit and business medium, has just arrived from Los Angeles, and is now located at 230 Kearney street, San Francisco.

Prof. Fred Evans gave some marvelous slate-writing tests at Golden Gate Hall, San Francisco, last Sunday, and piano solos by Prof. Hoffman, were given.

The efforts being made in Brooklyn, N. Y., as the outcome of the meetings held recently in Historical Hall, to concentrate efforts and build a Spiritual Temple in that city, should be encouraged.

Chas. Anderson, the boy orator, lectured at Fraternal Hall, Oakland, last Sunday afternoon, and Prof. J. S. Loveland in the evening gave an excellent lecture on "The Devil: Why did not God annihilate Him?"

In Boston, the anniversary exercises will be very elaborate. Over 20 societies co-operating in the celebration. It occurs on March 31st in Horticultural Hall, under the auspices of the Veterans' Spiritualists' Union.

Mrs. R. S. Lillie gave a lecture last Sunday evening at Scottish Hall, San Francisco, on "The Devil of Christianity, a Part of the Divine Economy." Mr. Lillie entertained the audience with his excellent singing.

A mass meeting under the auspices of the N. S. A., will be held in Buffalo, March 19 and 20. President H. D. Barrett, Mrs. C. L. V. Richmond,

Hon. L. V. Moulton, Mr. Homer Altemus and others will be in attendance.

E. W. Sprague, missionary of the National Spiritualists' Association, is now laboring under the auspices of that Association to organize a State Association in New York. Mr. Sprague is a trance and inspirational speaker and platform test medium.

A test meeting was held last Sunday at 997 Market street, San Francisco, by the First Progressive Spiritual Church. The tests were given by Mrs. Dunham, Mrs. Henderson, Meda Hoskins, Messrs. Hansen, Luhrs, Gill, Waters, Johnson, Barclay and Fellner.

Moses Hull speaks in Berkeley Hall, Boston, during March; in Lima, O., the Sundays of April and May; and opens his Spiritualist Workers Training School at Mantua, Ohio, the first of June. The school closes July 15. He takes a corps of good teachers to Mantua with him.

The Union Spiritual Society has been organized in Oakland, and last Sunday held two good meetings. The speakers and mediums were State-President Thos. G. Newman, Mrs. Cowell, Mrs. Drynan and Mrs. H. Wrenn. Mr. B. K. Lowe is the president, and Mrs. M. E. Van Luyven secretary, 1261 Jefferson street. The Hall is located at 1169 Broadway. Mrs. Cowell will give tests again next Sunday afternoon.

Judge McDougal, of Kansas City, Mo., has decided that a magnetic healer, Spiritualist or mind reader can not be made to pay a license tax in that city, when preachers of the gospel pay no license, not even though the former charge a fee from the public for their services.—*Medium*.

A few zealous Spiritualists at Red Fork, I. T., are doing their best to spread the truth in their neighborhood. They have hired a medium and take several Spiritualist papers. J. H. Bailey, L. Paquin, Mr. Jack and probably one or two others comprising the band of workers. May the good angels crown their efforts with success.—*Spirit Messenger*.

When Dr. Henry Slade was in Europe many years ago, a child was brought to him who was clairvoyant. A sitting for slatewriting was being held. The slate was suspended from a gas lamp above the table. Those in attendance obtained some writing. While the writing was going on the child looking attentively at the slate exclaimed: "Oh! papa, what beautiful white hands I see above the slate, and what a beautiful light.—Exchange.

"The Philosophy of Spirit, and the Spirit World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

San Diego News Items.

A letter from Pasadena reports, our dear friend, James G. Clark, is slowly improving, after ten weeks of severe illness. He is still very weak and helpless, but his many friends will rejoice that there is any cause to hope for his recovery. Few men have made so many heart and home friends.

Doubtless all hear of the good work being done by Mrs. Freitag here, as in every other place. Lafayette Hall, on D street was filled to overflowing last Sunday evening by those anxious to see and hear her. She will be there the rest of this month on Thursday and Sunday evenings.

Mrs. Annie Lord Chamberlain left us last week with regret on both sides. She was able to hold several very convincing circles, during the latter part of her stay, and cannot say too much for San Diego and its good people.

L. M. DELANO.

The Power of Thought.

There are a number of invisible forces in the world, such as electricity and magnetism, whose power can scarcely be estimated. We stand awe-stricken before an electrical storm that generates the fearful tornado, which destroys everything in its path. Yet electricity is an unorganized force that is rapidly coming under the domain of the power of human thought. Steam owes its discovery to thought, but more advanced or vital thought discovered something better and more powerful in electricity.

This wonderful power is yet in its infancy, so far as its application to human wants has been made. But even now there are indications of a more powerful force than electricity. The Keeley Motor and the Roentgen X rays are instances of this. Heretofore, thought has only been recognized as a wonderful power in organizing and applying the unorganized forces. But now it is fast coming to be recognized as the greatest power in the world. It is a living intelligent substance. It is creative, which cannot be said of any of the unorganized, invisible forces.—*Word and Work*.

Be Careful of the thoughts, for thoughts are things, and go forth on their mission of good or evil: and like bread upon the waters cast, will to their owner return and prove a blessing or a curse. If you think only good, pure, loving, unselfish thoughts, you will draw that kind of spiritual forces to you.—*Exch*.

Mrs. Lillie recommends the home circle as the most satisfactory way to investigate Spiritualism.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse.

All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s.6d. per year, (40c) post free. Florence House, 26 Osborn street, Euston-road, London, N. W. Eng.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.



Anniversary Month in Denver.

TO THE EDITOR:

The anniversary month has been inaugurated at the First Spiritual Church, with a series of mass meetings, projected and conducted by its pastor, Dr. G. C. B. Ewell, as preparatory to the celebration which closes the 49th year of this modern dispensation and manifestation of Spirit.

The meetings have been successful beyond our anticipation and have resulted (as these special efforts always do) in bringing the light to many who have never come in contact with it before. Rev. Mrs. A. Gridley, Mrs. Brockway and Dr. Pierce, co-operated as speakers, all successful workers in their own special lines of unfoldment.

On Sunday, besides the usual two lectures with tests, the State Occult Science Association, of which Dr. Ewell is President, held its bi-monthly meeting in the afternoon, at which Mrs. Gridley and Dr. Ewell delivered interesting addresses on "Thought Transference." The latter had been asked if he believed in thought transference, and replied that he did "not see how any one can be a Spiritualist and not believe in it. Every stone in our building has been laid on that foundation—the transmission of thought. While the philosophers and scientists are questioning on the possibilities, they forget that it lies at the very threshold of our knowledge. That subtle psychic force that beats about ourselves has made itself felt and is rapidly gaining recognition.

"There was a time when the vast deep alone covered our mountains, our fertile valleys and plains, but the waters receded and revealed the possibilities of nature in various forms of life.

"There was a time when death was the end, but now on the closing of the curtains upon this stage of existence, spirit telegraphy announces the existence upon the other side of the veil, and when in coming years, now close at hand, we shall overcome all obstacles in communication with distant friends, occultism will be made practicable through knowledge of laws governing ourselves.

"Not everyone can we reach through thought but only those whose vibrations correspond. Recognition and knowledge of occult forces will lead us to manifestations of power of which we little dream, and will blend science and religion in one harmonious whole."

Mrs. Gridley gave incidents of so-called coincidences, where minds were possessed of the same thought, as illustrating the subject. Occultism, signifying the hidden or mystic, in the investigation of causes little understood, brings together to-day many

of different shades of belief. Thought transference is entirely dependent upon harmony, and when we shall learn to exclude harsh criticism, all envy and enmity, telepathy will be accelerated.

"These principles are obviously more applicable to communication of disembodied thought or spirit.

"A proper, loving state of mind establishes conditions whereby we may develop the power of telepathy, and this is the underlying principle of occultism."

These are but a few thoughts from addresses freighted with pure inspiration, logical and comprehensible.

Five successive days of meetings is the record of our first week in March, and arrangements are made for a like closing of the month.

In spite of our pastor's strong dislike of presenting the phenomena in Sunday service, his test powers increase with every sun, and his ability to read the sealed envelopes and mental questions from the pile of papers upon the desk every Sunday evening is startling, even to those familiar from day to day with that phase of thought vibration.

The first week in April he will answer a call to Leadville for the anniversary celebration there: his first absence of a day since attending the convention at Washington, in October.

SARA L. HARD,
Sec. First Spiritual Church.

Lessons of Helpfulness.

TO THE EDITOR:

The JOURNAL comes regularly and I feel like complimenting you upon its appearance. If all appreciate it as highly as I do, there would be few homes without it. I find that it contains many earnest thoughts that will help to start investigators on the right track, and even the oldest workers can find upon its pages helpful lessons, that, if brought to bear upon their daily actions would be of great benefit.

The "reading" I received from Mrs. Dr. Wyant far exceeded my expectations. She was very correct in giving the traits of my character also in giving descriptions of spirit friends and messages from them.

MRS. IRENE GAY,
629 McFarlan St., Flint, Mich.

The Path of Progress.

TO THE EDITOR:

I feel as if you made a good move by going to San Francisco. My impressions are, that you will succeed and be able to do much beneficial work for the cause from there. I wish you the best success. It is true we do not often understand the movements and directions of our spirit friends: don't know at the time, what all those difficulties and trying times mean, but will find the solution later on. I am still studying hard the philosophy of Spiritualism and the other scientific fields connected with it and find, the more I study, the more hungry I get, and the more I

realize, how little I know. I get some reward out of my efforts, and that is, that in this part of the State, the number of people, who are investigating Spiritualism is growing steadily. It seems after I broke the ice in this town, and it became known that I was a Spiritualist, people commenced to talk a great deal about it. In the beginning many odd things were said, but by-and-by they commenced to change, and now persons come to me and inquire about this matter, and commence to take an interest in it. So I believe it goes everywhere. Slow but sure is the path of progress, of the real light of truth.

M. O. GENTZKE,
West Point, Neb.

Organization Essential.

TO THE EDITOR:

I must have the PHILOSOPHICAL JOURNAL as long as I can pay for it. I began taking it while Bro. Bundy was publishing it—it was in fact the first Spiritualist paper that I ever read. Your editorial on page 100, on organization, appeared to me to be so sensible and timely that I cannot refrain from saying something commendatory of it. Bro. Bundy urged the necessity of organization through the R. P. JOURNAL before his transition, and I was surprised and grieved at the apathy of Spiritualists.

It ought to have been an accomplished fact at least 25 years ago, and if it had been, it would have been one of the greatest religious organizations in the country to-day, and Spiritualists and mediums would not be persecuted as they are now. A person who can't see that is not worth arguing with.

J. F. McCARTY,
Commanche, Texas.

Palomar Mountain Home.

TO THE EDITOR:

My husband and myself have taken up 160 acres of land, 60 miles east of San Diego, Cal., as a nucleus for a Spiritualist and co-operative colony, and are in correspondence with many liberal people who wish to form such a colony, as there are many more claims here with every advantage for such a purpose. Judging from many favorable letters we receive and from many who will come here this Spring, we feel sure of a fair prospect of success.

FLORA B. WHITE,
Nellie, Cal.

The only "Telegraphic Rapping Medium"—Novel, convincing and accurate. 1236 Market st., room 106. Hours 12 to 4. San Francisco, Cal.

PSYCHE.

Every person is interested in Mediumship and its development, and it is for the assistance of those testing unfoldment that PSYCHE, the Developing Cabinet, has been designed. It is 3x8x13 inches in dimensions, is made of wood selected by the Controlling Intelligences, and is thoroughly magnetized. Price \$1. By mail \$1.20.

For Sale at this office.

Death.

O thou fearful, wondrous tyrant!
At thy touch the noblest fall;
Each in turn must e'er be hidden
'Neath the casket-lid and pall.

From the pauper's simple death-rite
To the soldier's fife and drum,
Still we feel thy mystic presence,
Emblem of the life to come.

CHARLES ELMER UPTON.
Placerville, El Dorado Co., Cal.

Lyceum Lessons.

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

LESSON 11.

QUES.—In the last lesson you commenced to explain the functions or uses of the soul's faculties, and spoke of reason as next to perception; will you please tell us now what reason is?

ANS.—It is a faculty or power of soul by which it discovers principles and motives for action beyond the inclination of the senses. It is that which makes man so much superior to the animals. The animals are controlled by their natural inclinations. They seem not to have the power to stop and consider, or reason as to that which will be the best thing for them, but man has a power by which he can consider, compare, reflect, look ahead and regulate his conduct by a future prospect of good, and not simply by desire or natural impulse. Motives which are called good or bad can govern the conduct of man. Reasoning is an intellectual exercise. (The teacher can explain to the class this difference between men and animals). What the driver is to a horse, reason should always be to man's animal nature.

Q.—Have all persons this power to reason?

A.—Yes, but all are not in the same degree of unfoldment. There are a great many degrees in reason. Reason grows as does the child.

Q.—Can you explain how any one is influenced by reason?

A.—Yes, when you find something within you which checks you, holds you back from doing what you have a strong inclination to do. For example, a person insults you, wrongs you, and you feel inclined to resent, fight, or be revenged in some way. Reasoning on the matter holds you back, and points out a more excellent way.

Q.—Are most persons governed in their conduct by reason?

A.—No indeed! Until the soul is unfolded, most people are controlled by their likes and dislikes, or in one word, feeling.

Q.—What should be our ruler, reason or feeling?

A.—Reason, every time.

Q.—Why so?

A.—Because when conduct is ruled by reason it always brings better results and more satisfaction.

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

The Reviewer.

The Separated Nation, by H. L. Hastings, 47 Cornhill, Boston, Mass. Price, 20 cents.

This is No. 19 of the "Anti-Infidels Library," but just wherein it will add strength to the Christian religion, we fail to see. It is a history of the Jewish race and shows the superiority of their sanitary laws over those in practice among Christian nations.

In referring to the fact that the Jews were exempt from the "black death" which swept over Europe in 1348, Mr. Hastings says:

"And because they would not die off like good Christians they were accused of poisoning their neighbors' wells, and were murdered for the calamities which afflicted the people around them. No language can describe the infernal barbarities of the plague-stricken and frenzied populace (Christians) who persecuted the Jews on this account."

Moses was a medium and received messages from both good and evil spirits. As an example of the latter see 1st Samuel, 15:3, where he is commanded to exterminate the Midianites, and to "spare them not, but slay both man and woman, infant and suckling."

Speaking of the spiritual nature of the Jews Mr. Hastings says:

"Many Jews who retain their national customs are doubtless ignorant of that inward spiritual life which comes to those who are in personal communion with [the Father of] spirits." And Mr. Hastings might have added that many Christians are in the same boat.

This book will do more towards liberalizing human thought than towards binding it to Christian dogmas.

The *Phrenological Journal* for March contains an article on "English Men and Women of Note;" "The Starting Point in Some Great Men's Lives;" "Anthropology," and many other excellent articles. Published monthly at \$1.00 a year by Fowler & Wells Co., 27 East 21st street, N. Y.

"The New World" for March, a quarterly review of religion, ethics and theology, has among its leading articles, one on the "Armenian Church," which is timely and interesting. Another very interesting article is on "Mormonism of To-Day." Houghton, Mifflin & Co., Boston. 75 cents.

The *Metaphysical Magazine* for March, contains an article on "Clairvoyance or Telepathy," by Irene Safford, among its excellent articles of interest. 503 Fifth Ave., N. Y.

Rooms, with or without board, may be obtained in a private residence, by applying at 136 Oak street, San Francisco.

In Need.—Mrs. R. S. Lillie says that the only living member of the Fox family (the son of Kate Fox and Henry Jencken of London, Eng.) is in need. This young man had the gifts, in quite a large degree, possessed by the Fox sisters.

This is the child who was taken by the spirits when an infant of five months. When toying with a pencil, in the presence of reliable witnesses, his tiny hand, moved by an invisible but irresistible power, wrote several lines in clear bold calligraph, the *fac simile* of which will be found in "Nineteenth Century Miracles," by Emma Hardinge Britten.

A few days ago he wrote to Mrs. Lillie that he was discouraged with everything, was sick, penniless, without enough to buy food, medicine, or even pay room rent, and without comfortable underclothing. He has inherited from the mother the spiritual gifts, and with them some of the physical weaknesses. Every Spiritualist of the land owes him a duty and a helping hand as a member of the Fox family.

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And the shadows are deep,
I look for a rift
Where the sunbeams may peep,
Just for a moment
Ere the sun goes down
O'er the heads that wear
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Have hope in their heart;
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When old friends must part;
Years rolling onward,
Old women and men
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They had no thought of then.

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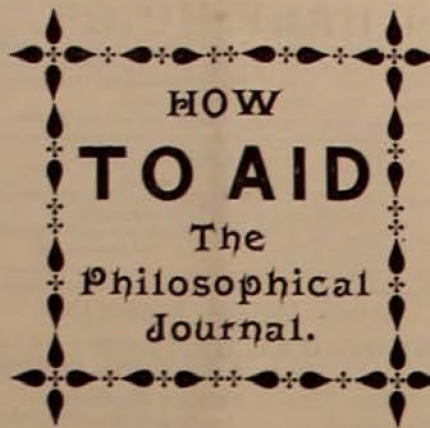
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