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Devoted to Spiritual Philosophy and Phenomena.

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

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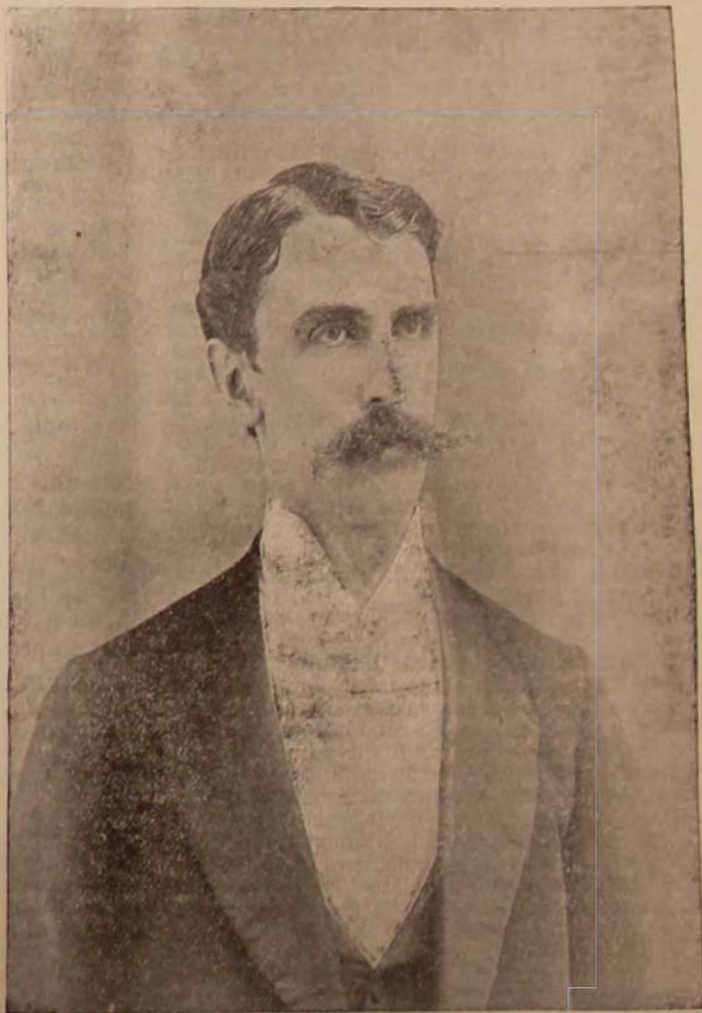
PRESIDENT BARRETT.

Harrison D. Barrett, younger son of Levi P. and Lucretia J. Barrett, was born in Canaan, Me., April, 26, 1863. His earlier years were spent upon his father's farm. He had no peculiarities to mark him as being anything different than the average country boy, save one tendency, to day-dreaming. He had no aptitude for farm labor, because from childhood he has always had to cope with a frail physique. It is reported that whenever he was assigned a piece of work, his mind was sure to be far away, "building castles in the air," or dreaming of what was considered by his associates an impossible future. At the same time, all who knew him admit that he endeavored to perform conscientiously whatever he undertook. His training in the school of daily labor began at an early age—farm chores, farm work of all kinds; and he speaks with especial aversion to the "rainy-day work," such as the delight of picking over beans, wheat, apples and potatoes, when he longed to be in some corner with a book.

After his eighth year, he worked in the field with his father, brother and farm hands, doing his part as his small strength would allow; which meant that he was also errand-boy for the workmen, and had the exquisite pleasure of seeing the men rest in the shade while he struggled over the hot roads for a bucket of water to slake their thirst upon his return. This was evidently considered a breathing spell for him, as they were always ready to resume work as soon as he returned. It is sufficient to say that his earliest experiences did not induce him to fall in love with farm work, especially of the kind usually done in New England. He considered it more like drudgery, or a form of slavery, than anything else, notwithstanding

the fact that his parents were far more lenient and kind to him than the average New England parents were with their children.

ences peculiar to a country lad just entering society: hazing, sharp and disagreeable criticism, etc. etc., that were little less than torture to one of



PRESIDENT HARRISON D. BARRETT.

At the age of 15 he left home to enter Bloomfield Academy to fit for college. Here he remained three years, and passed through the usual exper-

his extremely sensitive disposition. Though the training was severe, his after life shows that he profited by it.

He attended the Lewiston, Me., High School for some months, where he continued his studies, but was called away from school by the transition of his brother, Philip W. Barrett. He speaks of this as one of the greatest griefs of his life, and the festivities incident to December 25th, the anniversary of the transition, jar upon him still, because of the sad memory which the day brings back to him. This brother was his counsellor and guide through all the earlier years of his life; in fact an inspiration to all of his ambitions for the life of a scholar and professional zeal as well. To him he went for advice and confided all his boyish plans and hopes, and his loss seemed irreparable.

About this time his own health began to fail, hemorrhages of the throat and affection of the nerves combining to take him from school. In the Summer of 1881, his health failed rapidly. Night sweats and hemorrhages followed in quick succession, and he was ordered to Minnesota to regain his strength. While there he engaged in teaching for a few months, then did farm work, and labored in the mills alternately.

His health failed again in 1882, and he was sent by his physician to Wyoming Territory, with instructions to remain as much as possible in the open air. While in Wyoming he passed through many experiences that left their impress upon his entire life. He worked with pick-axe and shovel, and taught school for some months; then returned to Maine, after having been restored to almost perfect health.

After a few months in his native State, he found his health again failing, and he returned to Minnesota, where he taught school in one town for over a year. He was always very successful in teaching, but it did not give sufficient scope to his ambition, or originality of thought. During this time he was engaged in the temperance reform, and took an active interest in politics. He bore the stamp of his New England birth and training, in the tenacity with which he clung to a conviction. Temperance was one of his hobbies, and an amusing story is told of his refusal to sell his father's cider when on the farm. On his 21st birthday he was a delegate to a Republican County Convention, and was re-elected to the same position at a subsequent Convention where he was unanimously chosen secretary. He was prominently mentioned as a candidate for the Legislature, but did not receive the nomination, owing, no doubt, to his pronounced views upon the temperance question. The contest between the temperance and whiskey parties, so called, was a fierce one in his community, and his health was not sufficient to cope with it.

During the Summer, Fall and Winter of 1884 and 5, he was again on the sick list, his difficulties culminating in January, 1885, with a severe hemorrhage from the lungs. The physicians told him that he had one chance in a thousand to recover. He told them, with his characteristic determination, that he would take that chance; and he did. For one full year he was unable to do any labor, but owing to the care bestowed upon him by magnetic physicians, namely, Mrs. H. E. Lepper, Anoka, Minn., and Dr. F. S. Bigelow of Skowhegan, Me., and Dr. H. E. Field of Dexter, Me., he partially regained his health. Spirit power was also instrumental in restoring him. He spent a little over a year with his parents in Maine. During the Spring of 1885 and 1886, his struggle for health was continued. The autumn of the year proved too much for him; and he went to Meadville, Pa., and entered the Unitarian University at that place. It was a hard struggle for many months, but he succeeded in gaining a portion of his lost strength. Here he remained three years, graduating in 1889 in a class of ten. During these years he visited California, Minnesota and Vermont, on several occasions, hoping that the different changes might benefit his health, and enable him to complete his course, which he did, as we have stated above.

After his graduation he resumed the profession of teaching, being unable to make his religious views conform to the tenets of the Unitarian denomination, in which school he had been educated. After a few months teaching, he was elected, without solicitation on his part, to the important position of principal of the public schools in Spartansburg, Pa., by unanimous vote of the school board. He was re-chosen to this position on two successive occasions by the same unanimous vote. This was a compliment, in view of the fact that there was not a single Spiritualist upon the school board, and his religious views were well

known to every member of that board. In 1889 he was elected Chairman of Cassadaga Camp and held that position for seven successive years. His ability as a parliamentarian, and his uniform impartiality, were the remark of all.

Failing health compelled him to abandon the profession of teaching in 1892. He then visited Louisiana in the Fall and Winter of '92 and '93, where he was engaged in camp-meeting and lecture work. He was elected delegate to the National Spiritualists' Convention of Chicago in '93, where he was first made permanent Chairman of the Convention, and then honored with a unanimous election on the part of the 203 delegates, to the position of President of the National Spiritualists' Association, which position he has since held.

His conversion to Spiritualism dates from March 25th, 1880, at which time, through his own mediumship, spirit return became a demonstrated fact to him. Many interesting experiences could be given relative to his mediumship, but as each and every medium has similar experiences, they will not be of special moment to our readers. Clairvoyance, clairaudience, inspirational speaking and trance control all came to him in quick succession, and through the spirit influences his education has been continued along such lines of thought as befit a truly progressive mind.

He has been a frequent contributor to all the Spiritualist papers, and in 1890, in connection with Mr. A. W. McCoy, published a work entitled "Cassadaga, Its History and Teachings." This was followed in 1894 by the "Life-work of Cora L. V. Richmond," a work of 760 pages, which has had a large sale. With his work as president of the National Association, the public is already well acquainted. He has visited every State in the Union with the exception of four, and endeavored to interest the Spiritualistic public in the subject of organization. He states that in less than three and one half years he has delivered over 600 lectures and traveled 100,000 miles.

In January, 1897, he was called to the Editorship of the *Banner of Light*, and entered upon the discharge of his duties on the 24th of March. He has not relinquished his position as President of the N. S. A. but will continue to hold it until his successor is duly elected and installed.

Reasons why we may not Know of the Other Life in Detail.

A sermon of Rev. Minot J. Savage (Unitarian) has come into my hands, in which he expresses so clearly my own views on the above subject, that I can not forbear giving some extracts from it for publication, as I believe they will interest, if not indeed instruct many of the readers. The subject of the discourse was, "Hell and Heaven," and it was published in New York, April 30, 1897. After giving a full account of the hell idea as it had come down to us in history, Mr. Savage said:

Right in there is the birthplace of all the hells that the hideous and cruel imaginings of the world have ever invented.

Let anyone point to me a text in the Bible, and say that I must accept it as teaching a doctrine of eternal torment. Friends, let me say deliberately,—and I mean every word that I speak,—if the doctrine of eternal hell was taught in large and plain letters on every page of that book from beginning to end, if every writer had signed his belief in such a doctrine in the presence of a notary of his time, I would reject it indignantly and with all my soul! No amount of human belief, no quantity of human testimony, can make me believe that the God of this Universe is a devil. No writings and no men, however numerous or great, shall make me doubt the eternal and universal Fatherhood of him who tells us to think of him as our tender Father, and of ourselves as his poor, weak and troubled children.

There is no possible way of proving such a hideous belief as this. I brand it as a slander on God, and will trust my soul to the issue.

Now, then, let us come to the modern world. If there

be no place called hell that is eternal in its nature, if there be no place called heaven that is changeless in its nature, what are we to believe concerning the destiny of souls after they leave this world?

Are all to be treated alike? Does everybody go to heaven? Does it make no difference what a man thinks or speaks, or how he conducts himself, or what kind of character he develops here?

It seems to me clear that it makes all the difference in the world. I do not claim to know in detail about that other life. I never expect to know in detail about it until I get there and study its conditions for myself: for let me ask you to note carefully one special thing. We may be able, and I believe we shall be, as I intimated to you last Sunday, to demonstrate continued existence. That, however, is entirely another thing from our being able to investigate the details of that other life. Just in so far as that other life transcends the present and is unlike it, just in so far as it must remain unknown to us until we come into contact with it by our own personal experience.

Let me illustrate what I mean: You talk with a boy four years old, and you have got to keep down to the four-year-old level. You cannot put ten-year-old ideas into the four-year-old head. I am referring now, of course, to normal children. You cannot put into the ten-year-old head fifteen-year-old ideas and thoughts and comprehensions. You are limited by the person's conception and ability to think with whom you are speaking. * * *

Suppose I visit Central Africa, and come back and tell you I have made a wonderful discovery there, and you say, "What is it?" And I say, It is unlike anything you ever saw. "What color?" It is a new color. "What shape?" you say. Well, not the shape of anything you ever saw. How can I describe it? The only way I can describe anything to a person who has not seen it, is to compare it with something which he has seen. So that, if this life is above and beyond and entirely unlike what we have become accustomed to by experience, then it must remain in that sense unknown, because all of our knowledge is limited by our experience.

I may be able to demonstrate the fact, though I may not be able to answer any of your questions as to details; the kind of life, the kind of country, the kind of bodies one shall possess, the kind of occupations in which we shall engage. * * *

I incline to believe that the spirit world is all about us. I do not know any reason in the world for placing it away off somewhere else, except the impulse resulting from our inherited ideas. I believe that the spirit world may co-exist with this planetary system of ours, and the good and the bad be kept no further away, some of them, than people are who live in the next street or in the next State.

Many people ask me: Are the good and the bad going to be all together in the next world? Would it not be necessary for the happiness of the good that they should be fenced away somewhere by themselves, and the bad fenced away and kept somewhere else? And, then, I have asked them a question which never seems to occur to them, as to whether the good and the bad are any more together in this world than they want to be.

No bad people except those I wanted have ever troubled me or haunted me very much. People do not thrust themselves in the society of other people, generally, unless they find some encouragement. People in this world may pass each other on the sidewalk, one of them in hell, and the other in heaven. They may touch elbows, and yet be further apart in their thoughts, their mental states, their characters, their careers, their destinies, than the stars in the spaces are from each other.

These spiritual facts, spiritual conditions, solve a good many of the problems for us, if we give them a reasonable attention.

I do not see any reason for fencing the good people and the bad people away from each other. I would not like to be fenced in anywhere, if I had my say, even in heaven.

And in the next place, I believe that one of the characteristics of heaven—the heavenly state of mind and heart—will be the eternal opportunity to help people less developed, and less well off than yourselves. I do not want to be fenced away from hell. * * * This idea of going into a selfish heaven, and letting the rest of the Universe take care of itself, is a libel on the deepest and most Christian sentiment of humanity. It would be a libel on Paganism even, for any decent man is better than that.

Let me read you here one little word from the Budhistic literature of China—one of the sweetest things I ever saw, and with which we may contrast some of our Puritan literature: "Never will I seek or receive private individual salvation; never will I enter into final peace alone; but forever and ever and ever there, I will live and strive for universal redemption of every creature throughout all the worlds."

I do not wish to be shut away from bad people, then. I believe one of the grandest things in the other life will be what has been to me, at any rate, one of the grandest things in this—the endeavor to help somebody who does not know quite as much as I have had opportunity to know; to lift somebody, to lead somebody, to do something to make his life a little sweeter, a little easier for him. Heaven, then, and hell, are not essentially places any where; they are conditions, states of heart, character. *

What shall be our occupations in the other life? * * * Changed conditions suggest a change of occupation within certain limits. There will be a good many things that we have to do here that we shall not need to continue doing in the other life. I believe, mark you, that we shall have bodies there as real, intensely more real and alive than our present bodies. I have not the time to go into that, this morning. I see no reason why we should not continue our scientific investigations. * * * Why should we not continue our studies? Why should not art, in all its departments, and literature be developed there? * * *

Why should not all these things that pertain to the mind, the soul, heart, find room not only, but unspeakable expansion, limitless growth beyond anything that we can comprehend here?

Such, then, it seems to me, may be our dream of the future. Not far away, not separated from the ignorant and the bad, whom we may be permitted to help. For mind you, the ignorant and the bad, those who break the laws of this Universe, knowingly or unknowingly, must work out their deliverance from their conditions, whether it takes six months or a year, or a thousand years, or a million. Broken law, the result of broken law, must follow us as a shadow follows the sun.

May we not, then, look forward to the fact that, when we pass through that gate, on the other side we are just what we were when we entered? There is opportunity for us to go up or down, opportunity for us to help, to study, to grow, to be all that it is possible for us to achieve.

Father, we thank Thee that we may hold such inspiring thoughts concerning Thee and the to-morrow, of death,—not troubled, but believing that we take hold of Thy hand, and are led there as here, and that no harm from Thee can come to us on ocean or on shore. Amen.

And I also say, Amen. Who that has had experience with spirit mediums has not found that the supposed spirit can communicate with us readily and accurately respecting our earth-life and affairs, but that, whenever they come to matters pertaining to spirit-life (their life over there, etc.) they fail us—break down—seem unable to give us anything clear or satisfactory. This fact respecting the communications, has, in my opinion, been a greater stumbling block to the acceptance of spirit communication than any other. But for this, the believers in Spiritualism would, in my opinion, be far more numerous, and yet, it seems to me clear that the Rev. Mr. Savage has fully explained it. Some of the readers of the JOURNAL will doubtless recollect that on January 2, I wrote an article in the JOURNAL, taking the same ground that does Mr. Savage. My article was entitled: "Why do we know so little of the other life?" It seems to me that the words of Dr. Savage, as respects eternal punishment, have the ring of the true metal in them. Clearly he is a believer in spirit communication. If there were more such Spiritualists, Spiritualism would have a better name.

The true thing to do, is to claim for Spiritualism

no more than there is in it. Orthodox Christians have always claimed for the Bible what was not true of it, and thereby they have brought the book into disrepute, and multiplied Infidels. Let not Spiritualists make the same mistake. The exact truth is good enough, and the best always. In all ages of the world and by all peoples, the question has been earnestly and anxiously debated—"If a man die shall he live again?" And now, at last, to have that momentous question settled, and in the affirmative, as I claim it is by the psychic phenomena, is an advantage to the race that no finite mind can estimate. In a few years, or a few centuries at furthest, it will change all the affairs of men for the better—reconstruct human society.

Convince a man absolutely that he is to live eternally, and that his happiness or otherwise depends upon his own conduct, and then mark the effect it will have on his life. He will become circumspect and thoughtful, if he does not indeed lift up his heart and invoke divine direction.

Judging from what we know, and having some knowledge of the law of evolution, that is, that the tendency of growth is to higher conditions—first the stock, then the blade, and finally the full corn in the ear, we may be sure—as sure as we are of any thing—that the next life will be an improvement upon the one we have here; and then, too, we may receive from the departed, by suggestion, also by impression, nobler thoughts about life. If ideas come to us clearly analagous to what we know, and which by our best reason we can approve, we can receive them, or at any rate, tentatively. But whenever the spirit steps onto ground wholly beyond our knowledge or experience, as for instance undertake to tell us of their real lives over there, or of the spiritual mansions in which they dwell, (matters wholly beyond our experience) then we will do well to desist and save our time, for it is just as impossible for them to tell us anything about matters of that kind, as it would be for us to communicate to a small boy any just idea of the life and thought of a full grown man. For myself, I propose to wait, and I never will claim to know what I cannot understand.

In pride, in reasoning pride, our error lies;
All quit their spheres, and rush into the skies
Pride still is aiming at the blest abodes:
Men would be angels, angels would be Gods.
Aspiring to be Gods, if angels fell;
Aspiring to be angels, men rebel.

What we most want now is to know, are we "to be?" Establish that fact *firmly* in every mind and we shall see a greater moral reform than the world has ever witnessed.

D. D. BELDEN.

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IMPRINTS ON HER SPECS.

On page 290 of the JOURNAL for May 13 is an article with the above heading. Of course it is a great wonder, like everything else in the Universe, until it is understood. I will explain it by a simple statement.

Mrs. Thomas had her specs on, to view a photograph. In health there would have formed a plane of conduction

from the picture to the retina of her eye, through the glasses. The picture would have charged the plane with its perfect appearance and that would have placed it on the optic nerve. That would have carried it to the brain, and the old lady would have had a good view of it. But as her physical system was waning and her sight failed, there formed a plane of conduction from her eyes to the glasses and no farther, for there was no matter beyond, suitable to form it. The appearance of the eyes changed the plane to or through the glasses, and this plane held it there, as that was the end of the plane until it made the impression on the glasses.

A similar case is noticed in the arts. An artist places a person in the chair in order to take a tin-type view. He then places a tin-plate in the camera, adjusts it in position, and a plane of conduction is instantly formed between the person and the tin-plate. The person charges the plane with his perfect appearance and the plate retains it, that being the end of the plane. The glasses happened to be in the proper condition to receive and retain the impression of the appearance of the eye, and some time previous somebody happened to learn how to endow a tin-plate with the same properties.

These planes of conduction are almost as variable as matter itself. They extend through the entire Universe. By them we learn the cause of the numerous phenomena that are continually passing before us. They show how we get light, heat, and how the flowers are beautified, explains psychometry, clairvoyance, mind-reading, mind-healing and the thousand-and-one things that are now wonderful, but are more simple by a knowledge of these planes.

DR. E. B. SOUTHWICK.

Sherman, Mich.

THE COMING SPIRITUAL DISPENSATION.

What will be our pilot in the coming Spiritual dispensation? for the old sensational plane is passing away. We have had what is called Christianity for 1900 years, with its bloody wars, and immoral leaders, and it has failed to unfold the moral and spiritual departments of the human mind; on account of their depending on an outside God and saviour, to save them.

We have had for 49 years Modern Spiritualism, and it often fails to unfold the moral and spiritual department of the human mind.

We need naturally-unfolded men and women that have grown wise and honest by obeying nature's law and unfolding their own faculties, by self-cultivation; for the law is spiritual and is the pilot of all lives, and the sustainer of intelligence on all planes of life. Why not study and obey the law, and grow wise and happy? The same law that causes the tree to bear fruit, will cause the human mind to grow wise and happy, if it is obeyed.

Obedience to Nature's law is the golden stairway to higher life and light, above the clouds of Ignorance and sensationalism; for the sensational plane of human nature is the plane of the five physical, or animal senses—where darkness prevails.

Heaven is a condition of mind, on a higher plane of unfoldment, above the animal and intellectual plane. All wisdom is contained in the human mind in an undeveloped condition, hence eternal progress in wisdom.

A. C. DOANE.

REASON, THE CREATOR.

"All material visible forms are only emanations from Tau, or Reason. This formed all beings. Before their emanations, the Universe was only an indistinct, confused mass, a chaos of all the elements in the state of a germ or subtle essence.

"All the visible parts of this Universe; all beings composing it; the heavens and all the solar systems—all have been formed of the first elementary matter. Before the birth of the Universe, there existed only an immense silence in illimitable space—an immeasurable void in endless silence. Reason alone circulated in this infinite void and silence—and Reason is God."—Given through the mediumship of
Wimer, Ore.

G. DIURUN YOUNG.

EXPERIENCE AMONG THE INDIANS.

It was after many long and weary days were spent in traveling over the plains and desert waste that I found myself encamped close to the foot-hills near where the city of Denver now stands, with a little band of trappers and traders. We had remained only one night in camp when the Arapahoe nation of Indians, then in their wild and uncultivated state, having heard of our arrival, pitched their tents close to us. Soon there came to me a tall, good-looking Indian woman, with one hand on her mouth, and with the other making signs to her husband, who was a white man. I soon learned that she was inquiring where my father and mother were. On being informed that I had none, she came close to me and placed her hand upon my head, and in her own language, and with her own forms and ceremonies, adopted me into her father's family, claiming me as her own child. This, she said, was on account of my youth and lack of knowledge how to live in that wild country.

Her father was of the Blackfoot tribe, to whom I was soon presented. I shall never forget that meeting, nor how that old Blackfoot Indian, once a chief of his native village, called around him his friends, who came with cherries and other wild fruit to present to me. He was brave in war, yet possessing great benevolence for all. He called me to him, at his death scene, and said to me, "My son, this body of mine is now going to die. It is now differently sick from what it ever was before, which makes me know that it is going to die. And now, I present you this pair of moccasins as a token of my lasting friendship. I have had them a long time, but have not worn them. I took them. They were covered with fine beads of different colors. I took them to California, and gave them to Captain Haley, commander of the schooner "Lydia," which brought me from San Francisco to San Pedro in the Spring of 1852. I shall ever remember those days of my youth and that Indian mother whose hand was ever on me and whose kind words still live in my memory. She often reminded me of the certainty of death, and that, if our earth-life was good, we would live together in a happy hunting ground where there could be no more fighting. She said, "all good Indians go to a beautiful grove of evergreen," and wished to take me there with her, where the buffalo, elk and deer would come and live with us, and we would have beautiful spotted horses to ride, and she would be my mother always.

The clothing I wore was made by her own hands. She would not allow me to wear clothes made by other hands than her own, and she would often spend two months in ornamenting the fringe of my trousers with porcupine quills.

I will venture to say that no civilized people ever manifested more charity than those uncultivated aborigines, with whom it has been my lot to mingle.

They were noted for their belief in the return of their dead, and were strict worshippers of a deity whom they termed the Big Medicine Man. And, to please him, they had many places where they deposited their trophies for their dead, who, they said, would come and get them.

When I sat down to write this, that Indian mother I have been speaking of, stood beside me. She claimed the first reminiscence of earth-life, and refreshed my memory regarding the resting place of her father, which is on the right bank of Cherry Creek about midway from its source to where it empties into the South Platte, where the grain fields of the white man now spread over the land. I am still claimed, she informs me, as their adopted son.

JOHN BROWN, SR.

A Lesson of Love to Humanity.

Is there a human being who would not like to believe in the beautiful philosophy of Spiritualism? Then why should we meet opposition on every hand?

Is it not a beautiful thought, having lived a good life here, that we pass into the next higher life, if we are ready to take up our lesson on the other side, where we left off here, the same as a student after a vacation?

We are then ready to commence with renewed vigor to pursue our studies that will be placed before us by higher teachers, students themselves, but advanced and ready to teach us as we need their instruction.

We all know in earth-life when we accomplish one hard problem we are more eager to solve a more complicated one.

Then let us use our influence with the poor ignorant man, woman or child to get them started on the right road here, so as to be ready to progress there, for it will save years of misery to many.

Look around on all sides and pity the humanity of to-day (worshipping at the shrine of ignorance and superstition) and thank the spirit world for the little light you have obtained on the mortal plane.

We feel it our duty to reach out a helping hand to all, even in the lowest depths of despair, speaking a kind and loving word to them, telling them of the better way; for is there not more rejoicing over the one stray lamb than the 99 that are in the fold? Never weary in well doing. Kind and loving words are never lost. Let them be sown broadcast throughout the earth, and you will be gaining one *round higher* in the ladder of progress.

Listen, let me hear them, for the stream is so small between us that I can hear their voices as they call to us, to give us an encouraging word. The boatman is waiting to take us across. The bright portals are opening to receive us, and we are soon to know the reception that awaits us. Let us live worthy of those awaiting us; do all the good we can in this life, and there will be a welcome greeting for us in the life to come.

Carson City, Nev. A. B. C. DAY.

☞ The joy of knowing that you are little by little surmounting the obstacles which have been in your way, pays for all the worry incident to the process.

☞ Our acts make or mar us; we are the children of our own deeds.—Hugo.

SAVED FROM DEATH BY SPIRIT WARNING.

Once, while in the employ of L. P. Lupton, I was sent from near the Arkansas River, across the divide, down Cherry Creek to Fort Lupton on the South Platte for a wagon load of dried buffalo meat. My companions were James Dougherty and a Mexican (whose name I have forgotten); three of us on foot, driving two yoke of oxen before us. Two onions and a small quantity of bear's oil (procured from some Delaware Indians) constituted our stock of provisions. We took no wagon, as we were to get that at the Fort, to which we were going. The second night we camped near the divide, on a high ridge, where we got plenty of dry wood. That night snow fell nearly two feet in depth which made traveling very slow and tiresome. In the night my spirit-guide came, took me a short distance and pointed to a valley, saying, "John, that is the place I am showing you now. There is where death will occur. Keep away from it; don't go there."

I was fairly frightened by his anxious look, and slept no more that night. In the morning I was glad to leave there, and from that night I could feel an influence from that Mexican that fairly made me shudder every time I looked at him. Finally we reached our journey's end, and glad was I.

After two days rest, preparations were made for our return. The night before we were to start, my guide came to me and said, "John, don't you go back. You will be killed if you do. We want you to stay here. Remember what I say; don't you go back with that Mexican. We have much work for you. You are good and we can use you, so stay—do not go back. It is better for some man to go that we cannot use for the salvation of the many."

In the morning I related all to my good old friend Dougherty, and stated that I would not go back. He looked sad, and in my heart I wept for him, for he was old, and I knew, in my soul, I should never see him more. I then went to V. J. Herring, who had charge of the Fort, and related my experience, stating my desire to remain. He consented, and to relieve me from censure, sent a letter to the man in charge of the post I had left, that I was needed and must remain. Dougherty's words to me, as we shook hands, were, "Good-bye, my boy; God bless you, I shall never see you again."

In about eight days, a courier arrived from the Arkansas with the news that Dougherty had been killed by Indians at a spring in a valley just after crossing the divide. That the Mexican escaped by hiding in some willows and made his way to the camp we had left. Dougherty's blanket and two bolts of domestic, and a small sack used for carrying such things as a man usually needs in a wild country, seemed to have been taken by the Indians. But a few days later, some parties on their way from Bent's Fort, on the Arkansas, to their own Fort on the South Platte, camped at the place where Dougherty was killed, and in the spring they found the sack mentioned above, and brought it to the Fort.

So strong was this evidence that the Mexican had done the deed that a man named Early and myself mounted two fine horses that evening, and the next night we were at our destination near the Arkansas. But we were too late; the Mexican had been gone two days. He had been seen quite often going out in the bushes not far from the house, and, on examination, we found where he had concealed the bolts of domestic and Dougherty's blanket, the latter being still there.

Thus the spirit's prediction was fulfilled; and the place pointed out to me in the night was the exact spot where Dougherty was killed by being shot while in his bed. The place bears the name of Jimmy's Spring to the present day.

JOHN BROWN, SR.

JUBILEE OF SPIRITUALISM.

As has been announced, the semi-centennial celebration of the advent of Modern Spiritualism will be held in Rochester, N. Y., in 1898. The meeting will continue for eight days, and the best talent in our ranks from this and foreign lands will be present, if possible to be obtained.

The date of the assembly has not been fixed but will probably be held in May or June, as then the lecturers and mediums will be free, the local societies will have adjourned for the summer and it will be before the camp season opens; the weather will be more agreeable than the last of March; it will give every society an opportunity to hold a local celebration, March 31st, to stir up enthusiasm for the grand festival and result in a much larger attendance. Rochester can accommodate the people better at that time, and in every respect it will be more pleasant.

The only objection that can be raised to holding it at another date than the anniversary is purely sentimental and should not weigh in consideration of the more important reasons. So far the proposition has met with hearty approval.

People of all countries are cordially invited to co-operate and attend the celebration. Thousands should be present.

The name and address of the Secretary of every Spiritualist Society, also of all our lecturers, mediums and public workers are especially desired by the General Manager, who urgently requests them to send such to him at once; the publishers of Spiritualist papers are also requested to send a sample copy. Money is needed now to carry on the work.

Friends of the cause of Spiritualism, let me urge you to support this enterprise by liberal subscriptions of money, paying as much as possible now; the balance later on. Every Society ought to take up a collection for the Jubilee, urging those present to be especially generous.

Frequent notices of the Jubilee will appear, to keep the public posted, and as soon as can be, the date and general outline of what is to be done on that occasion.

FRANK WALKER, *General Manager*,
Hamburg, N. Y.

HARMONY GROVE CAMP.

This camp-meeting will open on July 1st. Formal opening on Sunday, July 3, continuing over three Sundays.

Harmony Grove is located about 3¼ miles west of Escondido, where beautiful oak trees spread their branches, welcoming all who seek their quiet shade. Plenty of good water on the grounds, while wood for campers may be found near by.

The Southern California Railway will give special rates from all points. A free conveyance for passengers will be at each incoming train. The Association Restaurant will furnish meals at 25 cents, or \$5 per week. Tents for campers, \$2 per week. All who desire tents should write to the Secretary, to prevent delay.

All meetings and privileges of the grounds will be FREE; except that non-members who bring their own tents, will be charged \$1 for ground rent for the tent, regardless of the number of occupants.

We expect the attendance of good mediums; and anticipate a season of great interest. A reception committee will receive and cordially welcome all. For further information address, MISS MARY NULTON, *Corr. Secretary*, Escondido, Cal.

PHILOSOPHICAL JOURNAL

ISSUED WEEKLY AT

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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.

SAN FRANCISCO, JUNE 3, 1897.

Momentous Questions.

The great religious bodies of the world are contending for the mastery—vying with one another in tremendous exertions and money-spending, in order to make converts, in what they call "heathen" as well as Christian lands.

The two great religious systems—Mohamedanism and Christianity—have their adherents arrayed in martial combat on bloody battle fields, each fighting with desperation for the domination and spread of their power and influence, and to bind the minds and consciences of men, so that their systems and religious ceremonies may triumph, and "slavish fear" may subdue mankind—all in the interest of creeds, dogmas and pious rites, which only enslave the masses—making the rich richer and the poor poorer.

How long shall this be endured? When shall justice reign in the earth, instead of oppression and despotism?

The angel world is now trying to enlighten mankind and prepare the inhabitants of earth for a better time—one of equal rights and privileges, of

peace and harmony, of prosperity and blessedness! Advanced spirits are offering these beneficent gifts to man, but the masses are closing their ears to all appeals, steeling their minds to all arguments and hugging their chains of bondage.

Even those who have a glimpse of the great light, are thwarting the efforts of the spheres by their selfishness and inharmony—by their strife and vain glory—by their jealousy and hatred of one another—by their opposition and failure to labor together for the upbuilding of the cause of truth and justice, and their refusing to work with the angel friends in their glorious work for the betterment of the race and the salvation of man.

Let us make one more appeal to all those who have the light, to lay aside their bickering and strife, to join hands with the angels and aid in bringing in the glorious era, so long prophesied for the world, and thus be a blessing to humanity.

Who will join us in doing this? Will the reader? If so, begin now, for in a short time it may be too late. Do not let the angel-world conclude that we are unworthy sons and daughters of the 20th Century, and withdraw themselves from us, and offer our birthrights to coming generations because of our shortsightedness and procrastination.

Give Away the Jewels.

If we are unwilling to do our duty—if we fail to hold up the light, by organizing and doing all in our power to let that light shine to the world, we may expect one of two things. Either the light will be withdrawn and we be left in darkness—or the work will be given to those who will do it. In an editorial by Bro. Barrett, in last week's *Banner of Light*, we find the following, which we fully endorse:

In the rapidly growing liberality of the pulpit, Spiritualists can read a striking object lesson. The churches will soon endeavor to absorb Spiritualism, and then claim the credit of having given it to the world in its modern form, unless Spiritualists cease their petty jealousies, backbitings and nonsensical quarrels over nothing, and unite in an endeavor to prove to the world that they wish to bless humanity. Then Spiritualism will be saved to us as a priceless heritage from on high—but the jewel will be taken from us if we prove ourselves unworthy to be its custodians.

We commend these ringing words to every Spiritualist in the world. Shall these jewels be taken from us? It is for them to say.

Spirit Clothing.

Spirit Imperator, in *London Light*, gives a description of the beauty of spirit robes. Conditions not localities are the ruling factors of spirit life. In answer to a question: "How is the spirit clothed?" he replied through a medium thus:

Our robes are symbolical, but real to us. This, I feel, I cannot make clear to you. I remember sufficiently my ideas of matter to know that you cannot understand how that which can be to us as real as it is to you; but that our material objects would be imperceptible to your senses, while your grosser material objects, under certain conditions, form no barrier to us.

My robes to me are as clear and real as yours are to you. But they are not perceptible to mortal sense, even as the spirit-form is not visible to man until a preparatory process, of which I am ignorant, has made it so.

My robes are full, and such as those which you associate with the spirit. They were at first of a dull gray, but they are growing lighter as I grow more used to my life. They are now of what you would call a light gray, with at times a green tinge. They vary according to my position and surroundings. They and I are impalpable to you, and you in like manner are imperceptible. This is to me as strange as it is to you. I thought it strange, passing strange, at first to see the shining garments in which the elevated spirits are clad.

Imperator's robe now is of dazzling white, as though composed of purest diamonds, lit up by rays of vivid splendor. Round his shoulders he wears a vesture of sapphire blue, and on his head is a crown of glory, set in a crimson circlet. The circlet indicates his love; the vesture of blue his wisdom; and the brilliant robe his exalted state of purity and perfection.

Mr. W. T. Jones, a well-known Spiritualist and worker in the Cause, is now engaged as a general agent for the JOURNAL, and hopes to augment its subscription and advertising patronage. Let Spiritualists give him all the encouragement they can, by preparing a list of their friends who should take the JOURNAL, and either give it to him or send it to this office. He will call upon them, if within range; or if not, we will send them sample copies.

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.

Return Good for Evil.

How often are our good deeds unappreciated? Even when we try to be kind, and "return good for evil," many will abuse us, and misrepresent and misconstrue all we do or say. Some even seem to glory in their work of persecution and perverseness. This reminds us of a story from the gospel of Buddha, which we will quote for the benefit of such persons:

A foolish man, learning that Buddha, observed the principles of great love which commend us to return good for evil, came and abused him. Buddha was silent, pitying his folly.

The man having finished his abuse, Buddha asked him, saying, "Son, if a man decline to accept a present made to him, to whom would it belong?" He answered, "In that case it would belong to the man who offered it."

"My son," said Buddha, "you have railed at me, but I decline to accept your abuse and request you to keep it yourself. Will it not be a source of misery to you?"

As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil-doer without fail.

The Camp-Meeting at Trestle Glen, Oakland, commences next Sunday, June 6. Prominent speakers and mediums will be present, and a pleasant time is expected. Prof. J. S. Loveland, the president, will give the opening address. Programs will be issued this week, and can be obtained at the headquarters 1065 Washington street, Oakland, or at this office. Every Spiritualist should have a copy. All are invited to attend and make this Camp-meeting a grand success from the very start.

Bishop Sessums of New Orleans, La., is to be tried for heresy. He is a broad humanitarian, and cannot be answered by logic, and hence the bigoted and intolerant "hirelings" must have his scalp, notwithstanding by so doing the Episcopal church loses one of its brainiest ministers.

Hundreds of subscribers are now in arrears. Will they please remember that the JOURNAL needs every dollar due to it, and send on the dollars at once?

Attention is called to the advertisement on page 346, of Dr. R. A. Davis, who has the reputation of being one of the strongest healers in existence—curing at your own home.

The Reviewer.

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

It is an open secret that the friend referred to in this little book ("After Her Death: the Story of a Summer") by the author of "The World Beautiful," is Miss Kate Field, whose portrait appears as the frontispiece. Miss Field had inspired on the part of the writer one of those rare friendships of absolute devotion, whose trust and truth and tenderness made a kind of consecration of life. Even now the inspiration (the outcome of the fifteen years of friendship and interest) is felt by the author in all she does.

The events connected with Miss Field's recent death in Honolulu, under strangely romantic and remarkable circumstances, are still so fresh in the minds of all that this book will have an especial interest, as an indication of her character and the effect of that character upon another. The extraordinary psychic communication established since her death between Miss Field and the writer of this book is attracting much attention from scientific investigators of psychic phenomena.

In a letter to us Miss Whiting says: "It was not the recital of my experience with the celebrated medium, Mrs. Piper, which interested the Psychological Society in her, as for several years she has been under their auspices. I was, however, among the large number of persons who had sittings with Mrs. Piper somewhere between 1885 and 1890, and who were impressed by her remarkable powers. A number of eminent men became interested in investigating her gift, among whom were Prof. Wm. James of Harvard, Dr. Richard Hodgson, (Secretary of the Psychological Society) and Rev. Dr. M. J. Savage, and so deeply were they impressed by her that their ardor incited the London Psychological Society to invite Mrs. Piper (somewhere about 1890) to London, at their expense, where she was a guest for weeks in the family of Prof. Sidgwick, of Cambridge University, England, and where Prof. Lodge, Mr. F. W. H. Meyers, and a number of scientific and learned men were investigating the phenomena of her communications and were convinced that no theory of telepathy or the subliminal self (which account for much) could possibly account for the communications through Mrs. Piper. They were convinced that these messages were actually from those in spirit life.

"My beloved friend, Kate Field, was a firm believer in communication between 'the Seen and the Unseen.' Her life here was one of remarkable exaltation and energy, and she is, apparently, peculiarly gifted with the power of direct, intelligent and most unmistakable communication from the life she is now in, to the life in this world.

"Mrs. Piper has been under the

auspices of the Psychological Society since her return from England, and can only be consulted by the official permission of the American Secretary, Dr. Hodgson. Her mediumship is of a very remarkable quality and is a matter of vital interest to the most learned investigators."

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.

The New Birth of Chas. Burgess Bill, of Franklin Grove, Ill., occurred on May 19, 1897, aged 71 years, 11 months, 4 days. Born at Brookfield, Vermont.

Bro. Bill was a well-known Spiritualist. His wife who went to spirit life some years ago, was a remarkable healing medium. He leaves four daughters and one son, all strong in the "knowledge of spirit return." I officiated at his request and the little Methodist church was filled with eager listeners.

Bro. Wm. Drury of New Boston has stepped into the larger life. He left his great wealth to establish a college to be known as "William and Vashti College," in his own county or the nearest county that would give a like amount for the same cause.

EMMA N. WARNE, M. D.

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.

It Pays to Advertise.

A single page in the Century taken for advertising costs \$500; Harper's, \$480, and other magazines, \$100 to \$350. A yearly advertisement of one column in the Chicago Tribune costs \$28,550 for the lowest and \$50,000 for the highest priced column. These figures will probably astonish men who pay from \$50 to \$150 a year for advertising space, and seem to think they are liberal advertisers. Does it pay to advertise? It is evident from the above figures that it does, for shrewd business men do not invest thousands of dollars without being assured of satisfactory returns.

Electrotypes of Engravings—covering a multitude of subjects, suitable for illustrating magazines, pamphlets and newspapers. Proofs may be seen at 2096 Market street, San Francisco, Cal., and they will be sold singly or in quantity at a very low figure.

Letter From Judge Holbrook.

TO THE EDITOR:

I renew my subscription to the PHILOSOPHICAL JOURNAL. Not only has it been valuable to me, but it has given me great pleasure as well, in that I have seen so many names of those I used to know and have remembered well. Some at San Diego, some at Oakland, some in San Francisco, and so many, too, that I have known elsewhere, gathered up, it seems, in California—the Mecca of those who seek for something better in the physical, in the spiritual, in everything, and of course they find it. I took my turn in 1886, and I look back to that month of May spent in San Francisco, as the brightest and most restful oasis in my long and unsatisfying life.

To call names would be too much, but I remember just the same, and I would like to say to them (by your good leave)—“How do you do? glad to hear from you,”—and reply to those who will enquire, “I am quite well, considering”—for I am past four score, and have nothing to do but to remember and ruminate, practice and enjoy spirit communion—second hand, 'tis true, but first class for that, and look forward to the near future when I shall have it fresh and new without encumbrance or limitation.

Between you and your readers and new acquaintances, there must be an agreeable mutuality—they, that they have got the right man in the right place, and you, that you have found the right people in the right place.

EDMUND S. HOLBROOK.

4441 Champlain Ave., Chicago, Ill.

[Judge Holbrook was one of the first Spiritualists I met in Chicago, over 23 years ago, when Maude Lord gave a seance at his residence. His words of encouragement are fully appreciated. Though old as years are counted in the material world, he is youthful and vigorous in spirit, and still writes for the daily papers.—Ed.]

Our Duty to Our Workers.

TO THE EDITOR:

I have lost no interest in the dear old PHILOSOPHICAL JOURNAL. My influence goes forth in silence, invoking both mortal and spiritual aid to help you in your labors.

The financial struggle has been severe for all workers in our cause, in this city. Suppose the influence has been felt generally, but sometimes it seems we feel it more in this great city where so many are suffering for the mere necessities of life. Many have not attended meetings because they could not support the work by giving at our collections,—for the First Soci-

ety of Spiritual Unity has not even taken a dime this season at the door, depending entirely upon the generosity of those who come to listen. This has made quite a tax upon myself as speaker, as the Society only could have survived this condition by my making a very great sacrifice.

Why is it that Spiritualists do not take a greater interest in the work to promote the Cause? Most of them think all that is required of them, is to say “I am a Spiritualist,” then leave all the hard work for a few to perform.

I have never lost my zeal in trying to enthuse the people with practical ideas in behalf of our Cause.

I have labored nearly 25 years as a public advocate, and I often think if we could only feel some of that influence that was so frequent 15 years ago, when it seemed everyone was imbued with something uplifting and cheering for those chosen to speak the inspired teachings given through invisible agencies to mortals.

I have labored without price many times that I might enjoy that spiritual force which I could not if I had received money. If I were able I never would ask for remuneration, leaving it for the people to respond as their own minds might be moved, but I have to pay house rent and grocery bills and I do not want to be called dishonest, when in my soul I want to do what is just by all.

You know how our best speakers are contending for a recognition, when there are so few that all should be employed and paid in a way as to relieve their minds from every anxiety, but such is not the fact. Sensitives are moved by a breath from the angel world, yet no one understands the situation. I know I am only writing the experience of many who to-day are enduring hardships. I am glad to see that you are trying to awaken the minds of the people to the fact that mediums, and speakers, are in a certain sense mortals; have not the power to turn “stones unto bread,” nor clothe their mortal bodies like “the lilies that toil not, neither do they spin.”

MRS. MARY C. LYMAN.
32 Park Ave., Chicago, Ill.

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.

F. A. Wiggin is lecturing at Berkeley Hall, Boston, Mass.

Mrs. E. F. Jay-Bullene has been lecturing in Florence, Colo.

Covington, Ky., contemplates building a Spiritualist's church.

Mrs. Ada Foye lectures and gives tests every Sunday afternoon and evening at 77 31st street, Chicago.

A new Spiritual Society has just been organized at Cortland, N. Y.

Mrs. Lora Holton is in Chicago. She is stopping at 164 North Harding Ave., 2d Flat.

Dr. Ravlin's class in Psychic Science meets Tuesday and Saturday evenings at 605 Polk street, San Francisco.

Prof. M. C. Gee, spirit artist and medium, is at 26 Sixth street, San Francisco.

Mrs. Carrie E. S. Twing has been lecturing at Willimantic, Ct., to good audiences, presenting the truths of Spiritualism in a forcible manner.

Oscar A. Edgarly will be at Niantic, Lake Pleasant, Queen City Park, Vicksburg and Devil's Lake camps during the coming season.

G. W. Kates and wife will rest during the summer—the first rest they have taken in seven years. Address them, 3224 Hewson avenue, Philadelphia, Pa.

The Rochester, N. Y., Spiritualists are arranging for an eight days' celebration of the 50th anniversary, last of March, 1898. The national Jubilee will occur there in June.

Thos. Grimshaw is at Indianapolis, Ind., for a few weeks. He is engaged at St. Louis for the entire season of 1897-98, with the exception of January, 1898, when he will serve the First Spiritualist Church of Indianapolis.

Dr. C. W. Hidden of Newburyport, Mass., will be at Onset from July 17 to 24; Lake Pleasant, Aug. 1 to 14; and Queen City Park, Aug. 15 to 50. During his engagement at Lake Pleasant, Dr. Hidden will conduct a two days, “Healing Festival,” being assisted by five of his pupils, who have already a reputation as healers.

Cal. State Spiritualist Association.

HEADQUARTERS—2096 Market Street,
SAN FRANCISCO, CAL.

PRESIDENT—THOS. G. NEWMAN, 2096 Market St.
VICE PRES. T. C. H. WADSWORTH, Noe & Jersey sta.
SECRETARY JOHN KOCH, 1607 Fillmore St.
TREASURER B. F. SMALL, 310 Fell-Street.
DIRECTORS—Prof. J. S. Loveland,
Dr. H. M. Barker, S. D. Dye and M. S. Norton.
Press Committee.—T. G. NEWMAN, M. S. NORTON.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association is to be held at the office of the Association, 2096 Market street, San Francisco, Friday evening, June 4th, at 8 o'clock.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 2096 Market street, San Francisco.

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

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.

Onset Camp-Meeting.

The Onset Camp-Meeting Company are doing their best to make Onset, if possible more attractive than ever. Improvements are being made as fast as means will allow. The committee appointed to engage the speakers have laid out a varied and interesting program. Good music will be provided by the ever-popular Bridgewater Band. Dr. George A. Fuller has been engaged to preside.

Onset is the Mecca for all Spiritualists throughout the country. It is the largest resort of the kind in the world. We believe it is the only camp where admission is not charged.

It is proposed this year to allow no tests to be given at the lecture platform—but, instead, the lectures will commence 15 minutes earlier and at the close will be immediately followed by a test seance in the temple, to which a nominal sum will be charged. Taking all things into consideration this plan seems to be a feasible one.

The Head-quarters Bookstore will be in charge of Mr. H. E. Gifford, where all comers are expected to register their names. For the benefit of strangers and those visiting this camp for the first time I will add that Onset is located on the Old Colony Division of the New York, New Haven and Hartford Railroad, about 50 miles from Boston. Excursion tickets are sold at all the leading ticket offices in the country, good from May 1, to October 1. AUGUSTA F. TRIPP.

Picnic at Fresno, Cal.

A basket Picnic was given by the Spiritualist Society of Fresno, at the residence of Mr. and Mrs. J. M. Mathews near Oleander, on May 17, and was one of the most enjoyable events of the season. Over 30 persons came laden with choice and substantial refreshments. After glad greetings, the tables were neatly and tastefully spread, under the beautiful vine-clad arbor, where all partook of the ample feast. Mrs. Mathews was then called upon and responded with a few remarks, and a poem suitable for the occasion.

After retiring to the parlors, an excellent program of music and recitations were finely rendered. It forcibly reminded us of the good old times we have enjoyed in San Francisco in years gone by, when we had such frequent and harmonious gatherings of the Spiritualists and Lyceum workers, during the seventies and eighties.

It was especially gratifying to us to meet again with those of kindred thought and aspirations, and though many of them were strangers, still there is always an answering chord where souls are spiritually attuned.

JOHN M. MATHEWS.

Oleander, Cal.

B. A. Stephens has now become sole proprietor of the San Diego Progress. We wish Bro. Stephens a prosperous career with that bright weekly.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proved catarrh to be a constitutional disease, and therefore, requires constitutional treatment. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

Address, F. J. CHENEY & CO.,
Toledo, O.

Sold by Druggists, 75c.

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.

"The Philosophy of Spirit," by Hudson Tuttle is a fine explanation of life in the spirit world. For sale at this office for \$1.00.

The Schwerdt House.

24 Sixth St., San Francisco, Cal.

Furnished Rooms single or en suite.
Heated by steam throughout.

MRS. F. WOODMANSEE, Proprietress.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

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DR. R. A. DAVIS, Box 174, Maitland, Mo.

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Soul and Spirit Reveal the Truth.

To succeed in life one should know themselves, what is to be and what to do. Send me a page of your own writing, your date and month and year born in, name and address, with \$1.00, and I will, by Psychometric force, reveal to you knowledge that you desire to know.

MRS. DR. H. WYANT, 617 Erie st., Toledo, O.

PREMIUM OFFER

FOR

RENEWALS AND NEW SUBSCRIBERS.

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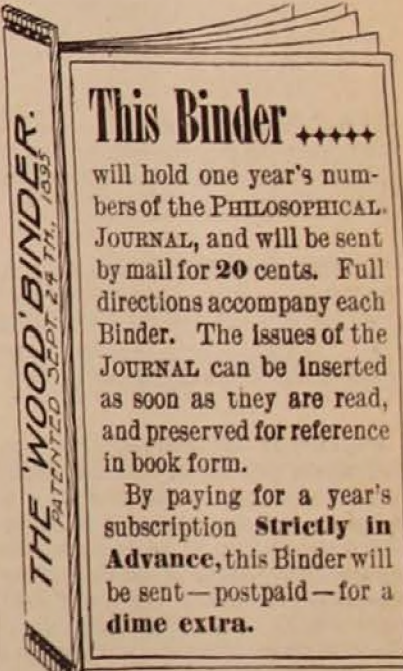
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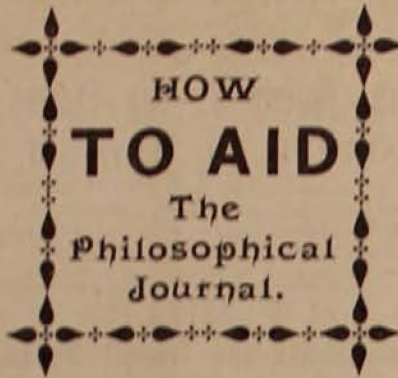
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