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DEPOSIT

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

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

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No. 19.

Flowers in the Material and Spirit Worlds.

BY SPIRIT "ROSEBUD."

Dear friends, vines and flowers to you we bring. In each and every little flower that is scattered in your path, there is a sermon of good, preached by these gentle little blossoms. None realize this as much as the spirit world; for the odor that is wafted up from the blossoms is an inspiration by which the spirit travels back to the earth again—and beloved friends, we ask you to cherish some little blossom, be it ever so lowly; labor for some good, be it ever so trifling.

I have promised to tell you what good the flowers do in the spirit world, and also what good in the material world.

We will go into a sick room. There, lying on the couch is a poor little child with flushed cheeks, and dry eyes, tossing in a fever, its parched lips crying—"Can you not relieve me"—but here comes a ministering angel bringing a little blossom, and no matter how weak and wan the little sufferer is, he says;—"How beautiful. Let me hold the blossom."

Again we go into the hovel; we go into the poor laboring man's home. We find, if he has a wife, they cherish some flower or some little sprig of green. And we go into the home of the rich; there we find exotic flowers growing in their luxuriance. But the rich do not cherish their choice flowers as much as the poor cottager does his one little blossom, for the rich have many blessings of the material life. The poor cottager has only the one poor flower that points out to him his spiritual side of life.

So dear friends, in visiting the sick, do not forget to carry some little blossom, for it is cherished. Again, I say, dear friends, each blossom is a sermon of the beautiful, and if you will open your hearts to their ministrings, you will be bettered yourself and will better those around you, for the good lives with the flowers, the bad cannot abide therein.

When there are flowers in the seance room, the spirits hover around; and many clairvoyants, who

are here to-night, will tell you that many spirit friends are hovering around these flowers here, drawing inspiration and strength from them, to enable them to manifest to their friends.

It is well, when laying away friends in the tomb, you place with them flowers, for they never fade in heaven. Forever there they bloom. Many are the bright blossoms we have in the spirit world. Each sweet little pansy, or lowly little daisy finds a home in the spirit. Gather these little blossoms and strew them in your pathway; and in giving these blossoms, always give a kindly word. There is health and inspiration with them.

We walk out into the forest seeing the mighty trees there, and in the paths of earth we find a statesman that is a counterpart of the great and sturdy forest tree. Again, looking, we see the lowly daisy; and we see the little schoolgirl starting out into the world wondering what will become of her, but the allseeing eye of the Omnipotent Father follows her footsteps and will guard her feet, as the little flower is guarded in the forest.

Bring flowers to us, dear friends,
Bright, beautiful flowers;
We can come closer to you,
We can come closer,
In the home circle,
We can come closer.

To-night, many beautiful spirits are with you

Wearing garlands in the air,
Scattering flowers in your path
To lead you to your home o'er there.

Dear friends, each flower is symbolical of some good, and each brings a message of love. In traveling in the highways and byways of life, do not step on the lowly flower, for the spirit is injured; we in the spirit world subsist on them.

Roses and lilies fair we gather to scatter in your walks, and in the dark and silent night we whisper words of love to you. Dear friends, do not cast aside the flowers, but gather them up as you journey on, and as we said to you before, always give a peaceful word to those to whom you give the flowers.

I would say to one here to-night, that I am glad to be here; that I will watch over the one in the home; and I scatter in his path of suffering many

bright and beautiful blossoms.* Also, there is one coming from the spirit world [his mother] who in life lived her allotted time, and before she left, the rose leaves began to drop, one by one, and she wishes me to say, her life was well spent and now she is gathering each leaf that was scattered along the path.

So it is when a bright little bud passes away; it goes to the spirit world, there to assist and guard those coming to them, that they may take up with their labor in the spirit world, and those that have lived long in the earth life pass to their spirit homes gathering up the flowers they have scattered along.

I find it hard to hold the medium, but I will not leave you yet, as I wish to say a word more.

Gather round you flowers fair,
Twine them deftly in your hair;
Gather flowers for the world so bright,
For they illumine your world to-night.
Every flower from your home
Means one of us now gone—
But we are with you all to-night
Spirits from our home so bright.

Dear friends, crush not the flower that in your path may hide, but gather it up for one who has crossed to the other side. We bring you peace and love—peace and love from the souls hovering around you in your earthly home. Dear friends, in saying good night, we will weave around you the roses, so fair—

Weaving, weaving for you to-night,
Roses in garlands and so bright.

Good night.

PREPARATORY SPHERES.

It is a mistake for even good people to allow their minds to become too material in bias. Spirituality can readily be incorporated in the most practical details, rendering them even more common-sense. When we go beyond, we do not wish to be detained in a comparatively lonely sphere while learning what true, strong mentality is, as many who are far from bad are. This mentality may or may not be what is called learned. Thus, for instance, one who knows all the statistics and awful details of Vivisection, has a mentality or individuality far inferior to one most ignorant of books, whose mind is able to observe and appreciate nature and its grand development; the distinct superiority of mind in conquering matter; the beauty and true thoughtfulness of that consideration for others which is never suspicious, always sees the best and is eager to help in discovering and disposing of inferiority. This latter must not be governed by whatever recognition it receives. As the world is to-day, there is little chance of any real understanding of true unselfishness. Which fact, however, takes not one iota from our duty to cultivate and practice that virtue, if we wish to become in any sense superior.

Sincere and earnest Spiritualists and reformers, desiring regardless of self or hobby the general good, although they may be material and common-

sense, also fond of thought, study and book-learning, are growing mentally in the right direction. It is easy to so live as to leave all material desires and pleasures (innocent) with the body. Thus, when the change called death comes to us, will our personalities join our friends almost if not quite immediately.

There are many preparatory spheres, differing more or less from each other, besides what I call the wicked spheres. The latter, or wicked spheres, are, so far as I have been able to observe them, extremely saddening, all progress through and from them slow and agonizing in various ways. A desire to enlighten those who are living blindly and wickedly selfish lives here, should be strong with us, and render us quite patient with the inevitable misunderstandings of our efforts, through which we must force our way.

The strictly preparatory spheres are much better, even to some extent beautiful. To my mind, as I have been allowed to approach them for inspection, they much resemble a preparatory school, with the exception of one, which I call the Sanitarium, where all those who by insanity, or in any other manner, have had wickedness forced upon them when they would of themselves have lived good and useful lives, are cared for in the tenderest manner until able to enter one of those I call a preparatory school. Often they can pass immediately from the Sanitarium to their friends.

In these preparatory spheres they are too busily engaged to be at all miserable, if without anything exactly pleasurable. And they are steadily urged on by the desire for the blessed companionship of their risen friends, who are more than ready to give them glad welcome to their right sphere, where is transcendent beauty and life most interesting and progressive—where true fun and laughter are not wanting—where happiness most perfect and grandly soul-satisfying awaits all who are capable of understanding it.

M. FOLGER COLEMAN.

IMPRINTS ON HER SPECS.

Mrs. Thomas of Fishkill Village, N. Y., left a legacy of wonder, in photographs of her eyes, which were found on her reading glasses four days after she was buried. One question is, Was it done by her dying eyes? They had always been peculiar organs, and on the day of her transition had wonderful power. The San Francisco *Call* contains these particulars of the case:

It is through no fault of the Thomas family that the story of the Wonderful Specs has come to light. For nearly a month they have guarded the secret well, for they are not seekers after notoriety. But they showed the wonders first to the family doctor, then to the President of the Board of Education. The postmaster got a peep. The pastor of the little Methodist Church of which Mrs. Thomas was a devout and humble member viewed the magic glasses.

The postmaster, an old and valued friend, came next, and so the circle grew until finally a lady visiting in Fishkill took the matter up and said

*Referring to her brother in this city, who passed through a very severe surgical operation confining him to his bed for several weeks.

that it ought to be made known to the scientific world.

And that is how it happens that the specs are in possession of one of the Professors of Columbia University, who will investigate the wonder and in due time report his scientific conclusions.

It was on March 22, in the evening, that Mrs. Thomas died, in the 69th year of her age. She was the wife of Edward V. B. Thomas, a carriage-maker and wheelwright in the pretty little village of Fishkill, six miles back from the Hudson River and four miles east of Matteawan.

On the morning of the day she died the old lady lay on a sofa in the parlor, propped up with pillows. The room has windows facing the south and east, and through the latter a beam of sunlight came into the room and stole gently, almost lovingly, up the form of the dying woman, until it reached her face.

Mrs. Thomas loved the sunlight, and would not allow it to be shut out. The curtain on the south window—which is the front one—was raised by her request, and from her place she saw all that went past in the street.

She had always had curious eyes, her neighbors say, but this day they seemed to possess almost second sight. They were large and lustrous—doubly so at the present time, when her face was thin and wasted. The irises were gray, yet on each, peculiar brown spots had always existed.

This morning she seemed to see everything. Once she burst out laughing. "What is it, mother?" asked her daughter, Mrs. Elsie Cadmus, of Washington, D. C., who had come home to help nurse her.

"Oh, those hats!" said the invalid, still chuckling.

Her daughter ran to the window and saw a couple of colored women who had passed on the opposite side of the street, wearing wonderful compositions of the flower garden order. A little later she remarked on a man passing on the next street. She mentioned him by name, though how she discerned him through the shabby and other intervening things is a wonder hard to explain.

At 10 a. m. she asked to see a photograph of her sister-in-law, Mrs. S. J. Raby, which had just arrived by mail.

Her daughter got her glasses—a pair of old-fashioned "nippers"—and adjusted them on her nose. Mrs. Thomas did not touch them with her own fingers. She studied the photograph for a minute intently, then gave it up with a sigh. She could scarcely see it, she said. She was growing very weak and her vision was getting dim.

As she looked, however, the little pencil of light reached her face and travelled to her eye.

The glasses were taken off, folded together and tossed into a little cup on the mantel-shelf. That night she died. Four days afterwards Mrs. Cadmus accidentally picked up the glasses. She saw something on them that looked like a smudge, and tried to wipe it off. But it did not wipe off.

She looked closer, gave a gasp of astonishment and almost dropped the glasses. For there, plainly printed on the lenses in outlines so sharp that it almost seemed as if they had been scratched

with a diamond, were the counterfeit presentments of the irises and pupils of Mrs. Thomas' eyes. It seemed as if they had been photographed there by some new process which the scientists have not yet discovered.

On closer inspection it was discovered that one of the imprints was on the outside of the lense, while the other was on the inside. This led to the belief that they were the positive and negative of a single eye. Not only were the outlines of the eyes shown, but there were faint indications of the brown spots also.

This is the wonder that is amazing the good people of Fishkill village, and none more so than the immediate family. They are anxious to have science investigate it, feeling that perhaps some new principle of light may be discovered as interesting, if not as valuable as the so-called X-ray.

Mrs. Thomas died of heart failure. She had been long a sufferer from heart disease. There was nothing outlandish about her life or nature. She was a simple countrywoman with no leanings toward the occult or anything of that nature.

THE HUMAN FORM.

About noon of Thursday, Feb. 18, I arrived home from one of my trips in the country, this time having been out nearly three days. Being very busy writing that evening, I passed by the hour of 7, working just one hour longer. At 8 o'clock I turned out the light, adjusted the table, not neglecting the little box containing the plaited hair; my fingers of one hand touching the hair, and with the other holding the pencil, I looked at the portrait. The light, namely, the diamond cluster, came promptly, and lingered at the portrait much longer than usual, perhaps 45 seconds. Then proceeding slowly toward the center of the room, which brought it directly over the centre of the bed. It increased in size as it moved, till it was of the full size of a human being, and for the first time in all my sittings, it was also the same shape. There was the head, the arms—partly outstretched—the flowing robe, so often seen in the pictures of angels! The nucleus of light seemed at first in the region of the heart, instead of the head; afterwards merging into the general mass of glory-lustre.

Another feature that was extraordinary in this case, was the length of time. Without counting the minutes precisely, I estimated the time as nearly as might be, and made it some seven minutes or more, at least three times as long as the time usually occupied.

Another circumstance of profound wonder to me, was the fact that after the first three minutes, it rapidly changed color; from the usual light golden hue it varied into a rich purple, at the same time changing shape, assuming the circular form, with a tiny star in the centre.

When a child I have amused myself looking at the sun for minutes at a time. The painful effect of overwhelming brilliancy by degrees gave way, and I continued gazing with apparent impunity. The entire globe of the sun, while (relatively) stationary, appeared to be dancing and changing

color incessantly, an inky purple, white and red, being the principal colors that succeeded each other momentarily. I mention this circumstance because I have nothing else with which to compare the effect of gazing at (or into) this spirit light above described. The changes were equally clear and distinct, but each different phase lingered a much longer time than in the sun, being also but little less dazzling in its very brightness.

I seemed to sense the struggle it was making to assume more definite shape and feature. I gazed intently with the fond hope of possibly discovering the face and countenance of a human being, but as yet this wish remained ungratified.

Altogether it was, in certain respects, the most remarkable of all the experiences I have yet had in these solitary sittings.

Ventura, Cal. THOMAS H. B. COTTON.

SPIRITUAL PHILOSOPHY.

The following is a report of a lecture by Prof. J. J. Morse, at Presdon, England, on Feb. 26, as given in the *Daily Herald*:

He said that spiritual philosophy was a comprehensive term including within itself what might be practically denominated the teachings of modern Spiritualism in regard to the great questions affecting the progress of human life and the welfare of humanity. Some people had a vague idea of Spiritualism. He denied that Spiritualists were ignorant people. They claimed for themselves that they were level-headed, clear in judgment, and anxious to acquire truth, and sought in the knowledge they possessed as Spiritualists the outlines of anything else of a sound philosophy that should apply to all questions that affected human welfare. Spiritualism was not a matter of dogma; it was a matter of increasing and growing knowledge which they were to shape to a substantial form. Spiritualism was a spiritually created, constructed and guided movement. They were co-workers in a spiritual world, distributing to needy humanity the crumbs of comfort, and working for the regeneration of human society.

It was said that Spiritualists did not believe in God. That was another of the absurdities of the opponents of Spiritualism. Their opponents said they did not believe in their God. That was another question altogether. It was one of the worst offenses that they did not believe in Jesus Christ as God. Well, who did, to bring it down to the solid square issue. Nobody, because if Jesus Christ were God, he could not be the incarnated Son of God. Therefore these people were on the horns of a logical dilemma. So long as Spiritualism did not adopt the Jewish God their opponents had the audacity to turn round and tell them that they did not believe in God. Let their opponents fight out their beliefs themselves and decide what they were fighting against.

He said emphatically that Spiritualists did believe in God, the all-powerful, and all-wise; they believed in a God that was greater than the Universe and greater than humanity, in a God who was absolute and omnipotent in every sense in which those terms could be used—(applause).

Spiritualists did not believe in certain people's God, but they did believe in the existence of the Supreme Being, the Great Unknown, if they chose. Theirs was a philosophy that strictly accorded with the questions that affected the welfare of human life. When properly understood it would help them to solve the problems that now trouble the Universe. They must be prepared to defend their cause against the attacks of the short-sighted, the ignorant and the bigoted.

Religion had changed wonderfully during the past 25 years. The devil was no longer outside the church door waiting to catch the guilty sinner as he came out; angels and harps of gold and all the old familiar things were hardly heard of now. The anger of God was scarcely ever spoken of. The better sort of preacher spoke of the goodness of God; some even went so far as to say that they would pursue those occupations which were dearest and best liked, and they would find opportunity for the development of their latent qualities. Some complained of this teaching, and roundly hinted that these liberal-minded divines were traitors, trying to stir up the smouldering embers.

What was the application of the philosophy of Spiritualism to the religion of to-day? Spiritualism was benefitting religion by purifying and humanizing it, and it would bring back that light of spiritual truth, that affirmation and demonstration of the immortality of the soul which was alone required to make the higher culture of the day responsive to the spiritual necessities of the age.

Proceeding, Mr. Morse dealt with Spiritualism in relation to skepticism, and contended that the philosophy of Spiritualism held out the hand to the skeptic. In conclusion, he observed that modern Spiritualists were not ignorant and superstitious, but on the other hand were reasonable, intelligent, progressive minds, who looked at the common problems of life in a true light, and they had a right to claim that freedom of thought and expression that every honest man cherished as an imperishable right.

UNSELFISHNESS.

Religion is not mere obedience to the written laws of morality, nor does it consist only in worshipping a Supreme Being; but in an utter forgetfulness of self; in our love for others; in the doing of such acts of kindness as are dictated by the purest motives of our nature, and which can spring only from a pure mind—actions which are as much above those done from a knowledge of our duty as Heaven is from the Earth.

HENRY SMITH.

To be good is not simply to be innocent, but to be whatever an occasion requires. If one has a day of calm and peace, he may feel happy because there has been nothing disturbing. But that happiness is as nothing compared with the deep satisfaction of going through trial or great hardship and effort with unselfishness and success. If tomorrow should be a day of trial, shall I be found at night a conqueror, or conquered? This the question that settles goodness.—*Selected.*

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☞ 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.

SAN FRANCISCO, MAY 13, 1897.

Effective Organization.

On May 4th the prominent Spiritualists of Ohio assembled in the auditorium of the Board of Trade at Columbus, O., to organize a State Association. Although Ohio has been for years one of the strong-holds of Spiritualism, it has not been properly organized. The officers of the National Association have been busy for months trying to get an efficient organization there as well as in Tennessee, Texas and other States. They are now being rewarded in seeing these organizations inaugurated, and we all hope they may prosper and be the means of doing much effective service for the Cause.

In Columbus, the morning session of the first day was devoted to the reception of delegates, and the afternoon session of the convention was called to order by Charles W. Taylor of Washington, D. C., the State Organizer of the National Association. Mayor S. L. Black welcomed the delegates, and an impressive response was made by Mr. H. D. Barrett, of Boston, Mass., president of the National Spiritualists' Association.

We have not yet received the report

of the other sessions, but learn that among those from abroad upon the platform were Rev. Moses Hull, of Massachusetts, Maggie Waite of California, Hon. L. V. Moulton of Grand Rapids, Mich., J. Fank Baxter of Boston, and Mrs. Cora L. V. Richmond of Chicago.

Organization, is our only hope. If the Spiritualists will combine and work together for the Cause, there are great possibilities for its success, and the propagation of the truths we hold dear. If nothing but disjointed action and strife are to prevail, then the result will be a disastrous failure.

We hope, however, that there is a sufficient appreciation of the work before us, and love for the truths committed to our care, to impel us to forget "the things which are behind," and reach out for those before us, and with a hearty determination to work vigorously for organized labors and a systematic, energetic and decisive battle for our generous philosophy and its underlying phenomena.

How the Spirit Quits the Body.

Prof. J. J. Morse, in the course of a lecture, recently given in London, entitled: "Death, as Seen by the Living and the Dead," gave the following description of it, from the point of view of those who have passed to the other shore, and see these things from their side:

The entire surface of the body (of the person dying) is numbed and loses its customary sensations, and immediately there commences an upward motion of an interior luminous substance that is apparently filling the body. This interior luminous something, that fills the entire physical organism, withdraws itself from the extremities, the feet and hands, and gradually concentrates itself around the main portion of the body, ultimately rolling upwards until it gathers about the head, and begins to exude....

At last the interior of the body appears to be becoming empty, and the luminous glory gathers around it like a brilliant pulsating ball, in the centre of which there is detectable a glowing nucleus. Presently the law of organization asserts itself, in accordance with the principles of elective affinity, and the new organism is gradually evolved from the luminous mass. Little by little the form emerges, gathering up the brilliant particles and weaving them, as it were, into the texture of itself, until at last the duplication is complete, and the arisen spirit stands, fully developed, beside the discarded physical form.

☞ See our Book List on page 303.

"The Gates Ajar."

Some of our readers, says *Light*, may remember the interest created several years ago by the appearance of a little book, entitled "The Gates Ajar," written by Mrs. Elizabeth Stuart Phelps. Of how that book "came to be" Mrs. Phelps gives the following brief account in her autobiography, "Chapters from a Life," published by James Clark & Co.:

I have been asked, perhaps a thousand times, whether I looked upon that little book as in any sense the result of inspiration, whether what is called Spiritualistic, or of any other sort. I have always promptly said "no" to this question. Yet sometimes I wonder if that convenient monosyllable in deed and truth covers the whole case.

When I remember just how the book came to be, perceive the consequences of its being, and recall the complete unconsciousness of the young author as to their probable nature, there are moments when I fain would answer the question by asking another: "What do we mean by inspiration?"

That book grew so naturally, it was so inevitable, it was so unpremeditated, it came so plainly from that something not one's self, which makes for uses in which one's self is extinguished, that there are times when it seems to me as if I had no more to do with the writing of it than the bow through which the wind cries, or the wave by means of which the tide rises. The angels said to me, "Write!" and I wrote.

Tennessee State Convention.

Mrs. Loe F. Prior, 409 W. Summer street, Nashville, Tenn., missionary for the National Spiritualists' Association is working to get a State Convention organized, and writes thus concerning it:

I have lots to do here, as I am expected to make all arrangements for a four days' session of mass meetings which will take place in September.

Excursions will be run into Nashville from different parts of the country. We have the large Auditorium of the Centennial grounds; this on course will be a great advertisement for Spiritualists. I am to raise \$600 in subscriptions and I hope to have success.

☞ The next Universal Congress of Religions will be held in Delhi, India, in 1898. For particulars address, S. M. Nusrat Ali, Secretary, Delhi, India.

Books at Half-Price.—During our late removal to this city some of our books were slightly soiled, and we offer a lot at HALF-PRICE. See list on the last leaf of this JOURNAL. There are only a few of each.

Not Mind Reading.

Rev. M. J. Savage states that a lady medium, an automatic writer, was made to write a two-page letter to him purporting to come from a lady who had been dead three or four months, of whom the medium was ignorant. Mr. Savage was not thinking of her at the time. Yet he says: "I read the message and said to myself, 'if it were possible I would be willing to take my oath that this friend of mine had written it.'" He asked that the name might be given; immediately both her maiden and married names were written by the medium. "How many children did you have?" "Five." A conversation was thus carried on for an hour. He asked if she remembered a book they used to read together many years before: she did and gave the name of the author, also a peculiar poem of which they were both fond. A week later he asked that something might be given of which neither he nor the medium knew, and received information of a private nature regarding a mutual friend of his own and the spirit who was writing, which upon inquiry he found was absolutely correct. He says:

I don't see how clairvoyance, or telepathy, or mind reading, or any of the ordinary explanations can even touch it. When two people are alone in a room, and communications are made to them of something occurring in another city, then it seems to me that we must suppose a third intelligence as active to account for it.

He has also stated:

I am in possession of a respectable body of facts that I do not know how to explain, except on the theory that I am dealing with some invisible intelligence. I hold that as the only tenable theory I am acquainted with.—*Dawning Light*.

Man is a Spirit.

Rev. Dr. Minot J. Savage, the noted Unitarian minister, in a recent sermon, makes these wise remarks:

These wondrous minds of ours, these souls—ourselves—can under certain conditions see without eyes, hear without any ears, and communicate half round the globe without any of the ordinary means of communication.

If our friends who have passed over are alive at all, they are alive now in the same natural sense as we are, and under the same Universe that we are.

The Spiritualists' camp-meeting at Summerland will commence on July 18 and close on Aug. 8.

In Manchester, England, the Spiritualists celebrated the Anniversary by a large gathering. Prof. J. J. Morse presided, and in a short opening address said it was only now beginning to be realized that Spiritualists were a rational people. Only recently a great scientist had discovered that they had sound truths on their side. It was something that this discovery had at last been made. He had been a Spiritualist for 27 years, and his faith was firmer now than ever it had been before. Spiritualism brought to them both light and liberty, and gave them emancipation from the dread concerning the future life. Mrs. E. H. Britten, Mrs. M. H. Wallis, Mrs. E. Green, Mr. E. W. Wallis, Mr. J. B. Tetlow, Mr. W. Howell, and Mr. J. W. Leeder also gave short addresses. A musical program covered the greater part of the evening.

Rev. Geo. W. Carpender writing from Los Angeles, Cal., says:

Voluntary certificates from two societies in this city, signed by many members have been received by me. I feel highly honored by the recommendations of respect and ability which are exceedingly pleasant to receive. If the Spiritualists of San Francisco wish an exhibit let them give me an opportunity. I will serve them to the best of my ability.

Dr. Carpender has arrived in San Francisco for permanent residence, as a Spiritualist medium and psychic student. He is one of the noblest and most profound men of the ages.

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.

A Haunted House in Oakland, Cal., is causing some consternation. It was lately rented by the Salvation Army people, and makes them nice and commodious quarters, on 10th and Adaline streets, from which they do not intend to be driven by unseen disturbers of the peace. The San Francisco Call of last Tuesday gives the following about the spirit visitors:

Lieutenant Sawyer was awakened in the middle of the night by some mysterious presence, and as soon as his eyes were properly opened he saw an unknown face looking at him. There was no body, but simply features. He at once arose and chased

that face until it got to the window, where it went out and disappeared.

The screen from the fireplace in one of the rooms has a habit of dancing around the room.

Mrs. Staff Captain Merryweather said last night, "The house has a lively reputation for ghosts and the longer we are here the more we hear about them, but I do not think there are enough ghosts in all Oakland to drive us out of our snug quarters."

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.

Wrong Policy.—A Chicago Judge refused to let a Spiritualist serve on a murder trial jury, because he said in court that he did not believe a man could be killed, in the common acceptance of the term. So says the San Francisco Daily Call. Murderous courts of law, while they cannot kill, are crowding the lower spheres with spirits who spend all their energies in trying to avenge their untimely exit from the mortal plane, and they are doing more harm by obsessing other mortals, than they could have done if allowed to remain in the flesh. Why not try to reform them by restraint and education, rather than to place them where they can do infinitely more damage? Revenge, seems to be the only thought in such matters—and it is a two-edged sword. It causes a spirit of revenge also in the executed individual.

Secretaries of societies are requested to order copies of the JOURNAL to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the JOURNAL. Brief reports of anything of interest are solicited in every locality.

Spiritualism is spreading in the British Isles. It would be also increasing in America, if those who profess to be its friends would bury their selfishness and work harmoniously for its propagation.

The Reviewer.

After Her Death, the Story of a Summer, by Lillian Whiting. Cloth, with portrait of author, \$1. Roberts Bros., Boston, Mass.

This is one of the most brilliant gems we have yet found in the field of psychic philosophy and phenomena, and is a fitting sequel to "The World Beautiful," by this inspired author.

Miss Whiting's remarkable psychic experiences are given in this book in such a manner that the reader seems to be living her life and experiences while reading. She tells how, in a steamer on the Atlantic, she received a telepathic communication from a friend who had just passed to spirit life from an island in the Pacific, the message being confirmed two weeks later by a cablegram sent her in Paris from America, since which time she has held frequent telepathic communion with this friend. She insists that we may all become our own mediums by following her example.

Miss Whiting shows the spiritual philosophy in all its prismatic beauties, including its relation to science and the problems of human happiness.

She also gives some remarkable personal experiences with the medium who satisfactorily demonstrated the fact of spirit communion to the Psychological Research Society—in fact it was Miss Whiting's recital of this experience to President Hodgson that interested the Society in this medium.

The pages of this book seem filled with "the music of the spheres," breathing forth immortal truths.

The chapters are entitled, "What Lacks the Summer?" "From Inmost Dreamland," "Past the Morning Star," "In Two Worlds," "Distant Gates of Eden," "Unto My Heart Thou Livest So," "Across the World I Speak to Thee."

In the *Review of Reviews* for May the editor discusses the outbreak of the war between Greece and Turkey, and the failure of the "concert of Europe," which he ascribes to Lord Salisbury's "process of parley."—13 Astor Place, New York.

In the *Homiletic Review* for May we find an article entitled "Light from the Tel-el-Amarna Tablets on Palestine before the Exodus," by Prof. A. H. Sayce, of Oxford, and a variety of other interesting matter. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 56 portraits and biographies, entitled "Workers in the Vineyard," also containing a comprehensive history of Spiritualism. We make this very enticing offer to encourage missionary work and pay

those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get a beautiful book for yourself, and any one of the premiums offered in the JOURNAL to each subscriber.

John Brown, Sr., is the sole survivor of the first set of county officers of San Bernardino county elected by the people, and was invited to attend the Pioneer picnic on May 1st, to commemorate the 44th anniversary of the organization of the county. In reply he wrote his regrets, and stated that he was also the only survivor of "those appointed by the Legislature of the State to organize the county." This we glean from the *Times-Index* of May 3, containing his letter of half a column.

Strangers.—A local correspondent suggests that strangers visiting our meetings should be more warmly welcomed and kindly looked after, spoken to, and encouraged, and not allowed to go in and out of the halls without any notice being taken of them. Surely every Society should have "stewards" appointed to attend to these little courtesies.—*Two Worlds*.

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's seance last Sunday evening at Scottish Hall was very interesting, every test being fully recognized. She gives another seance at the same hall next Sunday evening. She also holds Developing Circles at room 325, Hotel St. Nicholas every Monday and Thursday evenings.

Mrs. Annie Besant and the Countess Wachtmeister were tendered a reception last Saturday evening at Beethoven Hall, San Francisco, by Golden Gate Lodge of the Theosophical Society. It was White Lotus day, the 7th Anniversary of the transition of Madam Blavatsky. The hall was well filled, and the exercises were quite interesting.

Mrs. Irene Smith, of San Francisco, has spent two Sundays with the First Spiritual Union of San Jose, Cal. Her inspirational lectures, under control, are valuable to thinking minds and cause the thoughtless to consider matters of great moment to them as tending to influence their future life on the earth-plane as well as in spirit. Her psychometric readings, tests and

private readings have given very great satisfaction.—J. U. SPENCE, Sec.

The Ladies' First Spiritual Aid Society held its usual monthly social at Oriental Hall, 418 McAllister street, San Francisco, on Friday, April 30. It was well attended and all had an enjoyable time. After a short but interesting program, dancing was continued until a late hour. Excellent music was furnished by Prof. and Madam Young. During the evening ice cream was served in the parlors. The ladies wish to thank all those who assisted.

Dr. N. F. Ravlin and his excellent wife have returned from Southern California, where they have spent the winter, and are now located at 334 O'Farrell street, San Francisco. They are well known in this city and the surrounding country, and we imagine that a hearty welcome awaits them. We are sorry to state that Mrs. R.'s health is very poor, but hope that complete rest and pleasant surroundings and circumstances will completely restore her to health. The doctor will start psychic classes, which should be large, for he is an excellent one to develop true mediumship.

Our friends, Cyrus Avery, Esq., and Mrs. Isabella Sinn and her daughter, all of Chicago, arrived last week from San Diego, where they have spent the winter. They are thorough Spiritualists, and the elder Mrs. Sinn is a fine private medium. They are stopping at the Golden West Hotel, 32 Ellis street, San Francisco. They will remain but a few days before returning to Chicago. The Spiritualists of San Francisco, Oakland and surrounding country should call at the Hotel and make the acquaintance of these excellent people.

Mr. C. V. Miller, materializing medium, gave a seance last Thursday at a private residence on Bush street, San Francisco, Cal., which was highly satisfactory to those present. For half an hour while he sat outside the cabinet (which was a curtain hung across the corner of the room, after the sitters assembled) forms appeared, dropped to the floor and disappeared. Two, and even three forms appeared at the same time and gave their names. The cabinet control was very strong and sang with the audience in a strong feminine voice, which could be distinctly heard by all present.

Spiritualists are cosmopolitan. The world's our home, to do good our religion, all mankind our brothers and sisters, and eternity's before us in which to learn and reach the heights of knowledge and wisdom.—*Two Worlds*.

The *Metaphysical Magazine* has changed its name to *Intelligence*.

Booklet Entitled "OCCULTISM in a NUTSHELL" will be sent free to anyone sending us the addresses of readers of Occult Literature. Send all the names you can. Local Agents wanted. Address OCCULT SCIENCE LIBRARY, Chicago, Ill.

Free.



Questions and Answers.

TO THE EDITOR:

I know that you have the good of the cause at heart, and if you could start an "Asked and Answered" column in the JOURNAL it would be of great value to many, and I also believe would be of general interest.

I hope that you will give this suggestion favorable consideration.

WALTER BOULD.

[We will have the questions which may be sent to this office, answered as requested—Ed.]

Words of Comfort.

TO THE EDITOR:

I feel almost inspired on this Easter morning to say to you that your dear JOURNAL is such a comfort to me. I know that my darling angel "loved ones" are helping me to write. The cares and troubles of life almost crush me at times, but the consolation I get from the JOURNAL relieves me. I can hardly live without this comforting message of the spirit world, and the loving help from our spirit children in the dark hours of sorrow and trouble now surrounding us. May the angels help and guide you in your good work. MRS. S. L. KENYON.
Hayes, Washington.

Report the Meetings.

TO THE EDITOR:

I wish to make a few remarks in behalf of our platform workers. It seems only just and proper that faithful, efficient service should be recognized and reported through the Spiritualistic press in order that Societies may be able to secure the very best talent available among speakers and mediums.

It is the duties of secretaries to send such reports to secular as well as Spiritual papers, and there can be no reasonable excuse for the neglect of such an important matter in the dissemination of the facts of Spiritualism.

"Outsiders" do not feel it incumbent upon them to report the work of Societies having legally authorized individuals upon whom such responsibilities rest; consequently much that is of vital importance to our cause is buried in oblivion, except what remains in the memories of the few who attend Spiritual meetings.

Our best speakers seldom address audiences numbering more than three or four hundred, while a newspaper is read by many thousands. Therefore, it follows that if we want the public at large to become familiar with the teachings of Spiritualism it must be done through the press. It cannot be

said that the great dailies of this City are hostile to Spiritualism, or refuse to publish reliable reports of our meetings, as such is not the case. On the contrary they gladly accept such matter and even send their own reporters when notified of any important meetings.

If the duties of our secretaries are too arduous to permit of such additional work, then each Society should elect a corresponding secretary or reporter, whose duty it would be to keep the public informed concerning platform work at least.

We have had for several months one of the most talented speakers in the ranks of Spiritualism, Mrs. Lillie of Boston, right in our midst lecturing every Sunday evening, and yet no reports of the grand truths expressed from the spirit side through her instrumentality have appeared in either the secular or spiritual papers, except the meagre notes of an observer on one or two occasions.

There are young speakers coming into the work who need such encouragement as the kindly mention of their efforts would be to them, and justice demands that they be accorded such encouragement. It is remarkable that reports of dark seances and phenomena of all kinds find those ready to publish them, while the inspired utterances of our speakers are left unrecorded. Each are dependent upon the other and both philosophy and phenomena should go hand in hand and receive equal consideration.

JULIA SCHLESINGER.

San Francisco, Cal.

Harmony Grove Camp.

TO THE EDITOR:

Please publish this synopsis of the articles of incorporation of our camp:

This Association shall be known as "Harmony Grove Spiritualist Camp-Meeting Association [of San Diego Co., Cal.]. Place of business, Escondido, Cal. Term of existence, 50 years.

The number of directors shall be five, and their names are as follows: J. S. Borden, Valley Centre; H. M. Peters, Fallbrook; E. B. Lowman, Mary R. Nulton, and Frank Harding, Escondido. Membership fee shall be one dollar.

Articles of incorporation are signed and sealed by the above directors and are on file in the office of the Secretary of State of California and office of County Clerk.

Art. 2.—The object of this Association shall be to disseminate the philosophy and demonstrate the phenomena of Modern Spiritualism.

Sec. 1, Art. 4.—The officers are a president, 1st and 2nd vice-president, recording Sec'y, Corr. Sec'y, treasurer and two assistant auditors.

Sec. 1, Art. 6.—Qualification for membership is the good moral character of the applicant and being at least 18 years of age. Shall subscribe to Constitution and By Laws, pay fee of \$1 and annual dues of 50 cents.

Sec. 3, Art. 10.—No business shall be carried on within the limits of the

Association grounds for the private profit of any individual.

If proper arrangements are made with the officers of the Association, there may be some exceptions or changes made. Private mediums must work under the auspices or endorsement of the Association, thus eliminating the practice of fraud upon the grounds.

The Association is as yet quite young, but will pay its mediums and workers all that the means available will permit.

We sincerely hope and trust that the course we have taken in principles and purposes, as stated above, is the best under existing circumstances, and that we shall fully realize this fact in the success of the coming camp, and that our reward for all our earnest labor shall be a more fraternal feeling for all humanity.

For the carrying out of these purposes we invoke with perfect confidence the power of the Infinite, and call upon every friend of humanity to send us their best thoughts and wishes and whatever assistance they may be prompted to give us.

Spiritualists, it is not the work or duty of mediums alone to spread the truth or convert the people by means of tests, etc. It is your united, earnest efforts, the striving of each individual to grow better, to have the welfare of your brothers and sisters at heart as you would have the interest and welfare of your own selves. Let camp meetings or other great congregations of Spiritualists be for the purpose of helping one another, for the development and unfolding of the spiritual self.

It is not so much by your numerous converts to the truths of Spiritualism that you benefit yourselves, humanity or the Cause. It is the quality, and not the quantity you need.

Make your principles of purity, truthfulness and brotherly love a standard and exemplification of your life and religion, and your followers shall be many of those who love your religion for its pure teachings as well as its proofs.

It is the superiority of rank you need, and not the power to establish the one great religion—The Fatherhood of God and the Brotherhood of Man.

MISS MARY NULTON,
Cor. Sec., Escondido, Cal.

Deafness Cannot be Cured

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

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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•THE GUARDIAN ANGEL.

[This is a copy of a celebrated painting, and represents a mother's watchful care, as a Spirit, over her two orphan children, who are seen carelessly playing on a ledge of rocks. The painter, of course, must paint wings for the Spirit Mother, so as to suit orthodox ideas.—Ed.]

Ages of the Fox Family.

During the last ten years of their lives Mr. Titus Merritt, Yonkers, N. Y., ministered to the physical needs of the family, and succeeded in getting the facts. Writing to the *Banner of Light* he says:

I am well aware that their age is of minor importance, compared with the facts and phenomena produced through their instrumentality, and the deductions therefrom. As Modern Spiritualism in its efforts to enlighten the people of earth is comparatively young, and is destined to attain a great age, it will be well to have the record correct:

Margaretta Fox Kane, born Oct. 7, 1833.

Catherine Fox Jencken, born March 27, 1837.

On March 31, 1848, Mrs. Kane was 14 years, 5 months, 24 days; Mrs. Jencken, 11 years, 4 days; Mrs. Underhill, 34 years.

Mrs. Kane informed me that Mrs. Underhill was 20 years older than herself, which was corroborated by Mrs. Underhill.

Their departure to higher life was: John D. Fox, Jan. 10, 1865.

Margaret Fox, Aug. 3, 1865.

Ann Leah Fox Underhill, Nov. 1, 1890.

Daniel Underhill, September, 1891.

Catherine Fox Jencken, July, 2, 1892.

Margaretta Fox Kane, March 8, 1893.

Consultation and Help.

In justice to Dr. M. Muehlenbruch, 1116 Broadway, Oakland, Cal., from whom I have received great relief, I must acknowledge it to the world. Perhaps it may reach some suffering one in need of consultation and help, in like depressing circumstances with mine.

Early last fall, while in meditation upon my condition, I was suddenly impressed to go and see this medium across the bay. Arriving, I was at once put *en rapport* with the spirit world, both through his and my spirit guides. The communication which I received was marvellous; the past was laid bare before me like an open book. The revelation of the future was beyond conception and seemed to be impossible, yet one by one nearly all of the predictions have proven true. I went away happy, singing for joy. I have since then called on the doctor about twice a month, each time receiving more of this glorious truth. If these few words should reach any one in need of advice and consolation, call on this wonderful medium, and you will be convinced that what I have written is true.

EARNEST SEEKER AFTER TRUTH.
San Francisco, Cal., Apl. 28, 1897.

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**NATIONAL
SPIRITUALISTS' ASSOCIATION.**

(INCORPORATED 1893.)

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Lyceum Lessons.

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

LESSON 17.

QUES.—If the doctrine you taught in the last lesson is true, how do you make out man to be a sinner?

ANS.—I no longer try to make it appear that man is a sinner according to the church interpretation of that word, by what is called orthodox theology, which proceeds upon the assumption that man can and does wilfully controvert or break a law of nature, and for that he deserves to be punished. If that is the only interpretation of the word sinner, and man is able to controvert a law of nature, and such controversion can be proved, then I must yield the point, but my affirmation is, that all experience proves the opposite position to be the only demonstrable one; for who does not know that every act performed by man is only the effect of a cause within himself. That cause he did not produce, and over it he has no control at the time. It is only after the act, called sin, that he is able to see that he may do better in the future. Take as one illustration the case of Peter: he must have known that it was a mean and cowardly thing to deny his Lord and Master, but of what use was that knowledge to him when divinely prepared conditions operated upon his undeveloped soul? Did Jesus express a word of blame for his denial? How could he when he had told him a little while before that he would go and do that very thing? Peter could not help himself; he was borne along by forces that he could not resist at the time, and so it is with us all. But after the act, called sin, there comes the clearer light and better understanding which points out to us a more excellent way and fits us for better conduct in the future. So that sin, instead of being the detestable thing that orthodox theology says it is, is nothing more nor less than nature's method of educating the soul to the higher possibilities of its nature.

Q.—Don't the Bible say that all have sinned—sin is the transgression of law, and "the soul that sinneth it shall die?"

A.—It certainly says that, and if you make the Bible the only standard of appeal, and interpret it according to "the letter which killeth," and not according to "the spirit which giveth life," we must admit that you have the best of the argument.

Q.—Well, don't you accept as the churches do the Bible as the only standard of appeal and rule of faith and practice?

A.—Not by any means, for while the Bible is valuable, it is not of equal value to the voice of God in my nature. The Bible is no direct revelation to me; it only claims to be the record of a revelation to other men. It may be a sufficient rule of conduct to those who say they have had such a revelation, but it cannot be to me as I have not had such a revelation. God is able to speak in my soul, and

to my consciousness, just as surely as to another, and when he does it, I shall know and be sure to obey.

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

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Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Tooth-ache, Earache, Rheumatism, Sciatica, Colic, all kinds of Inflammations, all kinds of Fevers (except the Typhoid and the Typhus, which require the Negatives), Derangements of the Stomach and Bowels, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhoea, Flux, Dysentery, also Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsy, Fits, Scrofula, Scrofulous Sore Eyes, Seminal Weakness, Sleeplessness, St. Vitus' Dance, Threatened Miscarriage, Worms, Whooping Cough, etc.

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—A—

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—OR—

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A man lived close beside great Nature's door,
In scant display, and yet he was not poor,
As he had dissipations long despised,
And temperance his daily fare comprised.
Thus he a deeper satisfaction found
Than if wealth's luxuries did him surround,
And, too, his thoughts and deeds were kind and just,
Whilst others tempted were, to crime and lust.

He bore with patience the slanderous name
Of having no ambition, pride or shame,
From those who were deformed by hideous vices,
And foul corruption, which always entices
The weak from natural laws, and makes them feel
A need of artifice, which seems to heal
The blind and halt, the maimed and sore of heart,
And makes them sell at Enterprise's mart.

He, in a helpless silence, saw them go,
And some, in ever anxious mood to know
Which mask was best becoming to the part
Each had to play? and which could best impart
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And which to voices harsh give music's sounds?
Thus the diseased and crippled in the thief
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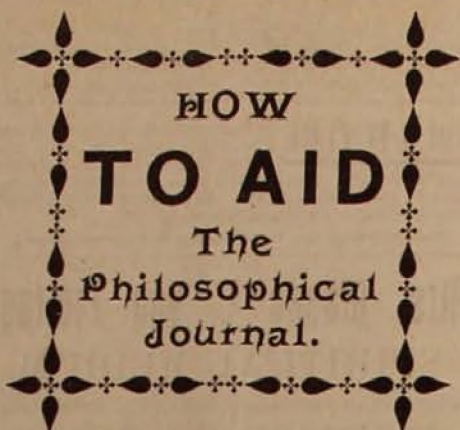
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