

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.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

33RD YEAR.

SAN FRANCISCO, CAL., APRIL 15, 1897.

No. 15.

THOUGHTS THAT LIVE.

ANNIE J. C. NORRIS.

[Concluded from page 213]

How best to hasten the process of growth is the question always in the heart of the growing.

We know the seed that is watered and tended comes to blossom and bloom more speedily than the neglected seed.

As an aid in occult development many of our metaphysical teachers are advocating a system of breath-culture, which is worthy consideration. He who controls his breathing, controls the etheric vibrations, it is claimed. It is well known that mental conditions effect the breathing—depression causing slow, heavy respiration, while pleasure and joy cause the pulses to quicken and the breath to become light and rapid. If the mental condition can so effect the breath, we can readily concede a reflex action of the breath upon the mental condition. To assume a breathing tone, as if joyous, must have an uplifting tendency, just as to assume a smile and a gentle voice helps bring tranquility within. Light, rapid breathing will often lift one into a brighter thought-atmosphere, which correspondingly lifts the body to more harmonious feeling.

However, *individuality* is the one grand point to strive for, and whatever strengthens one in this direction, is certainly the practice best adapted to his particular needs.

No two can walk the same unbroken line. Each should choose, and *grow* for himself, and in his freedom of choice he should be willing (would he grow truly) to allow to others all he would claim of freedom for himself.

Truth has many sides, many colors, many modes.

Concentration is an indispensable attainment in occult development; especially in working phenomena is its need absolute and immediate. It may be cultivated by anyone who has the patience to school his thoughts even a few minutes each day. To dwell persistently upon some selected subject is a most helpful practice. To do this each day until the thought can be held, or let free at will, gives great mental power. Attentively reading some dull, uninteresting passages will

sometimes aid one in acquiring the control of his thoughts, (I have heard this recommended) but I think it better to follow interesting and pleasurable topics, as this not only gives the needed practice in concentration, but acts also beneficially upon the whole system.

Absorption of pure, joyous, lofty thought, is a tonic to every part of the body, from the brain to the finger-tips. We have been accustomed to think of our brain only as being effected by the thoughts we held, but when we place the body



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where it belongs, as a product of thought (compact thought), we begin to see that it readily responds to all mental states. All appearance is of one substance.

The visible and the invisible vary only in that the one is the seen and the other the unseen production of one essence. Matter, so-called, is but the external gateway of the soul. Were it of foreign substance, it could not be acted upon by the soul. Knowing this universal relationship to be absolute, the mind can range its activity along the

line of existence, from the invisible to the visible. If we can, by thinking, effect a person's mind, changing its moral tone, the same thought can effect, through his mind, his body, for his mind and body are of one substance in different degrees of expression. He who can throw out the most positive thought, becomes a ruler of the less positive.

Each atom has its vibratory centre, and as in a musical composition, while each note has its own character, the blending of the many tones produces a total harmony, so the masses of atoms, each with its tone and rythm, unite in one grand vibration; and a selfish control over any one part is gained by breaking its rythm with the whole and drawing it into a measure which the operator dictates and maintains.

The true mental healing, on the contrary, endeavors to lift and hold man to this rythmic harmony of the Universe.

Chemical affinity, science has stated, is the drawing power of all atoms together, and back of chemical product is the Substance that gave character to the atom, the One Life Substance. Affinity holds all atoms and masses of atoms together. As Helen Wilmans puts it, the "Law of Attraction," is the only law that explains the universal manifestations. Every part is related to every other part. Where the sympathy of parts is strongest, there is the greatest cohesiveness. As this is true of atoms, and of masses, so is it true of the finer qualities, the unseen particles, called thoughts.

About each individual is an envelope of thought cast out from himself. He radiates this casing constantly. Each part of the body has its magnetic property, and is a generator of force, as well as a magnet to draw force from without. A continual interaction is taking place. Absorption and defusion are perpetual, and when either action becomes more operative than the other the organism suffers. Loss of equipoise is the disintegration of organism.

Man has not known that force conservation was within his power, and has suffered a weakened vitality from this ignorance. The more positive have attracted and used the escaped force of the negative (generally unconsciously) their very positiveness being the attraction to the detached force.

We have all noticed the effect different people have upon invalids—some drawing on them to such an extent that they leave them weak and weary after a short visit, while others seem to be radiating life-centres, drawing their vitality directly from the Vital Principle, not absorbing from individual needs. We should all be as these—not absorbers of life from our weaker brothers and sisters, but forces for radiating life; and as we draw consciously from the Life Principle, we gain this power. The true inner communion with the Father Essence feeds us wholly, and we eat of the bread of Life and hunger no more. It is then we can truly obey the Great Teacher's injunction, "Feed my lambs."

The race is starved and knows not where Life's vast store-house is; and as in the world of finance where in the mad rush for gain individual rights are at a discount, and man robs his brother man

to enrich himself, so on the unseen plane, the grasping, the usurping is carried on, and the old law of the "survival of the fittest" operates on a plane of brute force or cunning. The "fittest" on any plane of life has always been the most positive and assertive. The man who believes most strongly in his power to dominate, dominates those who have a lesser belief in themselves than he in himself.

The grade of life is, however, lifting, and an "age of reason" is dawning. And on this higher plane of living, he who is strongest intellectually will govern, and as the intellectual plane merges into the spiritual, the *same law* will still operate. By a natural affinity the best on each plane of growth will gravitate to the most positive on that plane. Psychic workers need to cultivate self-assertion in its true sense, which is so just a sense that, while it protects, it scorns a self-betterment at another's hurt.

To do unto others as we would they should do unto us, is the key-note to self-preservation. True self-preservation is not the selfishness that tramples others that it may rise—it is the equity that rises that others may rise also, for no man lives unto himself. Humanity is stronger and better for each noble, individual conquest. What we do for ourselves, we do for all mankind; what we do for mankind we do for ourselves. With the might of this understanding, only the right can be desired; hence, right and might are a unit.

Truly "thoughts are things." In the words of Henry Wood:

"There are invisible threads which connect us with every object which makes our environment. Vibrations are ever passing over these connections, backward and forward; and it is for us to control their purpose and quality. Every star, sun, person, circumstance and principle is exchanging messages with us. The dispatches we send are echoed back in duplicate quality—love for love; antagonism for antagonism; pain for pain."

This law of reciprocity teaches us the two-sided importance of dealing justly with all. The Law, while it is impersonal, is protective in its very impersonality. The one who turns the uses of the Universal Law to small and mean ends, is impoverishing himself, in that he is being fashioned after his own model of use, hence the most malicious has with his first shaft of malice measured his own downfall—he cannot long disturb or harm even the most negative, for he has, as it were, begun a pull against Life's Universal Current, and whoever runs against this stream, is soon exhausted. He who goes with it, has all nature at his command. Said the "Immortal Bard."

Heat not a furnace for your foe, so hot
That it do, singe yourself.

The wise may read as he runs the import of this injunction.

"Love thinketh no evil." With the mantle of this divine charity, man through "suggestive therapeutics," may "cast out devils," "heal all manner of diseases," and lift humanity nearer its ideals by being true to his own.

He who invades another's mental territory should be noble in motive, pure in emotion, and strong in

action. Such an one awakens a responsive nobleness, whether he enter the domain to suggest ease from pain, freedom from passion, to "read" the psychic pages of a life, or but to exchange a salutation, and pass on.

When we give let us give of our best, and when we take let it be only of the best; but let us be as careful on the unseen side of life as on the seen, to take nothing that is not justly ours.

As we think, so we become; thus a man's most secret thoughts are betrayed in the man. The muttered passes on to utterance in bone and tissue, in expression and in estimates. To think upon any matter, not only sets in action constructive forces within, that are determined after the model of our thought, but, also, puts us in sympathy with all other minds thinking along parallel lines.

For this reason it is doubly helpful to one to take a certain length of time, each day, to quietly dwell upon his especial ideal. If the aspiration be for musical attainment, for the power of composition, to go into the silence and open wide the doors of the soul to musical appreciation, will place one in vibration with all souls who have either attained along this line, or who still aspire, and oftentimes in this silence of outward sense, beautiful melody will flood the soul—a true inspiration from the soul of all melody. To thus dwell upon any aspiration draws to one the elements necessary for accomplishment, not only from within, and from the minds in this earth-life, but also from those who have passed on to other spheres, or other expressions. All the Universe—the seen and the unseen, bends to the one grand end—*accomplishment*.

Link yourself with all minds of similar aspiration to your own, for in this silent union is a strength undreamed of. Concentration alone can bring this power. The same result of co-operation which comes along lines of good, we need not say, comes also, along lines of error, and the man who would conquer a weakness does well to break the connection with others similarly afflicted, by ceasing to contemplate the error, even to regret it. Here "let the dead bury its dead." To turn his thought resolutely from the error and to as resolutely consider what *he would be* is the surest step he can take towards becoming what he wishes to become.

All life is an action and re-action. What we give out, we draw back again, in quality. Thought is a magnet that forever draws its own.

The thoughts we are holding for others are silently weaving themselves into our own lives, and daily, hourly, we are being fashioned after the image we hold strongest and most frequently in mind, with the added shading and coloring upon it of each passing thought.

As clouds floating in the sky reflect themselves upon the bosom of the lake, so our thoughts reflect our image of womanhood and manhood.

Let us guard well our thoughts.

THE REASON WHY.

In the JOURNAL of Feb. 20, D. H. Lamberson takes up my long and laborious task—the why.

Just 40 years ago I began to apply the laws of

phrenology so far as known, as a unit of measure (so to speak), to individual cases of faith, creed, skepticism, agnosticism and even to political economy.

If it be true with us in this body, that the lobes of the brain are the organs or work-shop of the spirit, then does this ego, through the organism (whatever that might chance to be) manifest itself? Mr. L. says: "Reason is the highest, and best attribute of man, and the reasoning faculty should be so cultivated as to discover hidden truth by having the mind guided by the search-light of logic, based on a premise of known truth." Reason! Faith! How often do we find a lady possessed of an organism adapted to logical reasoning?

Again, Mr. L. says: "Knowledge is what we should all seek." Very true. But can you say that the average person is in the pursuit of knowledge?

Or, is it a fact that character corresponds with organization—physical as well as mental. Reason, (located in the front lobes of the brain) sits there like a tri-square, to measure whatsoever is presented. With reason very large, the side-head very large, crown region small, and you have a successful financier. To approach such on theology is like "pouring water on a duck's back." But present a topic of profit and loss, and he is with you in a second. On the subject of finance, such a brain, such an ego, takes an interest.

Ten years ago, when Lieut. Frank Cushing was exhuming the city of prehistoric man of the Stone Age, in Arizona, I had the privilege of measuring dozens of skulls. The reasoner and the financier were not there. The emotional man, with veneration and spirituality, together with width in the region of the ears, was a prevailing characteristic. Evidently prehistoric man was a religious aggressive. The upper crown-head was very large, with reason light, side-head large, and you have the religious aggressive of to-day.

Take the officials of the Salvation Army into a session of the Academy of Science, and there will be a unison, a blending, about like that of oil and water.

Apply the logical reasoning here, and note the success. Apply the tape line from the ear across the region of the eyebrows, and if large enough, he may perceive somewhat, and if causality (just above) be large enough, he may reason, but the chances are that the Captain-General is content with veneration and spirituality—*faith*. Verily, we have pushed our canoe into deep water, when we aim to make the port we call Why.

We now have a result in Arizona. Eastern zeal, backed by money of the government, educated a bright Apache, now known as The Kid. He shows an unusual width of head in the region of the ears, together with perceptives of unusual size. In short the science of phrenology places this brain largely that of the cat or tiger race, a moral idiot. Lying in wait to destroy, is the only incentive to exertion.

Moral. Don't educate a human tiger, then turn him loose, "neither cast ye your pearls before swine," etc.

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Tempe, Arizona.

PHILOSOPHICAL JOURNAL

ISSUED WEEKLY AT

2096 Market St., Station B,
San Francisco, Cal.

AT ONE DOLLAR A YEAR.

Official Organ of the California State
Spiritualist Association.

THOMAS G. NEWMAN,
EDITOR.

Assisted by an Able Corps of Special Contributors.

All communications for the Editorial, Literary, or the News Columns should be addressed to EDITOR OF THE PHILOSOPHICAL JOURNAL, Sta. B, San Francisco, California.

No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

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

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

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 15, 1897.

The Easter Festival.

Next Sunday is the great festival of Christendom—commemorating the resurrection of Christ, but Spiritualists see in it a hidden wealth of meaning, differing far from the material account given in the Gospels. They discover in it the promise of the ultimate redemption of mankind. They have a loving aspiration for the new life, the revival of the soul's powers and the reign of the living, risen Christ in every man, woman and child—that kingdom which is to abolish all material ills, and awaken the soul to the realization of a spiritual existence. And well may the angelic choirs unite with mortals in welcoming that grand resurrection to the new life of the spirit.

Originally this festival was observed in honor of the goddess Ostara, or the light of Spring, which symbolized to the ancient pagans much that Easter does to us, before its corruption by the apostasy of Rome. How few now seem to understand the real meaning—the hidden wealth—which it should convey to every thinking mind! Let us regard it as a symbol—a glorious vision—and let its memory linger with us, as a sweet spell, while

we contemplate the visits of our angel friends, to roll away the stones from the sepulchres, and bid us *arise* to the new life, and the realization of the grand possibilities and undying existence, of the God within us all. Then is "Christ risen indeed," and to our perception Easter will have a new meaning—a new significance.

"Then Easter day to all will bring
Its message and its healing,
And waking souls with joy will sing
To tunes of bell's glad pealing.

"This Easter of the soul is ours
If we with Christ are risen;
It springs to life with opening flowers
From winter's icy prison.

"The truth is seen in wondrous meaning
And casts aside the shadowed seeming.
We feel the life, the germ immortal,
And stand entranced at Heaven's portal."

The Old Pilgrim in Australia.

Dr. Peebles was welcomed by the Melbourne Lyceums on his late visit to Australia. The doctor in response, expressed his delight not only with the address and its kindly sentiments but to see the bright faces of the children and to sense the kindly feeling that prevailed. The Lyceum he said, was a copy of a similar school seen in the spirit world by Andrew Jackson Davis, the spiritual seer, who actualized it here. He urged upon parents the importance of Lyceum education, illustrating it with the story of an Italian artist who taking for his model a beautiful innocent boy as a representation of Heaven, had 40 years later inadvertently taken the same model (who had in the meantime degenerated through a vicious ill-directed life) as a representative of Hell, the doctor expressed his strong sympathy with the Lyceum and his intention to work with it while here.

Dr. Peebles added: "Memory is immortal, and unselfish friendships never die. And yet in the midst of this evening's joyousness, there comes over me a momentary thought of sadness, when I learn that Dr. Motherwell and other loyal-souled men whose hospitalities I shared and whose personal kindness seemingly knew no bounds—have passed the crystal river, death, and gone up one step higher in the circle of eternal progress. These noble men are not dead. Those called dead are the living. And when mortals in their materialistic blindness sadly say, 'a dear one is dead,' the angels exclaim—'another soul born into the spiritual spheres with educational and infinite possibilities before it!'"

Mr. Terry considered that the welcome was particularly appropriate from the fact that Dr. Peebles had on the occasion of his first visit been largely instrumental in the growth and expansion of that particular Lyceum. When it was in its infancy, numbering only about 30 members, he and Dr. Dunn had joined in the work so that in comparatively short time there was a full Lyceum of 12 groups of 144 members.

True Riches.

The poorest man I know is the man who has nothing at all but money—nothing else in the world but money—only money. So said the millionaire, John D. Rockefeller, last week when addressing young men at the New York Baptist Church. That is *true*. The hoarder of wealth, the miser, the selfish hard-hearted grinder of the wage-worker in this world is the poorest man on earth, even though he may call millions his own. When he passes over the "dividing river," he leaves none to mourn his departure—none to "rise up and call him blessed"—and finds none on the further shore to welcome him there. He there finds himself without clothing never having provided a beautiful spirit dress, by good-deeds and unselfish love, he is now either naked or clothed in rags, while many whom he despised in this mortal existence are clothed in shining apparel made by their deeds of kindness to their brothers in distress, and unselfish love for humanity in general. If poverty here (for the moment) shall work out for us a "far more exceeding and eternal weight of glory" over there, let us endure it and be thankful.

Be Careful of what you say or even think. *Dawning Light* very truthfully says that there are "a great many remarks and assertions made which were better to be left unsaid. Just stop and think a moment before you make remarks ascribing bad intentions to those with whom you have only a slight acquaintance. The remarks will certainly come to the ear of the one spoken of and will only lower you in the estimation of the injured, while the thought will return to you and give you no peace until you have corrected the wrong impression which you have thoughtlessly suffered to go out.

The Ancient Priest of Nilus.

The following communication was written through the mediumship of Mrs. Fulton-Tuley on a slate, at a seance given on Anniversary Day (March 31st, 1897), at the residence of Mrs. E. P. Thorndyke, Decoto, Cal.

Dear Child of Earth: I am your guide in spiritual things. When I last manifested to you in your home, I told you I would give you a history of myself. I am Menkara, the great Priest of Nilus, who existed before the Pharaohs gave to the old world the wealth and the knowledge of the times that were, before histories were made, and laws and sciences. My mortal remains yet lie in the sarcophagus, in the interior of the pyramid of Egypt, near the ancient city of Cairo. The labyrinthian passages leading to my tomb cannot be fathomed by mortals of modern times, nor can the entrance on the exterior surface of the pyramid be discovered, so closely are the joints blended. But there are hundreds of feet in the interior, and hundreds of feet beneath the surface-polished granite-passage in perfect preservation where my remains are with millions of wealth in precious stones surrounding my mummied figure. Sufficient wealth to free Egypt from the bonds of the oppressor could mortal Egyptians of this age but obtain possession of it. I am your guardian, and have always been with you in the interest of humanity, to aid in establishing the truth of immortal life, and the fact of spirit presence near every mortal.

I am your guide and guardian,

MENKARA.

"**Crazed by Spiritualism,**" is the heading of an item in the Los Angeles Times, a scurrilous sheet noted for its unjust treatment of Spiritualists, in its issue of March 28.

Upon reading the item, it appears that the lady knew nothing whatever about Spiritualism, although a sensitive. From the meagre report of the case it would appear that she was either obsessed by the spirit of a relative of a man by the name of Larkin, a neighbor, or was psychologised by him. In either case, a good hypnotist who understood obsession could have restored the lady to her normal condition in five minutes; yet the judge gave the case but a few minutes' hearing when he hustled the lady off to the Highlands asylum. The Spiritualists of Los Angeles should look into this case, relieve the lady of her obsession, restore her to her family and instruct her in spiritual philosophy so that she may know how to avoid further obsessing influences. In San Diego, at least two persons were rescued from the asylum by mediums going to the jail, by permission of the judge, and casting out the obsessing spirits

before the commitment. Both these persons are perfectly sane to-day.

A recent report of all the insane asylums in the United States showed that *less than one per cent.* of the inmates had ever had anything to do with Modern Spiritualism, while over 40 per cent of the cases were traced to other forms of religious mania.

This shows that Spiritualism does not make people insane.

Dreams.—Dr. Ermacora, an Italian telepathist has conducted some interesting experiments. He made a child see in dreams many things that she had never heard of before, and to experience emotions that she had never felt. Going to sleep naturally at night the next morning, being asked if she had dreamed anything, in many cases her dreams were exactly what Dr. Ermacora said she would dream.

A Parliament of Religions like that of Chicago will be held at Paris in connection with the exhibition of 1900. It is said that the Catholics are prohibited by the Pope from attending it, as the Chicago Parliament proved disastrous to Christianity.

Mrs. C. C. Field, an old pioneer medium, of Indian River, Mich., had a son in Los Angeles, Cal., who passed to the other life on March 27. He was paralyzed and she was told of it a few minutes after the transition, by her guides. All honor to his brave little wife, who ministered to his needs and supported him by the loving labor of her hands. We condole with Sister Field in her loneliness, but congratulate her on his ascension. "He is risen," indeed.

One Dollar will make you a contributing member of the National Association. At least 1000 Spiritualists should celebrate this Anniversary by sending that dollar to Francis B. Woodbury, 600 Pa. avenue S. E., Washington, D. C., for missionary work by the National Association.

State the address from which it is desired to change, as well as the one to which the JOURNAL is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

John Wesley believed so strongly in spirit manifestation, and in what he termed witchcraft that he said "giving up witchcraft is in effect giving up the Bible." Had that age been ripe for the introduction of Modern Spiritualism, it would not have had to wait for another one. Some were ready but the great majority were not.

Hell.—A reporter of one of the Chicago daily papers interviewed the leading ministers of that city in regard to their belief in the orthodox hell. Every one of them repudiated the idea of a hell of fire and brimstone. This advanced thought is entirely due to the influence of the teaching of Spiritualism. It is permeating the pulpits as well as the pews.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

Hon. A. B. Richmond, in legal and literary articles, is well known. He was educated as a chemist and has become an expert toxicologist as well. He ranks among the first criminal lawyers of Pennsylvania and is well known as the author of "Leaves from the Diary of An Old Lawyer."—*Meadville Tribune.*

The Roman Catholic Church is again turning its attention to Occultism. At Archbishop's House, in London, with the Archbishop in the chair, Father Clarke lately gave a lecture on this subject. Very lucidly and convincingly he showed that occultism, in the sense of secret teaching of sacred or important matters, was both very ancient and very necessary, in order to keep such matters from distortion, corruption, mockery or abuse.—*Light.*

Hon. J. B. Cone, Gonzales, Texas, passed to the higher life on March 25, 1897, aged 73 years. He was an earnest Spiritualist and an upright man, and is mourned by a large circle of relatives and friends.

Thoughts.

To-day many are they whose thoughts dwell in prayer;
To-day many are they whose thoughts wander everywhere;
And many a sorrowing heart, thro' a life misspent,
Has hastened many a soul on its journey, through discontent,
So express your opinion; do not fear that you will fail,
No matter who seems great, no matter if you seem frail.

Let no one control your thoughts and reason, which are given
To you by no king, priest or power 'neath high heaven,
For Free-thought and Reason are gifts you all can possess,
So seize and use them fearlessly, if you would spiritually progress.
San Francisco, Cal. MRS. R. HENDERSON.

Anniversary at Denver, Col.

A large gathering of Spiritualists took place on Sunday, March 28, to celebrate the 49th Anniversary of Modern Spiritualism. The following is from the *Denver Republican*:

Prof. George W. Walrond delivered the opening address. He said:

"This is a day not only for universal rejoicing, but for universal thanksgiving. It carries us back in memory to 1848. We find a very striking contrast between the conditions that existed 49 years ago and those of to-day. We can look back to that time not only in memory, but in spirit, and contemplate the great work that has been accomplished since then. At that time if we were assembled, as to-day, to celebrate an event, we would have to be guarded by police or military.

"We could not speak our honest convictions then. Things are different now, as the truth will make all of us free.

"The changes that have occurred in the minds and intellects of the human race during the past 49 years are the result of the growth of a higher state of spiritual belief. To-day we feel courageous not only because we have been emancipated by liberty, but because our minds have been freed from bondage. The term 'Modern Spiritualism' is a little inappropriate, for spiritual manifestations have occurred since the dawn of creation. The laws of God were the same then as they are now. To-day we celebrate a religion that has in its ranks millions upon millions of believers besides those who are diligently seeking the truth.

"I have seen in my travels how anxious the people are to learn all about spiritual truth. Such was not the case 49 years ago. We have much to be thankful for, and the spirits of our liberators are not silent to-day. It is a historical fact that Abraham Lincoln was guided in his actions by the advice of a Spiritualist. Modern Spiritualism is a great and noble religion, and I would ask all skeptics to give it due consideration."

The Rev. Myron W. Reed made a short address. He said: "I like to see a despised cause stand upon its feet in daytime and in the bright sunshine. I saw the day when the best people did not think much of Spiritualism, but I am glad to see the day

when it is so highly respected. I remember the day when abolitionists could not get a building in which to hold a meeting, they having to utilize the cross-roads. By coming here to-day I see a respectable assembly in a respectable church. I have lived to see the earth under one law, one love. I believe that the universal is all one love, but divided into many rooms. I recognize that David was right when he said that we are all alike. We are growing more alike. I thank my spiritual friends for putting a new phase on death. The last funeral service I attended there was no crepe on the door. I remember when men combined together to make death a horrible thing. Now we go hopefully to the cemetery, which is made beautiful by flowers and by eternal emblems of the resurrection."

E. Moor Fonda sang "Only the Sound of a Voice," and Miss Dorleene Hewitt told "The Gatekeepers' Story." "My Rag Doll," was sung by Miss Olivette Dunn, after which Rev. Mrs. A. Brockway delivered an address. She said:

"Spiritualism is a subject which demands a great deal of attention. I am glad to see so many people interested in what will bring peace and happiness to all their homes. We know Spiritualism is a truth. We see that we are emphatically living in an age of investigation. There is no other age in the history of civilization that has been characterized by such a tendency to thought. All the civilized nations are agitated with the thought that man is a progressive being and that the tendency of the human mind is upward and onward.

"God has endowed us with spiritual power that we may become fit instruments between this world and the next. If you live in heaven here you will also live in heaven on the other side. Spiritualism has answered the needs of humanity more than any other religion and it has responded to the deepest longings of the soul. What other religion can bring peace and comfort of a lasting nature to your lives? Spiritualism teaches that you must work out your own sins and that you and you alone must be responsible for what ye do."

Foregleams.

Lillian Whiting in a letter from Boston to the *Chicago Inter-Ocean* writes:

B. F. Underwood, the distinguished lecturer, appeared here last week before the Parker Memorial, with a most interesting lecture on "Foregleams." In this lecture Mr. Underwood questioned:

"Is there a power of forecasting what transcends the capacity of the ordinary normal powers, as natural as the power to foretell an eclipse? The prediction of an eclipse is based upon an induction: is preceded by a collection of facts and reasonings therefrom. Are these predictions which are made, not by inductive reasoning, but from glimpses caught, perhaps,

by the subliminal consciousness, of that order of causation of which the sequent order as ordinarily observed, is but a superficial correspondence?"

"All future events are connected with the present by links of cause and effect, by antecedent and consequent. This is only an affirmation of the persistence of force. These links can be followed and their results foreseen in many cases with certainty."

Mr. Underwood reasons that, as physical states and qualities produce certain known and definite results, which can be foreseen and calculated, so it may be that mind can perceive its own mental results in events that await it. The lecture is a deeply interesting one. Mr. Underwood discusses intellectual and physical problems with a profundity of thought, a wide range of reading and scientific knowledge, and a fascinating interest that stamp his lectures with unique and unrivaled power.

Anniversary at San Diego.

The 49th Anniversary of Modern Spiritualism was celebrated by an all-day's meeting in Lafayette Hall, March 31st, by the First Spiritual Society, beginning at 10 a. m., and lasting till midnight. In the evening the Hall was crowded. Addresses were given by Mrs. Maude L. Freitag, Mrs. C. M. Johnson, Mr. A. C. Mouser, Mrs. Rozilla Elliott, Mrs. Anna Smith, Rev. Joseph Adams and others. These were interspersed with music, songs, recitations, etc., followed by dancing in the evening.

A second celebration was held in G. A. R. Hall on Friday evening, April 2. Every seat was occupied. The speakers were: Mr. H. M. Wilcox, Mrs. Anna Smith and Mr. Ben Barney, who also gave some remarkable tests. Mrs. Rozilla Elliott and Miss Nellie Dorris gave recitations, Mr., Mrs. and Miss Barney rendered excellent songs. These were followed by a dance.

Both celebrations were a general success, and the cause received a great impetus. The mediums were unusually happy and effective in their work. ALPHA.

Primitive Christianity; Vol. 1, contains the lost Lives of Jesus Christ and the Apostles, and the authentic gospel of St. John, with engravings of St. John, St. Peter and John the Baptist, by Prof. Joseph Rodes Buchanan, San Jose, Cal. Large octavo, 314 pages. Published by the author, and for sale at this office. Price \$2.

The Philosophy of Spirit, and the Spirit World, by Hudson Tuttle, is an interesting presentation of an important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have it. Cloth, \$1. For sale at this office.

New Revelation.—An excellent discourse by Mrs. Cora L. V. Richmond, Chicago. Price 10 cents.

Anniversary in Oakland.

The 49th Anniversary of Modern Spiritualism—the 49th anniversary of those tiny raps first heard in Hydesville, and which were “heard around the world,” was celebrated in due form in Oakland, on Sunday, the 4th inst., by the First Christian Spiritualists’ Society, in their beautiful hall on 11th street, between Washington and Clay. The society held two meetings on that day, and the only regret felt is, that all those who stood ready to be heard on its platform could not speak, the time being too short.

I know that your space is limited so will only say that President Newman of the State Association was with us in the afternoon and opened the exercises with a few remarks that breathed the true spirit of love, toleration and progression. Our worthy president made many friends by his manly, outspoken words, and we hope that Sunday’s visit will not be his last one to our society.

Prof. Richard Young was present, and accompanied by his wife Mme. Young, gave some of his splendid violin solos, of which the audience would, if one may judge from the applause, liked much to have had more. Mr. Lillie, another fine musician, sang “The Loom of Life,” and if his hearers could have had their way, he would have sung all the afternoon.

The feature of the afternoon, however, was the eloquent and timely address of Mrs. R. S. Lillie—an address that we feel sunk deep into the hearts of her hearers, doing much good. Like Sister Lillie, I think that we Spiritualists need something more than the *talking* about harmony. We talk harmony but we act *awfully*. Mme. Montague also gave a short address full of good thought, as did also Bro. W. T. Jones and Mme. Young, and Mrs. Clara Mayo-Steers gave a number of excellent tests.

In the evening Chas. Anderson (the boy orator), Mrs. Herbert-Stoddard and others spoke, and Mrs. Kate Heussmann, president of the Society gave a number of tests, all of which were recognized.

Services were also held in honor of our Anniversary in the evening by the Union Society, in their hall. Bro. Newman and other prominent workers were with them, they had a full house and a good time, and we feel to say that, even though Oakland has more than one society, on the Natal day of our Cause there was harmonious honor done it.

EL ESPIRITO.

Oakland, April 4, 1897.

Anniversary at Rochester, N. Y.

The 49th Anniversary of Modern Spiritualism, observed at Rochester, was the greatest event in its history in connection with Spiritualism. The largest hall in the city was secured and was well filled at the evening service and large audiences attended at the day meetings. Spiritualists from various parts of the state of New York, and some from adjoining states and Canada were also present.

The celebration lasted four days. Three meetings per day for three days were held in Fitchugh Hall, in Rochester, and an excursion to Hydesville, and meetings held in the Fox cottage on the Anniversary day proper. The meetings were a fitting prelude to the Semi-Centennial Jubilee to be held in Rochester in 1898.

The meetings this year were organized and conducted by G. W. Kates, now the local speaker for the First Spiritual Church of Rochester.

The local press of Rochester gave three columns daily in report of the meetings, and they were fair and correct, and yet only gave a brief synopsis of the wonderful inspirations and magnificent tests given by the speakers and mediums.

Among the interesting exercises were the following addresses: “Spirit of Truth,” by Mrs. Dr. S. A. Armstrong; “Where are We?” by Lyman C. Howe; “The Beauty of Death,” by Mrs. Zadia B. Kates; “Beacon Light,” by Mrs. Dr. Armstrong; “Spiritualism, the Religion of the Future,” by Rabbi S. Weil; “Spiritualism the Religion of Reason,” by James T. Morrison; “History of the Raps,” by Mr. R. D. Jones, a pioneer investigator of the Fox girls; “Some Reminiscences,” by Mrs. Dr. Parkhurst and Mrs. S. A. Burtes; “The Future of Spiritualism,” by G. W. Kates; “Interesting Facts,” by Prof. W. M. Lockwood and Frank Walker; “One World at a Time,” by Lyman C. Howe. These were interspersed with music, recitations and tests.

EXCURSION TO HYDESVILLE.

On March 31, 55 persons visited the “Fox Cottage” where the first raps occurred. Among them were Lyman C. Howe, Prof. W. M. Lockwood, G. W. Kates, Mrs. S. A. Armstrong and Mrs. A. Atcheson, all public speakers and mediums. Carriages met the party at Newark and they rode at once one mile to the cottage.

The first public services held in the cottage since the raps in 1848, attracting crowds of people were held. Mr. Kates of Philadelphia, presided at the services in the old house. “Nearer My God to Thee,” was sung and then Lyman C. Howe went into a trance which lasted about ten minutes. George C. Pierson, who lived at Hydesville when a boy, was asked questions concerning the alleged story of finding the remains of a pedler’s corpse in the cellar of the house, but could give no very definite information. He said that he had heard raps in the house. Three women and two men sat down to a table and one of them, Mrs. James R. Sanford wrote a message from the spirits of Anna Leah Fox and Horace Greely. Mrs. Sanford is a daughter of David Fox, a brother to the Fox girls. Addresses were made by G. W. Kates, Mrs. Parkhurst, Mrs. Nugent, Prof. Lockwood and Mrs. Kates.

After luncheon, photographs were taken of the entire party. It was an enjoyable excursion and one that should be made every year to this historic place.

G. W. KATES.

Lake Helen Camp, Florida.

Here hours, days and weeks pass with unconscious rapidity, and their progress, surely gives us a faint glimmer of the truth that in eternity there is no time.

This camp is located on a lovely spot for spiritual influx. Everything to me is symbolic of the great spiritual work to be accomplished through its organization. The young pines in their light green verdure, spreading their pretty branches of graceful growth beneath their tall parent trees, remind me of youth in all her attractive beauty, growing up and out of material environment until the soul stands straight with outspread aspirations, heavenward, facing the sun of light and life, only waiting to receive the benediction from above.

Then I look beyond and behold the lovely chain of lakes, winding their course of placid waters around and around their green bound sod with numerous bright little flowret shrubs stretching their peaks above the covered space of pond lilies, showing that in the calm quiet the soul unfolds beyond all the debris of mud in material surroundings.

The auditorium, which is equal to many an older camp-ground, has been artistically decorated with flags of every nation. Palms and pines, together with the gorgeous colors of the flowers of the sunny south, in all their beautiful tints. I know no spot more conducive to health, tranquility of mind and spiritual unfoldment than this camp ground.

We have enjoyed listening to talented, scientific and spiritual speakers. During the last three weeks Mr. George Colby and Mr. Peck have occupied the rostrum, through whom the spirit world have made great prophecies for the advancement of spiritual outpouring, to be received within the next few years, and this new camp is to be one of their great centres for work.

Mrs. Concannon, Prof. W. W. Tatum, and Drs. Arthur and Temple have acceptably occupied the platform for tests, giving many convincing proofs of spirit return, and have been well patronized in their private sittings. Mr. Tatum’s remarkable physical manifestations have convinced many of the genuineness of this phenomena and made for him many friends.

Mrs. Carrie Twing was suddenly called home on account of the illness of her mother, much regretted by all. The closing services on the 28th were of the character to make each one regret so profitable a season had come to an end as all things will do in this mortal life, but the strong utterances of Mr. Peck in the morning and Mr. Colby in the afternoon upon the great good Spiritualism had brought to the world during the last 49 years, impressed the audience of the great privilege we enjoyed.

Upon entering the auditorium from the center path, a very touching tribute of affectionate remembrance to the mother of this camp (Marion Skidmore) met our eye. It was a large

chair artistically draped in white crepon, upon which lay garlands of beautiful roses over the arms and back, and upon the seat an inviting bouquet of lilies and jacquenet roses, in all their fragrance.

Mrs. C. P. Pratt in the morning read an original poem suited to the occasion, and dedicated to Mr. Peck, and in the afternoon Mr. Peck read one dedicated to Mrs. Huff, by Mrs. Fanny Allyn. This poem was set to music and afterwards sung by the choir.

The grand feast prepared by the managers caused harmonious vibrations to be felt by all, and the services closed with an intellectual feast which all thought only too short.

Many campers leave the ground tomorrow but some remain to enjoy this lovely spot and the hospitable home of the host and hostess of the hotel, Mr. and Mrs. Gregory.

F. J. MILLER.

March 26, 1897.

People's Society Anniversary.

One of the most interesting events in celebrating the 49th year of Modern Spiritualism, took place at 111 Larkin street, when the People's Spiritual Society held a double ceremony by having a birthday party in honor of their two-year-old society, as well as to commemorate the inception of Spiritualism in America.

The rostrum of the Hall was gracefully draped with "Old Glory," and an abundance of lilies and evergreens.

Mrs. Lillie gave an able address on "Man's True Mission." Mrs. Drynan, Mr. Gough, Mrs. Heussmann, Mrs. Wrenn and John Brown, Sr., delivered interesting addresses on the liberalizing influence of Spiritualism. Miss Lottie Dwyer gave a humorous recitation entitled, "Dora Murphy and the Spirits."

Mrs. Mayo-Steers, under control, urged all to unite and work for the general good. Mrs. Jennie Robinson, Dr. Rin-es, M. S. Norton, W. T. Jones and others spoke of themes germane to the Anniversary, and complimented the People's Society in the work it was doing in San Francisco.

On April 7, a large audience of investigators attended Prof. C. V. Miller's seance, where over 20 spirit forms etherialized outside the cabinet, giving their names, and spoke to their loved ones in the audience. Several familiar forms also materialized in full view, including a winsome little girl who gave her name as Lulu Adams, who, after inviting John Brown, "Medium of the Rockies," on the rostrum beside her, because, as she explained, "the old gentleman did not hear good," she very sweetly sang before disappearing. Altogether the manifestations were magnificent proofs that "there is no death."

The patronage to the People's Society bids fair to force them to take a larger hall in future, as it has been arranged hereafter to hold materializing seances monthly. The next seance by the Professor will be on the first Wednesday in May.

Anniversary at San Jose, Cal.

The First Spiritual Union held an all-day meeting at the Native Son's Hall, on Sunday, April 4, celebrating the 49th Anniversary of Modern Spiritualism.

From 10 a. m. to 2 p. m. was spent in speaking, singing and a dinner.

At 2 p. m. exercises began, and lasted until 4:30 p. m. A large and appreciative audience enjoyed the fine program: Overture by orchestra. Wm. McMeekin, cornet; Miss Baumgarten, piano; Master Baumgarten, violin; singing, congregation; inspirational poem and address, W. E. Bedwell; reading — "Spiritualism: What are its Aims?" W. D. J. Hambly; overture, "Golden Bell," orchestra; address, "Can We Define Spirit." D. P. Kayner; instrumental trio, Mr. Espinosa, violin, Lola Frost, guitar, Ollie Frost, banjo; song, "Flowers, Pretty Flowers," Mabel and Dove Hambly; reading (poem), "The Haunted House," Mrs. H. L. Bigelow; song, "By-lo Baby," Ollie Frost; reading, "Kentucky Nell," Miss A. Barber; original poem, "What We were Taught," Mrs. Conner; recitation, "When Mamma Was a Little Girl," Mabel Hambly; overture, "Sweetheart," orchestra; reading, (by request), poem, "What I Want," C. H. Johnson; "Our Anniversary," Mrs. De Steffani; reading, "The Thanksgiving That Did Not Materialize," L. W. Dexter; song by audience, "Tell the Story;" reading, (by request) "The Sack of Flour;" original song, "Down Life's Stream," Mrs. Cora De Ranne; reading (poem) "Brahman and Spiritualist," Dr. Kayner; music by audience, "Over There."

The evening program was as follows: Opening song by audience, "Wonderful Words of Love." Invocation, Mrs. C. McMeekin; song and accompaniment, Mrs. De Ranne; reading, Mrs. McMeekin, followed by remarks; vocal solo, "Anchored," by J. U. Spence; reading (poem), "What We Want," L. W. Dexter; vocal solo, "Angel's Serenade," Miss Eva Calvert; violin obligato, Miss Lunt; reading, "The Old Line Fence," J. R. W. Taylor; inspirational poem, "Arena," by W. E. Bedwell; music, "Shout the Glorious Tidings," audience; poem, "Tribute to Our Departed Ones," Mrs. Bigelow; reading, "True Harmony," J. U. Spence; original poem, Mrs. De Steffani; remarks by Mr. Hubbard, Dr. Bentley and others. Benediction by Dr. Kayner.

The officers of the Society tendered a general invitation to all liberals and Spiritualists to meet in a general conference on April 11th, at 11, a. m.

The newly-elected officers and trustees are: President, Wm. McMeekin; vice-president, Mrs. E. P. Anderson; secretary, J. U. Spence; treasurer, A. Alexander; trustees, H. H. Huntington, L. W. Dexter, Mr. Hubbard.

MRS. H. L. BIGELOW, Cor. Sec.

☞ "The Season" for May is a fine Ladies' Illustrated Magazine, with colored engravings patterns and illustrated descriptive fashions. International News Co. 83 Duane St., N. Y.

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. Maude L. Freitag is expected to return to San Francisco, and give tests at Scottish Hall next Sunday evening.

Mrs. R. S. Lillie will lecture on the Sunday evenings of April and May, at Fraternal Hall, Washington St., Oakland, Cal., for the Psychical Research Society.

The Oakland Camp-Meeting Association will have another meeting on Thursday evening, April 15, at 1065 Washington street, (room 13, in the Blake Block). Societies of Spiritualists are each entitled to three delegates and are cordially invited to attend. The location is to be determined, as well as other important matters.

At the Childrens' Progressive Lyceum last Sunday there were quite a number of visitors, and besides the regular exercises, there was the election of one to represent the May Queen at the coming May festival, and the christening of a child, which was done in a very appropriate and impressive manner by Mrs. Mayo-Steers, an excellent trance speaker and spiritual medium.

A very pleasant evening was spent at Dr. S. Palinbaum's 856½ Isabella street, Oakland, Cal., who is treasurer of the Union Spiritual Society. It was his 52nd birthday and a surprise party was tendered him last week by his class of investigators. There were present, Mr. and Mrs. Palinbaum, Mr. and Mrs. Brown, Mr. and Mrs. Martell and daughters, Misses Lena and Lizzie Demoo, Mrs. Breen and daughter, Mmes. Ingersoll, Perry, Champion, Smith, Baldwin, Durgan, Layed, Bennett, Messrs. Scott, Olsen, Demoo and Mrs. May F. Drynan, of San Francisco.

Mrs. Mary J. Norman, of 112 South Peoria street, Chicago, passed to a higher life, on March 29, 1897, at the age of 74. She was born in Richmond, Indiana, and for many years had been a Spiritualist. Appropriate services were conducted at the residence, on the following Wednesday by Mrs. M. Summers, pastor of the Spiritualistic Church of Students of Nature, at 1052 Milwaukee avenue, and Rev. M. E. Hulbert. The remains were taken to Aurora for burial.

☞ La *Fraternidad Universal*, the oldest of the numerous Spiritualist journals of Spain, having been founded in 1868, has suspended, and its subscription list has gone to *La Revista de Estudios Psicologicos*, the next oldest, which was established later in the same year. Hard times caused the suspension.

The Holmes-Times Libel Case.

—Los Angeles has a sensation caused by a suit having been brought against the daily *Times* of that city by a Miss Holmes for libel. Evidently Miss Holmes is a Jesuit-obsessed medium, and has several well-hypnotized disciples whom she compels to do most unreasonable things to prepare them for "heaven." The *Times* has devoted pages to burlesquing the antics and insane theories of these people, and tries to shoulder it all on Spiritualism, when in fact Miss Holmes forbids her people to attend Spiritualist meetings and is no more in sympathy with Spiritualism than is the most fanatical orthodox evangelist. Had she known anything about Spiritualism, she would never have allowed herself to be obsessed.

Mrs. R. S. Lillie gave her farewell discourse at Scottish Hall last Sunday. Subject: "The Race of Life," which was handled in a very eloquent manner. After the discourse Mr. W. M. Rider, president of the Society of Progressive Spiritualists of San Francisco, read the following, which was adopted by a rising vote.

WHEREAS—During the past two months, when Mrs. R. S. Lillie has been lecturing in this hall, for the Society of Progressive Spiritualists of San Francisco, we have listened to her grand inspirational discourses, clearly delineating our glorious philosophy, every Sunday evening, with extreme delight; and

WHEREAS—The time has now arrived, much too soon, when we can no longer have her with us, and we shall therefore be deprived of a continuance of this great intellectual feast, therefore, be it

Resolved—That we desire to render to her and her band of guides, our heart-felt thanks for the treat we have enjoyed during the past two months, and wish her every success in the fields to which she may be called in the future, for she is a grand instrument through which the spirit world presents to those in the flesh, the most sublime philosophy ever heard by them.

Resolved—That we commend her to the fellowship and esteem of those where she may be called, and bespeak for her that co-operation which will make her stay with them both pleasant and profitable.

Resolved—That in her devoted husband and co-laborer, Mr. T. J. Lillie, that soul of sweet music and song who enraptures every audience, she has a companion worthy of her exalted soul, and both are blessed by charming attraction in their united work.

Resolved—That these resolutions be presented to Mr. and Mrs. Lillie, recommended to be incorporated in the minutes of the Society of Progressive Spiritualists, and approved by a rising vote of this audience.

Mrs. Mena Francis, a Spiritual Medium, who for many years has been noted for her wonderful powers, in independent slate-writing, has been ordained a minister of the gospel of Spiritualism by the California State Spiritualists' Association, and by request, the public ceremony was impressively performed last Sunday evening at Scottish Hall, San Francisco—State President Thomas G. Newman officiating. Her celebrated seances before Prof. Elliott Coues and Prof. Wm. Emmette Coleman, in 1891, and their emphatic endorsement of the genuineness of the phenomena, gave her a world-wide reputation. This ordination was a worthily-conferred honor and was well earned.

Moses Hull has been busily engaged with the Anniversary exercises. He writes us that he had made 14 speeches in ten days, besides listening to many more. The Anniversary has been well-observed this year, and was a glad day of rejoicing and delightful memories.

Astrea; or the Goddess of Justice, by Mrs. E. P. Thorndyke. 106 pages. Price 75 cents. For sale at this office.

This is a book of the inspired poems by Mrs. Thorndyke, with some given to the author by Milton, Mrs. Hemans and others through the mediumship of Miss Houghton. The poems are beautiful and the sentiments are soul lifting and grand.

In the "Progress of the World" department of the April *Review of Reviews*, the editor comments on the change of administration at Washington, on the tariff bill, and other measures before the extra session of Congress, and on President McKinley's diplomatic appointments; the Greco-Cretan situation is carefully reviewed, and other recent developments in foreign politics are treated with the thoroughness and impartiality to which the *Review's* readers have grown accustomed.

A thought wave is desired to be sent to all patriots on April 27, from noon to 1 p. m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

On the first of July next will go into effect the bill permitting the use of private mailing cards with a one-cent stamp in the same way that postal cards are now used. The bill is approved by the post office department, as it would tend to popularize

postal cards, besides effecting a saving to the government of the difference between the cost of the cards and the stamps.

Cal. State Spiritualist Association.

HEADQUARTERS—2096 Market Street,
SAN FRANCISCO, CAL.

PRESIDENT, THOS. G. NEWMAN, 2096 Market St.
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Dr. H. M. Barker, S. D. Dye and M. S. Norton.

Meeting of the State Board.

A special meeting of the Board of Directors of the California State Spiritualists' Association was held last Friday evening at 2096 Market St., San Francisco.

It was voted that as the *PHILOSOPHICAL JOURNAL* had been selected as the official organ of the State Association, that its editor be requested to open a department for this Association, in which proper inquiries may be answered, and the current news recorded, as well as the doings of the State Board which are of public interest may be made public.

The Board adjourned to meet next Thursday to conclude its labors, looking to the defense of mediums and workers in this State. This was an emergency meeting on account of the Board of Supervisors having ordered the arrest of mediums and clairvoyants who had not paid license, or refused to do so.

Ministers, ordained by the Association, and those whose Ordination Certificates have been endorsed by the Board, or exchanged for those issued by the State Association, are being listed, and will be published next week, for information.

It was officially decided that it was necessary for applicants for endorsement by a local Society, under seal, to obtain a majority of the governing Board, to endorse them—whatever that may be.

Protection Certificates will now be issued to mediums, for a year, and the fee is \$1.00.

The investigating committee will meet once a month to compare notes and hear testimony on all sides concerning the applicants for endorsement, or protection.

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

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

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Take Higher Ground.

TO THE EDITOR:

I am a proud member of a little band, here in New York, who call themselves "The Spiritual and Ethical Society." Mrs. Helen Temple Brigham is our speaker. Every Spiritualist knows her, and her pure, blameless life. Her grand and uplifting inspirations, her beautiful poetical improvisations, than which there is no more wonderful phenomena, but, because we have no tests on our platform we have only a little band to listen each Sunday. The Spiritualists of New York are insatiable in their demands for tests.

I believe in the phenomena as the A, B, C of Spiritualism, but I believe in progression into higher classes, and surely we should have some graduates by this time into the higher mathematics and philosophy of Spiritualism. It seems as if most Spiritualists are content to remain in the "kindergarten," and look with wonder and delight on the pictures and blocks of (so-called) phenomena. The demand for higher, nobler reasoning and thinking should be the aim of our lives.

I join heartily (as does the Society to which I belong) in your attitude towards fraud. As a pure representative of truth and candor your JOURNAL is without a rival. I wish you every success in your new home, for the stand you have taken.

Spiritualists are too busy hunting tests to waste any time on humanity, and their time and money goes that way, so they do not even organize themselves into a respectable body, with a suitable building for their meetings here in New York, let alone other *charitable* works and humanitarian enterprises. I, as a Spiritualist, accept your rebuke in regard to what Theosophists and Christian Scientists have done, and what Spiritualists have not done, and the only reason I can see for our deficiencies, is the one I have mentioned.

MRS. LOUISA TUTTLE.

New York City.

Maintain Harmony.

BROTHER NEWMAN:

I take this occasion to congratulate you on your successful management of the JOURNAL. I hope that it will continue along the lines that it is so persistently maintaining, namely, that of preserving peace and harmony among Spiritualists. "Harmony," you know, "is strength and support of all organized institutions, especially ours."

J. M. ARNOLD.

[Our first object should be to present the truth in an acceptable and convincing manner. Then to main-

tain harmony in the work before us, allowing all to think for themselves, while acting together for the dissemination of truth.—Ed.]

Training School.—The prospects for that Spiritualist-Workers' Training-School under the direction of Moses Hull, to be opened at Mantua, Ohio, on the 1st of June, are very fine. Mr. Hull, besides being a teacher of Logic, Parliamentary Law, The Higher Criticism and Biblical Exegetics, himself, has engaged a corps of good teachers, such as Prof. Andrew J. Weaver, graduate of Tufts College, Mrs. Alfarata Jahnke, of the Emerson College of Oratory, Mrs. Hull and Prof. D. M. King, all of whom are to take classes in Rhetoric, Philology, Elocution, Physical Exercises, Anthropology and Psychics. In particular cases lessons will be given in New Testament Greek.

It is hoped that this school will put its students on the highway to that culture that seems to be justly demanded of the world's teachers.

How's This?

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The Spiritual Body Real, by G. B. Stebbins, is a compilation of clairvoyant proofs of Paul's views, fully recommended by the Rev. Heber Newton of New York. For sale at this office for 10 cents.

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Each and every reading will be accompanied with a *Horoscope* or *Figure of Nativity*, showing the planetary positions at the date of birth.

Send the day of the month and year of birth, and the *hour nearly as possible*; also the latitude and longitude, or place of birth. Remit by postal money order. Address,

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NATIONAL SPIRITUALISTS' ASSOCIATION.

(INCORPORATED 1893.)

HEADQUARTERS 600 Pennsylvania Avenue, S.E., Washington, D.C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention reports for sale—25 cents each.

FRANCIS B. WOODBURY, secretary.

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Anniversary Poem.

[This original poem was read by the author, Mrs. F. A. Logan of Alameda, at the 49th Anniversary of Modern Spiritualism in San Francisco, April 1st, 1897, in her 75th year.]

Forty-nine years ago to-day
The tiny rap was given
To point us in the perfect way
Which leads our thoughts to heaven.

To spirits on the other shore
This mode of communication
Was like the telegraph—no more
Than Franklin's own invention.

He brought the lightning from the skies,
And Morse put it in motion
To serve a purpose, not abuse,
This strange, new-fangled notion.

To carry news from place to place,
An old woman said demurely,
Would tear the letters all to bits,
The thing was so unruly.

But thoughtful minds were sure to win,
Who labored long and fairly,
Not stopping for the skeptic's grin
Or slanders of Miss Grundy.

The point was gained; victory won;
Uprose the common people
And shouted, "Yes, we know 'tis done;
By science!" 'Twas no trouble.

Then Franklin, in his spirit home,
Devised the way and measures
To make the spirit's presence known
With all its new-found treasures.

With spirit vision he could see,
As near the earth descending,
Just who would listen, who would be,
Prepared for this beginning.

He found a peddler who'd been killed
For his goods and money.
"See here," said Franklin, "I have willed
What some may think quite funny.

"We'll go to earth, produce a noise
Like raps upon a table;
I'll need you with me while I poise
My battery—we are able.

"In that small house within Hydesville
There lives some quiet people.
Come on now; listen: all is still;
We've passed the church with steeple.

"How beautiful, how guileless, free,
These little girls are sleeping.
We'll gently rouse them; you shall see
Their angels watch are keeping."

At once the tiny rap was made
Upon the wall quite closely;
They startled not, nor seemed afraid,
But asked questions only.

"Make one for 'no' and three for 'yes,'
And two for 'may be doubtful,'"
Said Franklin, "This is bliss,
To prove ourselves immortal.

"Now tell your story—where they'll find
Your bones beneath the cellar;
The truth we'll have to now unwind—
I brought you for a teller,

"That henceforth all the world shall know
That nothing can be hidden;
However secret falls the blow
There follows retribution."

No earthly language can explain
The joy in spheres of glory
That echoed forth in glad refrain,
When Franklin told his story.

Since that blest hour the world hath felt
A silent quickening power;
No more in sadness have we knelt
Beneath high steeple's tower,

For all throughout the Universe
The way is clearly given
For each and all to hold converse
With spirits now in heaven.

Receptive souls, where'er they are,
In palace or in cot,
Embrace the truth, both near and far,
That angel hosts have brought;

That all mankind are brothers all
On this terrestrial globe,
And charity's mantle we've let fall
Like softest downy robe,

For in the great eternal Now
Unrolls the written page,
That each with love upon their brow
Shall bless the present age.

And anniversaries shall come
Fraught with living love
From those who've passed to spirit homes
Within the spheres above.

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Dr. Burroughs graduated March 25th, 1897, in the American Medical College, Allopathic or regular, and stood one of the first in his class, though having a large and constantly increasing practice to attend to during the winter months. This is his third Medical diploma. We could fill volumes with letters like the following. All are genuine and every case was a difficult one:

Evans City, Pa., Jan. 20, 1897.

I have a very bad case of chronic catarrh. My lungs are very bad and sore. I perspire so very greatly at night, and when I get out of bed the air chills me to the heart. I cough night and day and am so short of breath that I cannot do any work at all. I spit fully a pint of phlegm every two hours. I am getting so poor that my clothes will not stay on me. And, oh, I am so very weak. I am discouraged.
MRS. ANNIE DANCE.

Evans City, Pa., Feb. 15th, 1897.

My Dear Doctors:—
I would say that I am surely on the road to health. I am much better. I fervently say, "God bless the dear doctors who have saved me from the brink of the grave."
MRS. ANNIE DANCE.

Evans City, Pa., March 19th, 1897.

My Dear Doctors:—
I am still improving. My friends say, "Oh, Mrs. Dance, you look so well." I have no more night sweats. I sleep soundly. My nerves are much better, my appetite is good and foods digest. I am doing my own work and my own washing. You can cure any curable case. All who are ill should write you.
MRS. ANNIE DANCE.

Malden, Mass., March 24th, 1897.

I feel that I do not need further treatment. I feel better than I have for the last five years. My four months' treatment with you has done wonders for me. I have had great faith in your treatment ever since I began taking it. I cannot fully express my thanks to you. I am perfectly willing you should use my testimony if it would induce those of my sex who are suffering to apply to you for relief.
MRS. EMMA F. FOWLER.

Crystal Lake, Ill., March 1st, 1897.

My Dear Doctors:—
Your magnetized paper did me great good. My stomach has felt better since using it and I have felt better in every way.
MRS. SARAH MARLOW.

Wakelee, Mich., Feb. 28th, 1897.

My Dear Doctors:—
I received the medicine the 25th. I am gaining steadily. The psychic treatment is doing wonders for me.
SARAH E. GOFF.

Candia, N. H., Feb. 14th, 1897.

I think the medicine has done wonders for me. I have many times been sensitive of spirit help during the sittings. One night I was reading and forgot the time, and my chair began to rock very decidedly.
E. J. JELLYSON.

Mrs. Byers' little child has always been delicate and has been treated by all the best local physicians with not much benefit. After one month's treatment she writes:

510 Wabash Ave., Kansas City, Mo.
Marion is doing well. Is heartier than he has ever been.
MRS. A. W. BYERS.

S. Deerfield, Mass., Jan 27th, 1897.

When sitting for psychic treatment I put my hand upon your signature and I feel the electricity strong.
MINNIE W. WHITE.

Thorntonville, Ga., Jan. 27th, 1897.

Dear Doctors:—
Your letter came to hand on the 20th inst. When I received it my jaw was hurting very bad and I held the letter in my hand, and it got easy and I went to sleep. I rested good and slept better that night than I have for a long time.
MRS. AGNES C. WALL.

Laconia, N. H., Feb. 22nd, 1897.

Dear Doctors:—
To-day I had a severe pain in my left lung and I put on the piece of brown paper with your signature on it and was relieved of it very soon.
ELIZA SWASEY.

If you are suffering from any chronic disease which your physician has failed to cure, address Drs. Peebles & Burroughs, Indianapolis, Indiana, at once, stating name, age, sex and one leading symptom and they will send you by return mail an accurate diagnosis of your case with medical advice free.

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LESSON 13.

QUES.—Can you tell us more of that still small voice sometimes called the sixth sense, or intuition, which talks to and reasons with the intellect?

ANS.—Yes. It is that capacity or power in man which enables him to see the invisible and to regulate his conduct thereby. Some call it faith. Paul gave it that name, and said: "It is the substance of things hoped for, the evidence of things not seen."

Q.—Please tell us how a person may know when he has it, and how he is controlled by it?

A.—Certainly; but before doing so, I would like to quote from one or two great thinkers on this subject, which will help to throw light on the point I wish you all to see clearly. Max Muller, in his book entitled "Science and Religion," says: "There will be and can be no rest, till we admit what cannot be denied, that there is in man a third faculty, which I call simply the faculty of apprehending the Infinite, a power independent of sense and reason, a power in a sense contradicted by sense and reason, a power which has held its own from the beginning of the world, and which is able of itself to overcome both sense and reason." That is the power in each one of us which will not allow us to remain in present conditions, but is constantly urging us forward to something better, out of the present good into the still better, as the apple-blossoms unfold into the ripe apple.

Q.—Now then, please tell us when and how this power controls us.

A.—It controls us when we have attained to such a spiritual growth as to see that there are things invisible to the senses which are as real, and much more so, than things which we now see and feel.

Q.—Please tell us what some of these things are?

A.—We see that in intimate connection with our body there is an invisible something which is not a composition of flesh and blood; that something we call the soul. We see that its consciousness or life is not maintained by material food, as is the body; hence we infer that it lives independent of the body. We see also that our present life is only a forerunner of a life which we conceive of as immortal.

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I saw an angel with majestic mien,
And radiant brow, and smile divinely sweet;
Strong human passions withered beneath his feet.
There too expired those coward faults which screen
Themselves behind inheritance, and lean
On dead men for their strength, and think it meet.
All, all lay prostrate owning their defeat.
Then to the spirit with the eyes serene,
I cried aloud in wonder and in awe:
"O mighty One, who art thou that thy glance
Can circumvent heredity, cheat chance
And conquer Nature? What thine occult law?
Art thou incarnate Force—the Over-Soul?"
The angel answered—"I am Self-Control."

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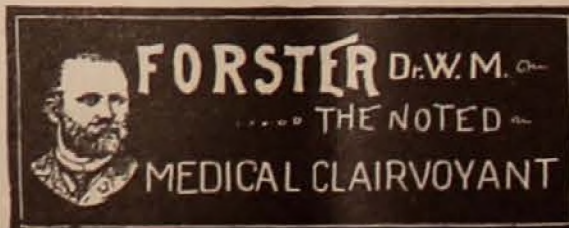
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Leave your mansion bright,
And come to your lonely mother,
For I need you, child, to-night.

I have watched the red clouds of the sunset
Turn gray in the East—in the West—
And I'm learning Life's hardest lesson—
We must give those we love the best,

When white-winged Azrael descending,
Takes the ones we fondly love,
And carries them to the mansions
Of our Father's house above.

Your mother is calling you, darling,
For she knows that at Heaven's gate,
Her blue-eyed, golden-haired Bertha,
An angel, her coming awaits.

Oh cross the river, darling!
Leave your mansion bright;
Let me hold you to my heart,
To comfort me to-night!

I am weary of struggling and striving,
And standing all alone,
Weaving dark threads in the life-web
That before with gold had shone.

But death has changed the shuttle,
Giving me sable thread,
For the road that leads to heaven
O'er thorny grief we tread.

Will you look upon my life-work,
With your bright and cheerful smile,
As I weave with weary fingers,
Do you watch me all the while?

God gives sunlight to the earth-world,
And I know to me he'll send
My darling golden-haired Bertha,
Her mother to defend.

And His great love will guide me,
Through my angel daughter, dear,
To the home beyond the river,
When the shades of death are near.

When darkness falls around me,
And heavenly scenes I see,
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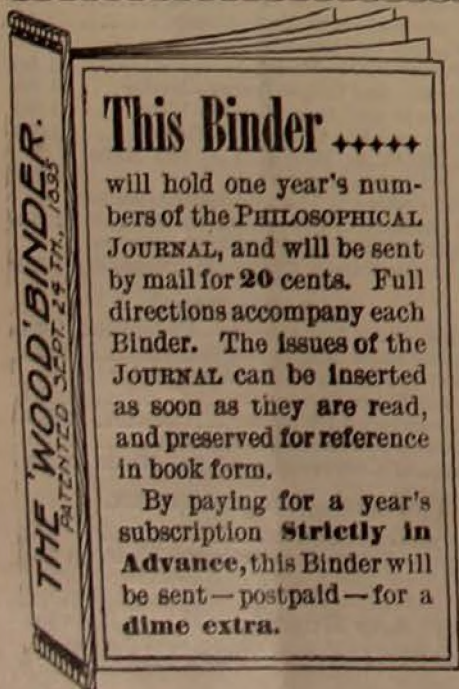
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