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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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33RD YEAR.

SAN FRANCISCO, CAL., APRIL 8, 1897.

No. 14.

PROCLAMATION OF PURPOSE.

PROF. J. S. LOVELAND.

Yesterday, March 21st, I was 79 years old; and as my eyes opened to the light this morning, on the commencement of my eightieth year, what I have been waiting for some two years, flashed as clearly on my mental vision as did the glorious sunlight upon my outer sight.

Three years ago, last November, I was prostrated with *La Grippe*, and for ten months was unable to sit up all day. But during that period it was revealed to me how the spiritual movement was planned in the Highest Circle of Spirit Life, and also the manner in which that life was operating on the people of earth. It was also shown me that a "new departure" was indispensably necessary on the part of Spiritualists. As soon as able to write, I prepared several articles on that topic which were published in the *Light of Truth*. From letters to myself and advice from the manager of that paper, I learned that a profound impression was made upon the earnest thinking minds in our ranks, in the direction of a more pronounced ethical culture and life among us as a people.

But for nearly two years I have been, most unwillingly, in a state of waiting not being able to see what next was necessary for me to do to further the great purpose of the Circle of the Higher Harmonies. And with the exception of writing one small work on "Mediumship," I have done only fugitive work. Entirely unlooked for, on this bright morning, under the cloudless sky of California and the opening morning of my life's best work, I begin my eightieth year in penning this PROCLAMATION OF THE PURPOSE OF Spiritualism.

In the world of mind, there is no chance work—no accidental happenings. Mind plans, and works to execute those plans. The higher life is emphatically a realm of mind, hence, of purpose or intention. Spiritualism is the projection of that intent into actualization on the plane of earthly existence; and hence there should be as full and distinct promulgation of that purpose on that plane

of being and action as exists in the higher life. And until it is made and men and women range themselves under the true banner, and align themselves in working harmony therewith, Spiritualism will present no potent front to the falsities and sufferings of our deceived humanity.

PROCLAMATION.

Spiritualism demonstrates and affirms the brotherhood of humanity.



PROF. FRED. P. EVANS, San Francisco, Cal.—[See page 218.]

erhood of humanity. No other religion has done this. Brotherhood means man's equality of rights and privileges; and hence denies all special advantages to any, according equal liberty to all. But as all existing forms of government are so administered as to produce and foster inequality among men, there is no liberty for man except what he casually secures. Spiritualism, therefore, pro-

claims its purpose to be the RECONSTRUCTION of all governments—the ABOLITION of all forms of inequality and despotism, and the ESTABLISHMENT of a perfect democracy. Democracy is now only a name, not a reality. There is no "government of the people, by the people and for the people." The nearest approach thereto is in Switzerland. Spiritualism proposes to inaugurate such a government and to completely revolutionize the social customs of exclusiveness, jealousy, contention and unbrotherly hate so rampant at the present time. And it hereby issues its Proclamation of Purpose to inaugurate a new government—a new social order—in short, a new life on earth for the brotherhood of humanity.

EXPLANATORY.

This purpose is to be accomplished by the education of the people into a comprehension of the principles of brotherly kindness and justice—the gradual transformation of laws and customs into harmony with the wisdom of love. It purposes the transformation of the Spiritual movement from the jealous, wrangling, disjointed mass of selfish individualism, into a united, altruistic propoganda for the education and uplifting of the oppressed and sorrowing masses of our suffering brethren. It proposes an end to the utterance and printing of shallow, commonplace and worn-out platitudes, and substitution of "thoughts that breathe and words that burn." It recognizes that "these are the times which try men's souls," and it proposes that the death-grapple with the powers of despotism be now made and the victory won; that no more pusillanimous delay be allowed. Now, or never, is the time.

This proclamation is not intended to specify particular modes of action. That will be done by the Brotherhood in due season. But it is intended as a tocsin of alarm, and whosoever has "ears to hear," is requested to send his or her name to the writer, with place of residence, so that steps may be taken for unitary action. It is not looking to an external organization, or to rival or supersede others, but one of love and wisdom—one that unites head and heart—the natural union of souls that see and feel alike. It will, therefore, be the heaven to transform all the external organizations into its own image.

Address me at 566 11th street, Oakland, Cal.

THE COMING REVOLUTION.

PRIMITIVE CHRISTIANITY is now before the public, but the ancient history which it reveals is so astonishing that like a flash of sunshine at midnight, it is blinding to those whose minds have been wrapped in the darkness of orthodoxy, and we may expect them to hesitate some time in a dazed condition, not knowing what to say or do.

The Bible that has ruled the world for eighteen centuries is dethroned by showing that it is but an anonymous compilation, which came forth in an age of fraud and superstition, like other apocryphal gospels, which have for centuries been discarded as fictitious.

No church minister who continues to preach on

the biblical basis of an imaginary hell, the vindictive God, the garden of Eden, the six-day creation, the atonement for sin by the crucifixion and the blessings which Christianity has conferred upon mankind, can honestly continue such instruction, after he reads with a candid mind the positive revelations of Primitive Christianity, and learns that the entire creed of the biblical Roman church was manufactured out of the Paganism which had its headquarters at Rome, to crush out the Christianity which had been developed in Jerusalem, which has never been known since the first century, for it was then crushed.

The Roman church treated original Christianity with contempt and preserved no history of the lives of Jesus and the twelve apostles, except the garbled and interpolated reports of his three years mission in Galilee, and some memoranda about the apostles, which are mainly fictitious.

The true original, the church of Rome and the lives of the founders of Christianity, are entirely unknown to the church, except as the labors of St. Paul are described in the Acts of the Apostles. The gospels of the Roman Testament contradict each other and none of them give a correct list of the names of the apostles.

It is not strange that the pretended Bible of the church is destitute of historical authenticity when we know that it made its first appearance a hundred years after the apostolic age, and was never seen until the Papal church had been established and built up without a bible. The Bible was then prepared to fit the church.

The lost and suppressed history of the first century, which is now restored, shows that the Papal church and its manufactured Bible were both fraudulent, and the restoration of the true history of the Apostolic age shows that the Christianity of Jerusalem was a rational spiritual religion, a religion of loving brotherhood and universal democracy, the restoration of which will put an end to war and discord, injustice and poverty.

Modern Spiritualism is the dawn of the restoration of ancient Christianity, which was religious Spiritualism in perfection, but which was suppressed by the power of Rome.

Spiritualists should call the attention of ministers and church members to the fact that the true Christianity of Jesus Christ has been restored and the true gospels recovered, and that the records of St. Paul and St. Luke show that the meetings of the first Christians were occupied by exercises entirely similar to those of Modern Spiritualists.

This exposition of ancient history is not a matter for discussion nor a matter that can be ignored by churches and colleges. The world must bow to authentic history as it bows to established science.

The true history of the first century is now revealed and goes down the centuries. It will bury in oblivion every form of the superstitions that have hindered human progress.

The social and legal warfare of the church against the Spiritual movement at this time in slanderous attacks and in legislation against mediumship should stimulate every Spiritualist to defend our liberty and conquer the power of

enslaving superstitions, which will disappear when this ancient origin is fully exposed as it is revealed in "Primitive Christianity," in which the "myths masquerading as history" are dispersed as the sun disperses fogs.

PROF. J. R. BUCHANAN.

THE TEST OF A SPIRITUALIST.

By the use of this word "test" I do not mean the generally accepted understanding of the word when used at seances, or the public meetings of Spiritualists. In such cases it is used as if it meant demonstration, just as one would demonstrate a problem in algebra. But I use the term in its application to the man or woman claiming to be a Spiritualist. I mean the ability which such a human being possesses to live in this world of ours, and to prove *in his life*, that his life is the life of the Spirit. You may say that this is an impossibility, but I maintain that it is as feasible and possible as any other phase of the Spirit life. In one of the speeches made at the late Congress of Religions in Chicago, it was said by a Buddhist, "We in the East practice what you of the West are so eager to teach but do not practice. That is the main difference between us."

This, however, is only a partial truth, for the majority of Buddhists are as the majority of Christians and Spiritualists are, only spasmodically inclined to live up to the precepts of their faith, in their every day existence. It would not be so if one could abandon his earthly duties, sever all ties, give one's self to spiritual meditation and development, and live on the high plane of spirituality. But there are common-place people who do not recognize or respond to spirituality. Then there are others who believe that spirituality is obtained apart from the every day life, or by living unto themselves in forgetfulness of the ordinary interests of business, duty or pleasure. And between these two are a large class who assert that spirituality is "a gift" that is a reward of "faith." So the result has been that spirituality has become a thing of aesthetic, or ascetic withdrawal from the every day life, and applicable *only* to those who devote their lives to the Infinite Spirit.

Still, as the light and understanding of Truth has increased men and women recognize, or are beginning to do so, that the ability to make Spiritualism, or any other religion a power in the daily concerns of life, is the *only* test of its adaptability to the needs and necessities of humanity. When it is understood that Spirit Life, Love and Wisdom are to work among men, for men, and are eminently practical in reforming their lives in the shop and the home, then it will be understood what the "test of a Spiritualist," is.

It is easier to be a Spiritualist to-day than it was 50 years ago, yet this "test" of a Spiritualist is by no means light.

Those who live in the world, (among material forces), yet claim belief in, to be under the control of, and the possession of the life of the Spirit, or spirituality, are required to do no more than they were to attain that life. *That*, meant constant sacrifice, or subjection of self, both in contact with

the world and the evil in one's own nature, and not only a willingness but a purpose to live *in* the service of the Infinite Spirit.

Every necessary aid in strength, courage and wisdom are with those who seek to make Spiritualism a power in the daily concerns of life; and they are bound to conquer when the "test" is applied to their daily lives and found to consist, not in prayers, tears and fastings, but in sacrifice of self and in devotion to Truth.

GEO. W. BRADFORD.

THOUGHTS THAT LIVE.

Through many a verse life's poem flows.
But still, though seldom marked by men,
At times returns the constant close.
Still the old chorus comes again.

"There is no new thing under the sun." "Was, is and will be, are but *is*."

Taking for our basis the one Life Substance, we have next to consider the relation of part to part.

The strength of each individual is in his recognition of his relationship to the Universal whole; his weakness in his denial or ignorance. Man cannot separate himself from the whole, and it is as he gains the knowledge of this eternal unity, he acquires the power to interpret life's messages.

Every atom has a history, and each history is indelibly written on the mystic scroll of record wrought out of the desires, imaginations, emotions and actions of the progressive Ego.

From the atom to the angel, the minutest thought wave vibrates, and the vibration leaves its imprint on the seemingly intangible. "We are such stuff as dreams are made of."

The accumulation of the ages bows itself upon the stage of human activity, as man.

Across the arid desert, the rocky torrent, the smooth stretch of level sea and across life's mountain heights, he trails his garments, and the dust of the ages clings to them. He brings with him the spoils of many lives.

The psychic, having peered, somewhat, into the mystic mirror of the soul, sees there reflected, thoughts that have form, emotions that still wave their beckoning hands, and activities that, though lost to earthly view, still whirl upon life's wheel.

The light is dim, and man sees little of that which reason, warmed by these soul-glimpses, tell him exist. The Law, we say, merely exists. If we apply it with understanding, its results are mathematically precise; but if we accidentally or ignorantly place ourselves in the direct current with any particular line of its working, the same result follows—lacking the power of reproduction at will. Having no key to the storehouse we may starve at its very door.

Knowledge is the key that unlocks the doors of the Universe. The fact that one stumbles (so to speak) upon a truth, does not prove a correctness of method, but it does prove the existence of the something discovered, and that something reveals the fact of a law. Said Emerson:

"Thus is the Universe alive. That soul which within us is a law.... The world looks like a multiplication table, or a mathematical equation, which, turn it how you will, balances itself...."

If you see smoke, there must be fire. If you see a hand or a limb, you know that the trunk to which it belongs is there behind."

Much of our psychic work is of the stumbling nature. We surprise ourselves! The world has been for ages "blindly groping for the keys of the heavenly harmonies." Special gifts of divination are now more reasonably being classed as *particular developments*.

In the light of knowledge we see the individual expanding his capacity, and the man who does most, sees clearest, foretells truest, is the man who has but developed most fully along the particular line in which he excels. Two and two are always four, and the laws of life always work with precision.

The "big boy" who has learned that four multiplied by four are sixteen, is not especially endowed in arithmetic—he has but applied the rule of mathematics to wider margins than has the little boy who is in his "addition."

To-day, we are lifting psychic phenomena from the resting place of superstition, to the logical basis where the enlightened mind of man must place them.

Impressions and appearances which were once attributed to supernatural interposition, are now being explained as products of natural law.

Thought transference is offered as an explanation for some sudden and similar manifestations of emotion by two, or more minds. "You felt my thought," says your friend, as he greets you, "I was thinking of you all day, and now, here you are!" You write a letter, to find, often, your friend was at the same time writing to you. Now, just what thought transference is we cannot say, for who can tell what thought itself is?

We know its workings in effects, and even subjectively, we know somewhat the manner of directing it, but as Edison said when asked what electricity was—he did not know—so we, when asked what thought is, can but make answer—we do not know. That it is man's servant, and often his master, we can affirm. That a man's thought fashions him, we also assert.

This something that fills the heavens and the earth that runs over the sensitive fibres of man's system beautifying or defacing it, that tingles his brain and quickens his breath, that out of its unseemly immensity has compacted a structure which each soul knows as its body—this unknowable thing, has laid its fingers on all the Universe, it breathes into all things, and its picture is caught on the sensitive plate of manifestation.

The psychometric reader holds a bit of metal in his hand, and sees the mine from which it was taken. He holds a flower and perceives its root and branch; he holds a dainty bit of lace that my lady has carried in her hand, and he tells you of my lady's eyes, of her hair, of her soul; and oft-times he sails out on that mystic, etheric sea of the future, and comes back with a bit of sea-weed gathered from some remoter shore.

Every sensitive knows that often the veil is lifted—that often he has told his awe-inspired listeners of things yet to come; and he has smiled at the incredulity in the wistful eyes before him—

but has it not come to pass as he had spoken? Many questions arise as to the cultivation of psychic reading, but in this each soul must be a law unto itself. However, a few simple directions may be helpful to the beginner. A natural, easy position of the body, quiet surroundings, and a tranquil mind, are first requisites. Then, as nearly as possible, one should cease all speculative thought. Let your soul go out to the soul you would seek. Float into his aura, watch and listen. While you are thus visiting in this strange thought-ocean you may hail other ships that are sailing there. Let them speak, but above all, use your own judgment first, and as in daily life, accept only the communications which your own insight and feeling can approve. "Who are these voyagers?" you ask; "Whence come they?"

Many, many minds must touch each soul. Thoughts of the friends or foes still about us in earth-life, thoughts of the friends or foes who have passed from visible earth-life, ever brush us. Space and time are not obstructive to thought. If one can send a mental message from London across the miles of the Atlantic, as it has been proven he can, so can he send a message across that other more mysterious sea whose farther shore we cannot name.

Thought knows no impediment. To resist it, one must melt it with an equal intensity. Some individuals have their soul's doors all awing on their hinges, and whoso will may enter, and drink and sup, and even rob and plunder. Only the invited guest has the right to the soul's innermost chamber; only the owner of the house should hold the keys to its doors.

The interest aroused in the psychological has led into various paths. Psychometry and telepathy are much discussed in society; and many are anxious to "develop." To these I would say it is often most helpful in making psychic connection to hold some article belonging to the one with whose life you would make this connection. Many psychic readers like to hold in the hand or lay upon their forehead, a lock of hair from the head of the one whom they are reading, but a letter written by the subject is usually a sufficient link between the sensitive and his correspondent. With this letter go into the silence—close all the external doors, and listen for the voice of the soul. There are, however, sensitives who need more of these suggested aids, as they can make contact at will with other souls, but this is exceptional.

The uninitiated will ask, what virtue is contained in a letter or lock of hair, as they have no knowledge of the imprint even a fleeting thought makes. Have you ever considered how much the fox leaves of itself, as it bounds along? and how wonderfully the hound perceives, or scents, the invisible something that proclaims the fox? You had, perhaps, passed the same way a moment before, and noticed nothing. You lacked what the hound possessed—the sense which tells of the other presence.

No one can so much as lay a hand upon a book, or a leaf, a letter or the table on which it is written, without leaving there something of himself; nor can he think without coloring the atmosphere

that surrounds him. One coming in contact with these articles touched, or even into the atmosphere thus impregnated, becomes aware of the peculiarities of the presence impressed thereon, while another, less developed psychically, detects nothing.

These subjects, as I have already said, have of late years become more general topics than conservatism likes to admit. In all ages, under various names, messages have been sent and received by the sensitive, but the public mind has at no time given to occult laws the consideration it now does. W. J. Colville, who has opened our eyes to many of the beauties of the Orient, and who, while not embracing any one theory as complete, is always ready to acknowledge portions of truth in each, and to impartially present these truths, has thrown much light on many so-called mysteries. He has clearly explained the methods of telepathic communication, as employed in the secret mail service of India; and some time ago in one of his excellent papers, he gave most helpful instruction to beginners in this particular line of work, quoting several instances of telepathic communication of a most remarkable nature. While I regret I have not his paper at hand to quote from directly, I think, the following will set forth his suggestions:

As in psychic reading, silence and tranquility, first of all, are necessary. It is well to be alone and to calmly dwell on the subject-matter one would communicate to a friend. When the thought has become adapted to the special line of interest, speak the name of the one to whom you would send your message. Speak it once, twice or thrice, if by so doing you can call your friend's image more plainly before you, and then repeat the message distinctly. It is not necessary to speak it aloud as the mental phrasing is sufficient. If the correspondent will sit in repose at the time named for the experiment, the result will be more satisfactory, although cases are on record where messages have been received when the recipient had no knowledge that the sender intended communicating with him; but for systematic culture it is better that some arrangement as to time should be made. Failure, at first, should not be discouraging, for each effort is a necessary step toward success. No conquest is gained without effort, for it is in the effort the individual gains the needed strength for the final victory. We all *grow* to our fulfillment.

Heaven is not reached by a single bound,
But we *build* the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit *round* by *round*.

Life is a continual building. Climbing is the process of preparation most needful for weak limbs and dizzy heads. No step in life is useless, therefore let us not count failure as failure, but as a postponement of desired and assured results.

ANNIE J. C. NORRIS.

(Concluded next week).

MYSTERIES OF ANTIQUITY.

At Unity Hall, San Diego, Rev. Solon Lauer recently gave a deeply interesting discourse on "The Lost Mysteries of Antiquity." "The recent movement to establish here a college for the study of ancient religious mysteries has prompted me"

he said, "to take this general subject as a topic for my sermon this morning." He prefaced his discourse with a selection from one of Max Muller's lectures on Hindu literature, setting forth the relation of our modern life to the institutions of the past. He said in part:

"A church based, as the Unitarian is, on universal religion, holding that religion is a part of human nature, and that all religious teachings and usages are the striving of the human soul to find and know God and the secrets of life, would naturally extend a hand of sympathy to any movement which proposes, in a reasonable reverent way, to enter upon the study of ancient religions. This is a study beset with many difficulties.

"Existing works on the subject are mostly biased, either by a spirit of narrow orthodoxy or of radical denunciation of all religious usages as relics of superstition. The work of our late Unitarian scholar and divine, Dr. James Freeman Clarke, of Boston, entitled "Ten Great Religions," is one of the best I know of in this field. The works of Max Muller and his co-laborers, both treatises and translations, constitute a library of information very reliable for the most part. We should approach these religious mysteries of the past in the spirit of sympathy; in the spirit of Paul, who, when he went to the Athenians, said to them, 'I perceive that you are very religious; for I find here an altar even to an unknown God.' He did not say 'You are steeped in superstition, your beliefs and usages are all wrong, I have the only true light, without which you cannot be saved;' but he recognized them as religious, and began to teach them in the spirit of Jesus, who said 'I am not come to destroy, but to fulfill.' It was the policy of the early church to recognize all that was good in the so-called pagan religions, and to incorporate it into the structure of Christianity. The ritualism and teaching of the early church is full of elements borrowed from the so-called pagan religions.

"From the temple worship of Buddhism, from the worship of Isis in Egypt, from the Eleusinian mysteries of Greece, from the pantheon of Rome, the early church borrowed symbols and rites which at once commended the new religion to the peoples of these countries. It was the political policy of the Roman Empire to place the nobles of conquered tribes in the Roman senate, and to place their gods in the Roman pantheon. This policy of amalgamation was pursued by the church, which aspired to be the spiritual counterpart of the great Roman empire; uniting all nations in one common worship.

"This policy has been condemned by extreme protestants and radicals, who have denounced Romanism as a transformed paganism. But to my mind this is the true policy, and for that policy, if not for all other acts, I love the early Catholic church; and if its religious philosophy had been as broad as our Unitarian faith of to-day, it would have become the true universal church.

"In the ritualism of the Roman Catholic and Anglican churches the student of ancient mysteries will find almost all that is really helpful in the religious systems of the past. If we can free our minds of all prejudice, and approach this study in the spirit of historic enquiry, we shall find

much that will help us to a very deeper realization of the Divine Presence in human life. The essence of all religious systems is the sense of God's presence in nature and human life.

"The peoples of the east, in ancient times, were not absorbed in the stress and strain of industrial life as we are; and in the leisure of their free life they devoted themselves to religious contemplation, and realized far more deeply than we do, the presence of God in the world. From a devout study of their teachings and symbols our own religious life cannot fail to be uplifted.

"From Greece has come the noblest art, architecture, poetry, oratory; can the religious thought of Greece be unworthy our study? From India has come the profoundest philosophy the world has seen; which commands the reverence of such thinkers as Schopenhauer; shall we ignore its value to us?

"From Egypt have come many elements of our modern thought and life. The "Book of the Dead" is one of the noblest books in the world's literature. The Pyramids, the sphinxes of Egypt, speak to us out of the desert sands of an art and architecture which must for many centuries to come command the reverence of human souls. Can its religious mysteries be unprofitable study for us?

"But let us not neglect the sciences of the present in the interests of the mysteries of the past. In the chemist's laboratory of to-day are more mysteries than in any ancient temple. Modern astronomy, looking through its telescope into the infinite spaces, has a grander conception of the majesty and power of God than could be realized by the worshipper of the past. We want the religious devotion of the Orient united with the material achievements of our western civilization. Baptized with that spirit of devotion which we find in the religions of the east, our civilization will become truly the Kingdom of God on earth, in which all men shall be brothers because children of one common Father.

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

APRIL 8, 1897.

Slate-Writing Seance.

On Sunday evening, March 28, 1897, Prof. Fred P. Evans gave a demonstration of his powers at Golden Gate Hall, San Francisco, that will never be obliterated from the minds of the many present.

After a fine piano solo by Prof. C. S. Hoffmann, Prof. Evans delivered an eloquent address, precluded by the statement that some philosophy was necessary to the digestion of the phenomena. He touched upon the scientific investigations of Spiritualism by Zollner, Varley, Crookes, Wallace, Hare and others of the world's most eminent scientists who were forced to accept the Spiritualistic hypothesis to account for the phenomena. He held that spirit was matter, only more refined, and gave such strong illustrations from nature that it would be difficult for one to remain a materialist under the fire of his logic. As to orthodoxy, he related the account of the psychographic seance with Moses, on Mt. Sinai, and the spirit hand-writing on the wall at Belshazzar's feast.

After another piano solo by Prof. Hoffman, Prof. Evans gave a number of remarkable verbal tests. In one

case he followed a family history through three generations, beginning in Ireland and spreading to Massachusetts, and to New Zealand and Australia, giving full names of all, with places of births, marriages and transitions. Finally the last name given was that of a gentleman who became wealthy in the Australian mines, and died leaving a fortune of between £200,000 and £300,000. An heir to that fortune was in the audience, unaware of his heirship. The medium then explained the relationship, which was through a marriage of which the heir was not aware. He then gave the full name of the gentleman to whom the message was given, who proved to be no less a personage than the Inspector of the Port of San Francisco and Japanese interpreter. Though much astonished, he recognized the facts of the family history, so far as he knew them, but much was beyond his knowledge. The medium then informed him that within 60 days he would receive a letter from Australia containing the facts as he had just given them.

While Prof. Evans was busy giving tests he was interrupted by the spirit of McCullough, the famous actor who died a maniac. The spirit wanted to control him, but he objected. Suddenly the medium exclaimed, "There, he has taken that man," pointing to the gallery. Looking in the direction indicated, we beheld a young man standing in a tragic attitude, but in the cataleptic state. Under the complete control of the actor, the young man recited a part of "Virginius" with such tragic effect that a row of erstwhile skeptics, who sat near the writer, and who had heard McCullough in that role, declared that none but he, could act or recite those lines in that manner. Then came the most tragic scene. The spirit was evidently impersonating his last earthly moments. He leaned out over the balcony railing, and with rigid features, wildly staring eyes and the gestures of a madman, shrieked, "I'm mad! I'm mad!! I'm mad!!!" Here the young man sank back upon his seat and the control left him with a bewildered look, and in such an exhausted physical condition that he trembled visibly for some time. Upon resuming his normal condition, he turned out to be a plain, modest-looking youth, instead of a raving maniac.

After this exciting event, several slates were produced, and the medium selected John Broder, a well-known music dealer on O'Farrell street, and

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Mrs. Geo. Hilderbrandt, of Lombard street, as a committée to assist. He then wrote a large letter with white chalk upon both sides of every slate. The first two slates were then fastened together with sealing wax, in the hands of Mr. Broder, who then took them down in the audience and held them up where all could see. The lady, who held a single slate, with a large figure 3 on one side and a 4 on the other, laid her slate down on the piano keys, in full view of the audience, as was all other proceedings.

In a few minutes the slate on the piano was found to be covered with messages, some written in red chalk, spread on thick, *over the white chalk mark*—figure 4. This test precluded the possibility of chemicals having been used. The closed slates were then opened, and were covered in like manner with messages, some being in colored, raised letters over the white chalk letter, written after the slates were washed in view of the audience.

The many messages were then read and recognized, many names and facts being given which it was utterly impossible for the medium to know.

The slates containing these messages are on exhibition in the office of the PHILOSOPHICAL JOURNAL.

Mrs. E. P. Thorndyke, who is one of the older spiritual lecturers as well as medium and author, now residing at Decoto, Cal., has for some years celebrated the Anniversary by inviting some of her friends and neighbors to her pleasant home, to hold a reunion and joyously celebrate the advent of Modern Spiritualism. Accordingly, on March 31st, the editor of the JOURNAL, and his wife, Dr. and Mrs. Tuley, Mrs. Dr. Kinney and quite a number of others from San Francisco and Oakland met a number of Spiritualists of Decoto at Mrs. Thorndyke's and held an interesting meeting in the afternoon, with speeches, etc., and a seance in the evening for slate-writing and materialization. The manifestations were excellent and all enjoyed the occasion.

Mrs. Thorndyke's room, devoted to her spirit friends, is a curiosity. It was filled with mementoes of her spirit relatives and guides, with pictures of themselves, their homes and surroundings "over there" which like so many altars are reserved for sweet communion with them. No one enters that room without special invitation, for it is a "sacred spot." It was to us a "red-letter day" long to be remembered.

The 49th Anniversary of the advent of Modern Spiritualism was held, under the auspices of the California State Spiritualists' Association, at Scottish Hall, San Francisco, on April 1, 1897, beginning at 10 a. m., the chair being occupied by the president, Thomas G. Newman, who read a very appropriate poem, entitled "There are Angels I know."

Mrs. S. E. Cook presided at the piano, and led the audience in singing "Over There."

President Newman then welcomed the assemblage and stated the object of the gathering to be to celebrate the 49th Anniversary of the Modern Spiritualistic movement. He dwelt upon the methods taken by the spirit world to bring to the notice of mankind the fact of the spirit's continued existence after the change called death, and the demonstration of its power to communicate with those on the mortal plane, under certain conditions. He described the deep anxiety of our friends on the other side, in our mundane affairs, and the joy they experience in holding communion with us, in guiding our footsteps and helping us over the trials of this state of existence, and the pleasure they manifest in welcoming us to the other shore. That was a re-union no tongue could express nor pen describe—it must be experienced to be known.

He said that in celebrating this Anniversary we should all unite with fervor—meeting on the shores of the two worlds, we should join our voices in a grand "hallelujah chorus."

After singing by the audience Prof. J. S. Loveland gave the following on

THE SIGNIFICANCE OF MODERN SPIRITUALISM.

Spiritualism is no accident—no mere happening. Planned in the higher circles of the spirit world, its advent was intended to accomplish some purpose of the wisdom which planned it. To appreciate the character of that intent it is necessary to glance at the era of its advent—the middle of the 19th century. I hesitate not to say that was the most remarkable era in human history.

Take the political aspect. The democratic movement in Europe had been crushed out by Czar and Kaiser; Kossuth and Mazzini had been suppressed, and the people were once more under the heel of despotism. The cry of "liberty, equality and fraternity" had been smothered, and "long live the king" forced from the mouths of the conquered peoples.

This subjugation of the revolution led to that tremendous military armament which now burdens the people of Europe; not, as pretended, to maintain the balance of power, but to stamp out any future movement of the people for liberty, as it is now used to suppress the noble Cretans in their desperate effort for freedom. On this continent, California, New Mexico and Arizona had just been

conquered and annexed to our territory. Texas had been admitted as a state, thus laying the foundation in territorial expansion for the mightiest nation on the face of the earth.

Notice also the beginning of that marvellous expansion of human control and use of the energies of nature, through the invention of more and more labor-saving appliances.

Steam had hardly commenced its great career. The commerce of the world, up to this period, had been wafted by the winds, and the wooden battleships by the same uncertain agent. On land the noble horse and the patient ox had hauled the products of industry. The railway and the steamship have wrought their marvels only in this last half of the century. But a mightier agent than steam was coming to the front at the same time. Electricity, which had been hardly more than a plaything, from the time of Galvani and Franklin, was launched along conducting wires, and man talked with his fellow from city to city in a few minutes, and soon, under the ocean, from continent to continent. And still the march of this conquering energy is onward. The Briarean hands of machinery worked by these two subtle agents can turn out more products in a month than man can use in a year. And the end is not yet. Two grand problems of human progress and happiness are there solved: Production and the means of distribution.

But great as the features are, they would have been much feebler in action, and much less ominous in their influence upon human happiness, had they not been supplemented by new financial conditions. Disastrous panics in the thirties and fifties had shown a bad condition in money matters. The existence of "wildcat banks," and the collapsing of others, caused widespread disasters. But contemporary with the advent of Spiritualism was the discovery of gold in California. And while the Argonauts of '49 were rounding the Horn, or crossing the plains, the spirit messengers were scattering the gold of better riches among the people. But the gold of California, soon supplemented with that of Australia, produced a resurrection in all the business of the world, and when a few years later the war of the Rebellion occurred, the issue of a partial credit money stimulated all forms of industry and created the most extraordinary prosperity any country had ever known. But lynx-eyed despotism saw it would never do to allow even an imperfect credit money to be the currency of a great people; hence, the money kings combined and secured the destruction of a large portion of the same and the substitution of bonded indebtedness instead.

Thus the political kings had established civil despotism, and the money kings financial despotism. See the result: This nation owes \$32,000,000,000. Other nations in about the same proportion. Mortgages "cover the land," and terrible suffering, the people. The prices of products are not one half what they were thirty years ago. Millions of men, women

and children are suffering for bread and clothes. The streets and highways swarm with involuntary tramps, while murder and suicide redden with blood the dark history of the few past years.

The prophetic vision of the "Circle of the Higher Harmonies" saw all these combinations, and the appalling results. The bloated, vulgar millionaire on the one hand and the starving proletariat on the other. It saw these civil and social conditions were the direct outcome of the doctrines and teachings of the predominant religion. That government and social conditions are the natural outgrowths of the existing religion. The resolution was taken to inaugurate a new religion, and thus evolve a government of righteousness. The beginning was the production of the primitive manifestations at Hydesville, followed by others all over the land. And soon there were inspired speakers and writers in the field. Mark the significance of their communications and utterances. With one accord they assailed the old religion, and prophesied a revolution of the entire structure of society. They demonstrated human brotherhood and hence, equality. They showed that the foundation of moral obligation was not, as the religions affirmed, in some verbal revelation from the Godhead, but that the duty of man was defined by his rights, and that his rights were measured by his necessities. These great levelling propositions of Spiritualism are in direct antagonism to the partial ethics of church and state, which proclaim special privileges to the few over the many. And, as the present inequalities and sufferings are the direct result of religious dogmas and governmental constitutions, no relief is possible from either of those sources. They must be superseded or completely changed in character.

We can now see the significance of Modern Spiritualism, both as to the period of its advent and the character of its teachings. Its purpose is clearly outlined as intending to prevent, if possible, the dread climax of bloody revolution and slaughter, sure to result from the present system unless changed; or, if failure results in this, to train a class of men and women who, on the ghastly ruins of slaughtered man, shall build up the fair structure of love and wisdom in the future.

Brother and sister Spiritualists, let us grasp the significance of our position. It is not merely to witness a few raps or movements of tables; or to see spirit materializations, but to materialize fraternal love in our hearts, divine wisdom in our consciousness, and throw ourselves into the work of regeneration.

Mrs. Kate Heussmann positively emphasized what Prof. Loveland had said in reviewing the true cause of present pernicious social conditions, and counselled all Spiritualists as reformers, to strike at the root of the evil, not at the effects, so as to uplift mankind into a sphere of usefulness, unselfishness and harmonious environ-

ment. Mrs. Heussmann also gave several fine tests.

Mrs. May Drynan, president of the People's Spiritual Society, in a forcible manner commented upon the necessity of practical work among those who sympathized with the cause of Progress, and for the emancipation of the poor of to-day, and strongly advised all present to do what she and Mrs. Lillie had done, to prove for themselves the condition of the unfortunate unemployed in the slums of San Francisco in order to be convinced of how low down the present systems, of church and state alike, had thrust those who were victims of the cruel selfishness of the wealthy in their vain love of power. The speaker was of the opinion that those who were rich had no idea of how those suffer who are ground down through poverty and the want of proper opportunities, and therefore the only way to bring about the brotherhood of mankind was to mingle with and so recognize the misery of the masses. By a combined effort we should lift them to a higher plane of existence, while on this earth, so that all concerned could be better fitted to creditably fill their sphere in the life beyond the grave.

John Brown, Sr., the veteran "Medium of the Rockies," who saw spirits and gave wonderful tests ten years before the advent of Modern Spiritualism, gave the following address, which was read by Mrs. Brown, the author being too feeble to read it himself:

Mr. President, Ladies and Gentlemen:

There is no greater glory for us than to know that Thomas Paine, Washington, Adams, Lincoln and millions of others are visiting with us when we meet to do honor to the cause we advocate on this 49th Anniversary day of Modern Spiritualism. Death to such men means a life divine and he who sins against this life slights the next.

Death is our supreme benefactor who comes to release us from our peculiar lives of misfortune, to lead us to the spheres above where all is happiness, power and peace for the good and pure. The spirits of all animate life endowed with sensation live awaiting another destiny; their bodies fall to dust and mingle with the rest of the earth.

For nature gives to those who rest their bodies in the clay,
A life through all eternity that never knows decay.

Nature gave it being and does not annihilate it. Our natural love for life, which nature has so deeply planted within us, should inspire us with no fear of parting with our mortal form. I have often seen quivering on the lips of a lifeless body a peaceful smile, as if to say, "O, death where is thy sting, O, grave where is thy victory." Ah, what a relief I have found.

Such is the Spiritualists' view of death. Spiritualism comes bringing in its arms a cradle of civilization full of love, which no other can do, and on its brow we see the faded laurels of ancient Spiritualism struggling for a new life of expression, and they rejoice to see the nations of the earth adopt-

ing it, and to see many brave men and women standing in the deep water of science, determined to sail onward in the sea of spiritual genius until the whole world becomes emancipated, and mankind live in their new house which Spiritualism will give rise to. Not to enthrone its models as types for man's emulation among themselves; for a model means a master, and Spiritualists know no master. Their master is an illuminated development of a higher humanity; they have thrown away the crudeness of a master, but as in ages past, even amidst the darkness that surrounds them, they try to live after the likeness of Christ, the great spiritual medium.

Spiritualists do not believe in God's shrouding man's iniquities and delegating Joshua to do business for them, they believe in no such sham credulity, they survey on higher and better ground. But I will not handle such deadly weapons for I hold the best of feelings for all the Jewish Jehovas and hope to meet with their approbation in this, my short address to those I love to meet with, for "by their works ye shall know them," said Jesus. We see this to be a fact so far as spiritual phenomena is being handed down to us. Whatever may be our views upon this question there can be no lack of our appreciation of the spirits generosity being manifested so universally over the world, especially in these times when selfishness seems almost predominant. But it is refreshing to see the spontaneous expression of spirit communion being so universally extended to all mankind, and I would that Anniversary days came oftener to bring us more of the Christ-likeness in character. Then every day would contain the elements of a true Anniversary, where the spirits of peace and love could find in our souls an abiding place. Then myriads of voices from the spirit homes would sing anthems of joy; and the chiming of the bells, the greeting on our streets, and the ringing laughter of the children would be but echoes of their gladness. And I, standing as I do upon the brink of the grave would mingle my voice with theirs in thanksgiving.

Perhaps during the coming year I may move out of my house and be gone beyond your physical sight, and will no longer be seen lingering beside the tomb of the dead old past, listening to the tolling bells with solemn thoughts crowding themselves upon my consciousness, thinking of unfulfilled promises, broken vows, lost opportunities and a host of hopes unrealized. And perhaps some of you may be called from your home to visit those dear friends that have preceded you into their new home beyond the cloudy days.

If so, let us ask ourselves if we have warmed the cold, clothed the naked, fed the hungry, staid the lash of the oppressor and bound up the wounds of the afflicted. If we have we can truly behold the angel of our future standing before us with a rainbow of promise filled with new aspirations, larger hope, deeper faith, a stronger love for humanity and a greater deter-

mination to be true to our highest inspiration.

If we but try we can make the coming year the happiest we have ever spent on earth. A word of kindly thought about our neighbors, an hour spent in doing good, the utterance of a cheerful word, will bring heaven nearer and make God a conscious factor in our lives. Let us try, trust, and wait. If we do so, the spirit of the true and the good will crown the coming year's efforts with abundance of spiritual reward.

We therefore take this opportunity of wishing you a thoroughly happy anniversary day. The old year has gone and carried our record with it, never more to be recalled. Are there any here that must look back with tears of regret over their shortcomings for failing to do their whole duty towards themselves and their fellow beings? If so, try to make the coming year more fruitful for good. Such is the benediction of yours fraternally,

JOHN BROWN, SR.

San Francisco, Cal., March 31, 1897.

Mrs. Harriet Wrenn, secretary of the People's Spiritual Society, spoke briefly upon the advantage of being a Spiritualist, in giving knowledge, not mere belief, in the immortality of the soul, and power to continue doing good by spirit return, after all had done their share while on earth, so that history would repeat itself in the example of the medium of Nazareth, each "loving their neighbor as themselves."

Mrs. Lois Waisbrooker, although unwell, stirred the audience visibly by her emphatic utterances in behalf of suffering humanity, showing that the work of helping others in need was not to be done by praying but by acting and taking part in all humanitarian movements to make conditions better by keeping on agitating the removal of causes so that the poor would have a chance to work and better themselves, free from the present fear of failure and oppression by the selfish and sordid, which the social system of to-day creates.

Mrs. Lillie called attention in a most pathetic way, to the unspeakable hardships of the many thousands of unfortunate poor, and the pitiable plight of the men she visited at the unemployed barracks, 614 Howard St., and enlisted the sympathy of her hearers for the unfortunates who were destitute of bedding as well as the necessary domestic utensils to enable them to cook and eat the food collected by subscription, and invited donations toward relieving the sufferers. In response several parcels of clothing and other useful articles were brought to the afternoon session.

AFTERNOON SESSION.

Prof. and Mme. Young opened the session with some instrumental music.

President Newman announced that Mrs. E. L. Watson who was to have delivered the afternoon lecture would not be present, and by request offered the time to Prof. Loveland to continue the theme of the morning, which meeting with hearty applause, he accepted.

Mrs. D. N. Place was introduced and said that there was much need of Spiritualists to comprehend the cause of the existing evils which were crushing out ambition, and urged all to investigate and try to remedy them.

Mrs. Mayo-Steers was introduced, and spirit Miss F. M. Brown expressed gratification at being able to come and help celebrate this Anniversary, and to continue her unfinished work on earth, and urged Spiritualists to aid the Lyceum work, to remember that the Fox girls had enabled the world to receive messages of comfort and love—that the angels can communicate better through little children, and they should encourage the Lyceum work in every possible way.

Mrs. H. A. Griffin fully endorsed the message from Spirit Sister Brown, and gave several convincing tests.

Mrs. Jennie Robinson most emphatically claimed adherence to a delightful knowledge of the beauties of Spiritualism in spite of family opposition, and proved by several good readings that she was a capable worker in the Cause of progress.

Mrs. Eggert-Aitken also warmly espoused the children's claim to consideration and expressed surprise that there was only one Lyceum in San Francisco, and strongly deprecated Spiritualists sending their children to Church Sunday Schools instead of forming more Lyceums. She also gave some excellent tests.

President Newman then in an impressive speech strongly condemned the filling of children's minds with errors which they would have either to unlearn or to carry as a burden through life. It was the duty he said, of Spiritualists to see to it that their children were properly educated in spiritual truths; for it was the most difficult thing in the world to divest the mind of the credal errors learned in youth.

Mrs. C. J. Meyer, said that Modern Spiritualism had helped her to realize the benefits coming from a knowledge of the truth.

Mrs. F. A. Logan, a faithful and earnest old medium expressed her approval of the sentiments expressed and her pleasure in being able to attend the Anniversary exercises which were so harmonious and earnest. She read an original poem, (which we shall find room for later) on the Anniversary, and the mission of Spiritualism.

Prof. and Mme. Young then rendered an instrumental piece composed by the Professor under spirit influence.

Mrs. Dr. Smith upheld the broad spiritual teaching of Thos. Paine, and condemned the apathy of Spiritualists as well as others interested, in not trying harder to abolish the cruel systems in vogue and thus prevent the increase of the unemployed.

Dr. Walter Hyde cited the examples to even old mediums that early spiritual training makes young children capable teachers and saviours of the race, like the medium of old Jesus, when a little lad, astonished the priests of his day by his questions, through his young impressionable nature being sympathetically cultivated. The Dr. drew attention to these facts

as evidence in favor of Lyceums as spiritual schools for early unfoldment and advancement of thought.

Chas. Anderson, the "Boy Orator," commented upon the sacred nature of the day being celebrated, as a welcome, sunlit view of a new dispensation, illuminating the world to build a foundation for a new religion, after 49 years of preparation, and prophesied that by this point being kept in view, man would the sooner become his own saviour. In response to a recall, he asked the audience not to forget the examples set by the patriots and pioneers of reform in the past, such as Paine, Washington and Lincoln, who should still serve as models of inspiration for all to copy.

THE EVENING SESSION.

The hall was crowded in every part. The exercises opened with a song by Mr. Lillie, in his usual happy manner.

Mrs. R. S. Lillie then gave a grand inspirational lecture, in which she saw that the spirit phenomena of our day was identical with that of Bible-times, only that it was presented through the new saviours, i. e., woman, as manifested through the little Fox girls, who were used as the mediums of communication between the spirit and material worlds.

Among the many strong points made by Mrs. Lillie, was that the antagonism of all classes towards Spiritualism, was due to the fact that the spirits compelled their mouthpieces to attack error wherever found, in the cause of humanity against the usurpers. Had the spirits said to the churches, "You are right; your Bible and theology are true;" then there would not have been a church in Christendom but would have received their long-lost spiritual manifestations with open arms; but because the spirits told the truth, the clergy shrieked, "The Devil," or said it was fraud and imposture; in either case not daring to investigate for fear of discovering a truth.

Another reason Mrs. Lillie assigned as a cause of antagonism, was the fact that Spiritualism came to all classes alike—to the rich and poor, the high and low, the educated and uneducated, and that each individual who was convinced of spirit return, continued on his way with all his preconceived ideas, idiosyncrasies and traits of character, yet proclaiming that he was a Spiritualist; and it is the custom of the world to judge a religion by the worst examples of its advocates instead of the best.

Mr. Lillie then sang "The Loom of Life," accompanied by Mrs. Tulley.

Mr. Edward K. Earle, the celebrated test medium, then gave some messages from spirit friends to those in the audience, and also many tests with names and dates which were fully recognized.

Then followed an able address by Hon. Charles Dawbarn, in which he urged that all Spiritualists should rise to the higher level—to the truly spiritual—and provide the best possible conditions before the advancing spirit will easily, or perhaps safely, leave its spirit home to meet us on

the threshold—the borderland between the two worlds.

The large audience was then dismissed, and all were conscious of having spent a joyous and profitable Anniversary-day.

Prof Fred P. Evans.

The subject of this sketch was born in Liverpool, England, June 9, 1862, one of his great grandfathers being that grand reformer and humanitarian, Robert Owen, and his grandmother a first cousin to Lord Dinorben, of Cimal Hall, Denbigshire.

At the age of 13 Fred entered upon "a life on the ocean wave," and after many voyages to all parts of the globe, during which he encountered shipwrecks and other hardships which none but those who bear "charmed lives" could endure, he began to see spirits, and physical manifestations of a startling nature attended him on shipboard, to his own and his companions' consternation, although he knew nothing of Spiritualism.

Once while in San Francisco he attended a seance with another sailor. His companion received such a startling test that he concluded to investigate further. All the mediums he saw told him he would make a slate-writing medium. After sitting from 10:30 to 11 o'clock every evening for a long time, he was about to give up in despair, when startling physical manifestations spurred him on. From that night his development was rapid, and his fame is already known throughout the world.

Complete and well authenticated reports of Prof. Evans' experiments in the presence of well-known scientists and Psychical Research Societies may be found in "Psychography," by J. J. Owen, a beautiful volume, super-royal octavo in size, finished in cloth and gold, containing 23 engraving of the more important slates and phenomenal tests obtained through Prof. Evans' mediumship, and devoted to full accounts of the more important of the remarkable seances given by this medium. Besides a biographical sketch of the medium's thrilling and interesting career, both as a mariner and a medium, a chapter devoted to an explanation of how the writing is produced is furnished by Prof. Evan's psychograph control, John Gray.

Prof. Alfred Russell Wallace, F.R.S., one of England's most famous scientists, his brother John Wallace and Dr. Wooster, another eminent English scientist, held a seance with Prof. Evans, and express their opinions,

over their own signatures in the following outspoken manner:

It is one of the most remarkable and convincing seances I have ever attended. I have never, on any occasion, witnessed phenomena of so wonderful a character appear with such wonderful rapidity; and in a manner so entirely free from suspicion. (Signed)
ALFRED R. WALLACE, F. R. S.

I agree with the above remarks of my brother.
JOHN WALLACE.

I entirely agree with Prof. Wallace in his estimate of the phenomena and the perfect freedom from any suspicion of fraud in their production.
D. WOOSTER, M. D. and M. A. S.

Prof. Evans expects soon to start on a tour of the United States.

Taxing Fortune Tellers.

The San Francisco tax collector is plying his avocation by taxing mediums who have been ordained by the California State Spiritualists' Association, or can show certificates of endorsement by it, and who are recognized as "workers in the vineyard of Eternal Truth," and are exempt from taxation, just as rightly and legally as any religious laborer, teacher or minister. All such should only advertise themselves as Spiritual Mediums.

The fakirs and those who call themselves card-readers, mind-readers, astrologers, clairvoyant-business-mediums, fortune-tellers, palmists, and those who give life-charts, massage and magnetic treatments will be taxed.

This distinction will make a nice dividing-line—separating "the sheep from the goats"—allowing the State Association the opportunity of protecting true mediumship from persecution.

As we have repeatedly stated, organization is our only hope. It will point out the genuine mediums and distinguish from the counterfeit, the fakir and the immoral, who masquerade under the mask of Spiritualism, and disgrace it at every turn. True mediumship has our sympathy and will be defended to the utmost of our ability—but fakirs and frauds we have no use for.

The Anniversary exercises of this year in San Francisco were pronounced some of the most successful and harmonious ever held here. The JOURNAL desires to commend this spirit, and hopes that the day of discord has passed. If united, the Spiritualists can do effective work. Shall it be done? Let us say, Yes—and see to it that it is accomplished.

Los Angeles Notes.

The Ladies' Aid Society, heretofore connected with the Harmonial Spiritualists, has disbanded and reorganized as an independent society, and will hereafter confine its efforts entirely to charitable work. Although the manner in which the change was accomplished is not approved by some of the original members, there is no dissatisfaction on the part of the Harmonial society with the result. The Ladies' Aid Society had two distinct and quite dissimilar objects, one being to aid the Harmonial Association, the other to carry on work for the relief of Spiritualists in temporary distress—both good objects, but necessarily conflicting.

On the retirement of the dozen or so who favored strictly charitable work, a meeting was called of ladies belonging to the Harmonial Society who thought the interests of the Association required assistance such as only ladies can give in the management of socials, entertainments, etc., and about 20 ladies and five or six gentlemen met by invitation in the parlors of Mr. and Mrs. Dye on the evening of the 19th inst., the pleasant rooms having been decorated with flowers, etc., for the occasion.

After a statement of the "situation" had been made, it was resolved to form a Ladies' Aid Society devoted mainly to the interests of the Harmonial Association, and 23 persons signed a pledge to become members. A committee to draw up a constitution for the Ladies' Harmonial Aid Society was appointed, and after partaking of refreshments and a short time spent in social enjoyment, an adjournment was taken till Thursday evening March 25.

A meeting was held March 25th, and a constitution adopted, the first section of which reads as follows:

"The main object of the Ladies' Harmonial Aid Society is to co-operate with the Harmonial Spiritualists' Association in its efforts to acquire real estate, accumulate a building fund, and in other ways promote the welfare of the Harmonial Association and the cause of Spiritualism—the special work of the Ladies' Aid Society being to assist in arranging for social, musical and literary entertainments."

The officers elected are as follows: President, Mrs. J. R. Hixon; vice-president, Mrs. F. Emerson; recording secretary, Mrs. Emma Sherwood; financial secretary, Miss M. Christie; treasurer, Mrs. Nettie Bryson; directors, Mrs. Harriet Perry and Mrs. Newman.
W. N. SLOCUM.

Extra Copies of this Anniversary JOURNAL can be obtained at this office, done up in wrappers ready for mailing to friends, for 5 cents each.

Space is given this week to the Anniversary exercises to the exclusion of much that was prepared for this JOURNAL. It will appear next week.

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. Dr. Johnson, an astrologist as well as a physician is located at 1600 Milvie St., North Berkely, Cal.

Mrs. M. E. Ayres, 558 20th street, Oakland, Cal., has re-commenced work at that place as a psychopathic practitioner.

Henry Drummond, Professor of Natural Science at the Free Church College of Glasgow, Scotland, has passed to the higher life. He was one of the greatest supporters and teachers of the theory of evolution.

Edward K. Earle gave another test seance last Sunday, at National Guard Hall, 815 Ellis street, San Francisco. Mr. Earle demonstrated his wonderful psychic power by giving marvelous clairvoyant and clairaudient tests.

Madam Montague has returned from Sacramento, where she spent two months endeavoring to recover from nervous affliction. She is still an invalid and unable to give readings. We are glad however to know that she is on the road to recovery.

Mrs. R. S. Lillie, of Boston, gave an eloquent lecture last Sundry evening, at Scottish Hall, San Francisco, for the Society of Progressive Spiritualists: Subject, "What Have the Teachings of Spiritualism Done for Humanity?" Music by Mr. and Mrs. Lillie.

Last Saturday evening J. Winfield Smith and Mrs. Irene Smith gave a seance to a select audience at the residence of Dr. Schlesinger, 534 Page street, San Francisco. Independent slate-writing and physical manifestation were produced to the evident satisfaction of all present.

The Spiritualists of Denver, Colo., celebrated the Anniversary on Sunday, March 28. Over 1000 persons were present and the enthusiasm was great. Prof. Geo. W. Walrond gave the opening address. The local papers gave quite full reports of the Anniversary exercises. We will give a more extended report next week.

Mrs. Gillman Tripp favored Grand Rapids, Mich., recently with six seances for materialization. The results were fine beyond description, and great good has been accomplished. Friends have been recognized, the power over substance has been demonstrated, proofs of a chemistry beyond our mastery have been shown; and the full flower of all physical phenomena has bloomed for us in profusion—H. W. BOOZER.

At Washington, D. C., the Anniversary celebration was held at 3 p. m., on March 31, at the Masonic Temple consisting of vocal and instrumental

music, short speeches and spirit communications. Rev. F. A. Wiggin, Mr. F. B. Woodbury, secretary of the National Association; Mrs. Anna M. Jacquess, Mrs. M. Wheeler Brown, Mr. George A. Bacon, Mr. J. W. McCreery, and others participated. The Musical program was conducted by Prof. A. J. Maxham.

After the usual vacation, the First Spiritual Society of this city again resumed its labors for the fall and winter, under the able leadership of Mrs. Dr. Wyant. The meetings have been a great success, many being turned away at times for want of room. The lectures have been very instructive, interesting and grand, and some of the tests have been the most wonderful in the history of the Society. The Doctor certainly deserves great credit and is without doubt one of the most successful speakers and test mediums before the public. The Anniversary of the advent of Modern Spiritualism was observed by a special address, etc., appropriate for the occasion.—J. J. JOHNSON, Toledo, O.

Camp Meeting.—Oakland societies have decided to hold a camp meeting in June. All societies in San Francisco, and in other localities are invited to join with Oakland and thus have a meeting long to be remembered. Considering the stringency of the times, central location, and that Trestle Glen, with a large pavilion and electric lights is offered free, that with good management the camp meeting will be a grand success.
M. E. VAN LUVEN, Sec.

Oakland Celebration.

The Spiritualists of Oakland held their Anniversary exercises on April 4th and 5th. The halls were gaily decorated with flowers, and were filled to overflowing. In the evening, the ante-rooms were also filled, and many were standing inside.

At Loring Hall the speakers were Thos. G. Newman, president of the State Association, Mesdames R. S. Lillie, Herbert-Stoddard, E. Young, Kate Heussman, Clara Mayo-Steers, L. E. Drew, and Messrs. A. Mark Stoddard, Chas. Anderson (the boy orator), J. S. Loveland, W. T. Jones, Rev. E. E. Hamand, Mme. Montague and Dr. M. Muehlebruch. Mr. Lillie sang one of his inimitable songs. Mrs. Lillie's inspired address was one of the best she has delivered in California. The reporter commenced to make a digest of it, but the flow of eloquence was so grand, so over-powering and so rapid, that the task of reporting it had to be abandoned. Convincing tests were given in abundance, and were all recognized by those present.

The Union Society celebrated at 1169 Broadway, in the afternoon and evening. Among the speakers were, Thos. G. Newman, Mrs. Cowell, Mrs. Ladd-Finnican, Mrs. Mayo-Steers, Mrs. Robinson, Mrs. Drynan and Mrs. Wrenn.

The Psychical Research Society held its Anniversary celebration at Fraternal Hall on Monday evening, when Mrs. Lillie gave a grand address, followed by Prof. J. S. Loveland, Madam Montague and others. Mr. and Mrs. Lillie sang sweet songs. The large hall was filled and many could not gain admittance, so great is the enthusiasm in Oakland.

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Hindu Philosophy.

The most important of the Hindu sacred writings antedate by several centuries the era of Christ. They are of a mystic nature, and the spirit of all of them is the doctrine of renunciation. Renunciation of all earthly things, of all that belongs to the senses, the Hindu considers an indispensable preliminary to the exaltation of the spirit, or the liberation of the soul from its earthly fetters. Once delivered from the empire of the senses, the soul attains its higher powers. These sacred writings set forth that man is composed of seven distinct parts, resolving themselves however, into three, the body, the spirit and the soul. The body is the transient, the unreal. The body is not the man, it is only his earthly tenement, an inn by the wayside, which the real, the eternal man inhabits for a few years, to gain the experience which human life commands, and thereby obtain additional qualities preparatory to the next higher stage of existence. The soul is the only real self, the everlasting one. The spirit is the body of the soul in the supersensuous world—for us the next; but to the Hindu, the next world is already present. Since he considers time as indivisible, there is but one world, containing everything manifest and unmanifest, the present world in which we live, and move and have our being, and which is eternal. "The unmanifest in this world," says the Hindu, "man can enjoy in life as well as after death."

What is death? The deliverance of the soul from the body, the separation of the eternal from the material." The devout Brahm or Buddhist says: "Deliver your souls from all the attractions or qualities which the body imposes upon them: earthly attractions; sensual pleasures; worldly ambition; desire of possession; in other words raise your soul so far above the body, that it has no sympathy or affinity for it, other than to maintain a magnetic connection for the preservation of life." Thus elevated and delivered, it will enjoy all the qualities and attributes of the pure soul. It will be able to travel at will, instantly, to any place however distant, and there make itself visible. It can reach the thoughts of men. It can influence men for good, by instilling into them lofty ideas. The soul that is liberated will pass through matter as if matter did not exist, and will even control matter, so as to produce what we Western people call abnormal phenomena or miracles, but what the Hindu asserts are simply the result of a superior knowledge of the higher laws of nature, and which every disciplined and educated human being can produce as well as he, if he be duly prepared.—From "On the Heights of Himalay." Copied by Theresa F. Cogswell, Chain Link No. 11.

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Does competence count? We should say it does not;
Neither Logic nor Reason seems to touch the right spot.
While, where Truthfulness, Honor and Virtue abide,
They are lost in the whirlpool of Personal Pride;
So flaunt out the feathers, the paint on the face,
"True merit" is not counted at all in this race.
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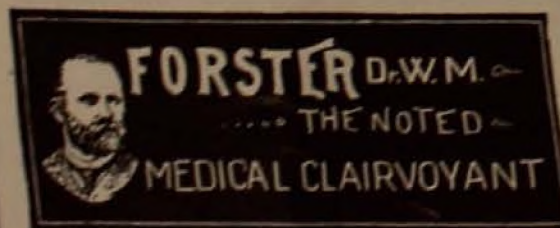
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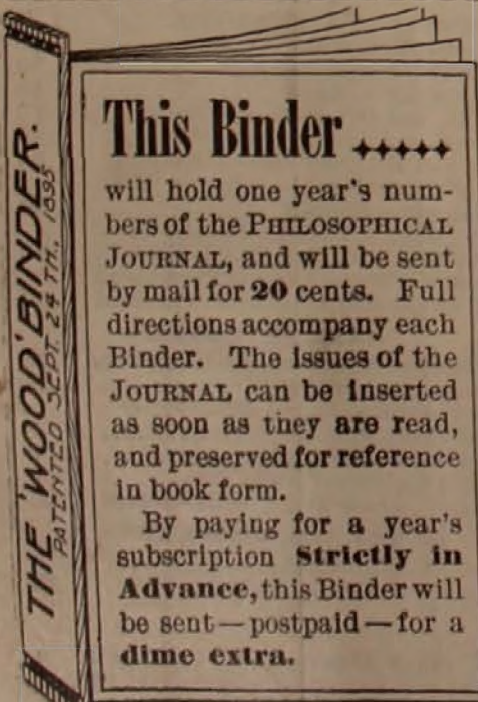
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