

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. 37.

C. H. Wadsworth.

C. H. Wadsworth was born in Hollowell, Maine, April 4, 1839, his father being a Quaker and his mother a Methodist, and was brought up "in the way he should go." His boyhood was passed in Bath, Maine, until, at the age of eighteen, he went West, living a number of years in Chicago, Waukegan, and other cities of Illinois. In 1871 he went to live in Kansas.

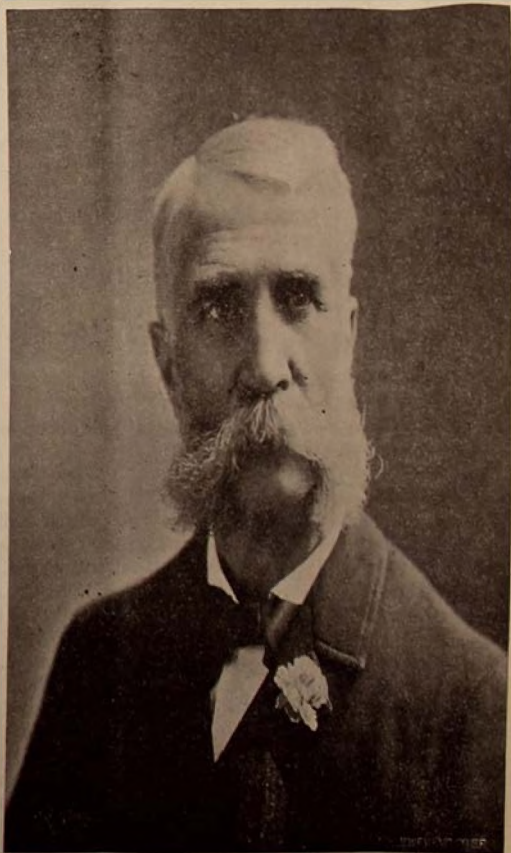
He tried hard to live in the faith of his parents, but orthodoxy seemed so unreasonable that he determined to be free, and left the M. E. Church. In 1872 he began to investigate Spiritualism, with a strong prejudice against it, but earnestly wishing to know the truth.

One year's faithful investigation at home and in circles brought out facts enough so that he could say, "I am a Spiritualist and am proud of it."

In April, 1873, he left Chicago for San Francisco, arriving late on a Saturday night, and on Sunday morning attended the meeting of the First Spiritual Union and the Children's Progressive Lyceum, becoming an active member of both. In the nineteen years' work in the Lyceum he has not missed over six sessions, and then it was because of absence from the city.

At the Convention held at Golden Gate Hall, in May, 1896, he was elected President of the California State Spiritualists' Association, and at the first

annual election held in September 1897, he was again elected President following, he was elected President. He is firmly convinced



C. H. WADSWORTH, San Francisco, Cal.
President California State Spiritualists' Association.

Vice-President. At the second annual convention, in September, that to obtain the respect and confidence of the world and d)

the good they should do, Spiritualists should cease their "go-as-you-please" way and organize in every town, city and State. *In union there is strength.*

As a lyceum worker, Mr. Wadsworth is earnest, able, and one who seems possessed of the faculty of drawing children to him, while he also has, what would be called in his native State, the "knack" of presenting the beautiful truths of Spiritualism to the infant mind in a way that the little fellows grasp them and in their own way put them in practice.

MOTHERHOOD.

A mother, with noble purpose in nature, with pure love toward all her children, male and female, cared for and nursed them with the same love; all receiving their first lessons in life from her tender, loving heart. Why should there be any distinction afterward? The same mother spends many sleepless nights at the bedside of her children. But that erring boy can commit any crime imaginable; and no matter how debauched he may become, he wants a clean, innocent girl for a wife; and mothers will sacrifice their daughters to such social monsters, who never breathed a pure breath.

But what about the wandering girl, who is driven away from home because she has fallen; because some scoundrel deceived her? She has, like her brother man, fallen while in an apparent innocent enjoyment, like her brother who sows his "wild oats." No matter how small her sin, she is driven away from home and fingers point at her because she is the weaker. Poor sister! Is there no justice for you? O! angels in heaven! Guide that erring child; protect her. No matter how low a woman may drift, she always finds a man for a companion, and man easier forgives a woman's fall than do her sisters.

Poor tramp; you are my brother, no matter if you are in the gutter, so-called, you were born of a mother, and I know reared with the same love. You have some good traits. That good within is not developed. Somebody's love should urge them to

give you a helping hand, to give even justice. Let everyone give him a kind thought, even if they cannot help materially. Kind thoughts and kind words never die.

Cheerless is the wounded spirit,
Through false promise, cold and chilled,
Truthless people and thoughtless minds,
Robbed its trust in all mankind.

CARL EBERHARD.

Recuscitation.

Oh ye mortals living in distress and pain,
Why do you thus follow devices that wreck the brain?
Yield not to superstition, but love, with wisdom united;
Then you shall never be left alone, in distress benighted.
Think of spirits departed, that are with you all the time
Trying to impress you with thoughts of love, true and sublime.
Then your care shall be counteracted by joy and relief
That will give you satisfaction and rest, with true belief.

Hopes may around you gather, from an impulse within,
That is not a mere transgression, loving always to sin.
Therefore be true and earnest, with a desire noble and just,
Then you may hope for relief, by doing right you need not trust.
Because actions yield their fruit, according to its worth,
Therefore be in earnest, and fill your spirit with love and mirth.
That gives the key to wisdom, and opens life to all
That makes the spirit rejoice, beyond the power of recall.

MILTON, per ROBERT BREARS.

"Phenomena the Foundation."

In the JOURNAL, page 533, is an article, from E. Wilder, upon the question of phenomena. That phenomena are the bases of Spiritualism as a science, as well as of all phases of science there can be no question on the part of any intelligent person. None but ideal dreamers would think of questioning this affirmation. But I am inclined to think that Bro. Wilder misapprehends the position of those "serious, thoughtful and intelligent individuals" who affirm "that they have outgrown and got beyond phenomena." Now, though I have never met any one making this assertion, I venture to suggest to Bro. Wilder that the caption of his article is abundant justification for the assumption he so severely criticises. Let us see.

"Phenomena the foundation." Well, then it is not the superstructure. The alphabet is the foundation of literature, but will you, therefore, spend all your life over the spelling-book? Addition, subtraction, multiplication and division are the foundations of arithmetic, and in a broad sense of mathematics; but do they exclude algebra, geometry, etc? Was Paul a fool when he counseled to leave the first principles of the gospel and go on to perfection? I think not. I don't think repeating the alphabet will ever make a scholar, any more than confinement to the foundation rules of arithmetic will develop a mathematician. No more will beholding phenomena make one a Spiritualist, though he may be a zealous spiritist.

A foundation implies a superstructure. But the uses of the superstructure may be almost limitless, and its beauty of architecture and adornment may challenge the attention and admiration of the world. And, in that superstructure, we may find the two supporting pillars of occultism — "beauty and strength," which symbolize the intellectual strength and moral beauty of the spiritual philosophy, not its external phenomena.

But Bro. Wilder says we cannot "elucidate the *how* of the raps." What does he mean? Can he, can any one "elucidate" the *how* of the simplest natural phenomena? If so please "elucidate" *how* electricity suspends iron in the air. How vital chemistry converts bread, meat, etc., into bone, nerve and flesh tissue. Though he did not so intend it, what he writes upon this matter of the *how* is simply and only sophistry. There is a point in every natural phenomenon where the human intellect is compelled to pause and confess to the unknowable. But it is no more so in spirit phenomena than in any other. The *how* of the raps is just as easy of explanation as the *how* of oxygen and hydrogen forming water, or the making iron a magnet and holding it suspended in the air by simply passing a current of electricity around it.

Bro. Wilder, after stating that "the pulpit, platform and the

religious press have fed the people on theories," affirms that the great world is tired and asks for facts, for demonstrations, and then asks, "Shall the Spiritualists offer them only a stone in place of the bread of life?"

In answering that question, I am sorry to be compelled to say that that is precisely what he and a large per cent of Spiritualists are doing. You are pretending to give the world facts and demonstrations. But your assumed facts are not facts and your demonstrations do not demonstrate. Man never disputes facts. A thing uncomprehended is not a demonstration. Your assumed facts and pretended demonstrations are not comprehended by the world. Indeed, you go before the world, and at the very outset, as in your article, proclaim the impossibility of comprehending the phenomena you propose to present. What is your argument? Simply this: "Here we present you facts—phenomena, which are impossible of scientific elucidation; and, therefore, spirits produce them!" Wonderful logic! No wonder we are laughed to scorn by so many intelligent people. You cannot fool them with such logic as that.

And, to make the mystery more profound, you talk of "gifts," and affirm that the various forms of mediumship "are all gifts from the Infinite and Eternal." Here is supernaturalism in dead earnest, and spirit manifestation is one vast system of miraculism. Talk of facts and demonstration, and then deny the possibility of demonstration, and bring in the miraculism of "gifts," thus denying the naturalism—the science of Spiritualism! To claim gifts as constituting mediumship is to put forth a falsehood. Mediumship is no more a gift than the nose on a man's face.

But do you give the world facts? I answer, No. A half truth is often the most outrageous falsehood, and half a fact is not a fact. A fact is not a simple; it is a compound, and you might as well call oxygen water, because it is one of its constituents, as to term a simple sound a fact. Every fact has four elements, none of which can be left out in definition—1. Something

is done. 2. There is a doer. 3. There is a law, or the method of doing. 4. There is the purpose of the doer where mind is in action; or the tendency where intellect is not directly involved.

Now, are you phenomenists presenting facts to the world? By no means. You are presenting only one side—what is done—or the outer form of the fact. As to (2) the doer, you assume that to be a spirit. Do you demonstrate this? How? You do not take the first step in this direction; you do not enunciate the law, or method by which the phenomena are produced. There are forces employed. What are they? Is it a spirit in or out of the body using these forces? What is their normal, abnormal and supernormal action? Until these questions are settled you are not giving facts to the world, but only half facts, supplemented with theories which fail to convince. People witness these so-called facts year after year, and are not convinced. Why? Because there is no demonstration—there is no elucidation of the laws involved in the phenomena. Phenomena do not explain themselves.

What kind of a "foundation" have you laid? One that needs a perpetual relaying. You never get over laying your so-called foundation. You never build any structure thereon. Men and women, who claim to have known Spiritualism to be a fact for 30 and more years, are still chasing show phenomena. For what? Can they get beyond knowledge? Why don't they build, if they know the spirit character of their foundation? Well, there have been many efforts made in the form of societies and associations to build, but the foundation has been like a mass of cobblestones, and their structure has fallen in the very process of erection. And so will all others attempted in the same way.

The grand defects of the phenomenists is that they almost entirely ignore one of the essential elements of what they term a fact. They ignore the great purpose of the Spirit Heavens in the new dispensation. Because the slums of spirit life pour their influences upon crude, uncultured mediumship, and play antics with

furniture, murder Irish and Indian, degrade their mediums with tobacco and whiskey, and talk great swelling words of bombastic ignorance, they ignore the great fact that exalted minds in the "Circle of the Higher Harmonies" have purposed this movement to revolutionize the despotic and unrighteous conditions of modern civilization, establish justice and bring in the rule of brotherhood and harmony. This potent, moral purpose is the inspiration of the highest heaven; and is, therefore, the most potent element in the great fact of Spiritualism.

The reader will now see that what Bro. Wilder calls a foundation, has itself a foundation, which is the united mind, purpose, love and wisdom of the angelic heavens. This is a living foundation, and he who builds thereon shall not be ashamed. Babes have need of milk, but they should not compel the strong men to adopt it as an exclusive diet.

J. S. LOVELAND.

Relations to Each Other.

Looking in the book of Galatians for a certain reported saying of Paul, I came across the following: "Let us not be desirous of vain-glory, provoking one another, envying one another."—Gal. v:26.

This advice to a sect in a day long gone seems applicable to the time and people of now, who seek to develop a new system of ethics and create a following.

The Spiritualists are certainly unfolding a great organized system for the promulgation of ethics and facts—a combined power for the centralization of modes of propaganda, and the control of local work and workers.

We have combatted organization, fearing its tyranny. We have suffered years of desultory and isolated labor; of denunciation and opposition. The human heart yearns for companionship and trust. We love to enjoy good-will and esteem. Every toiler has looked forward for his schemes, hobbies and ambitions to receive reward. The early Christian looked forward to the time when humanity could

worship God without persecution and they toiled earnestly for religious freedom. They did not dream of their followers becoming persecutors and destroyers in turn.

The Spiritualist has hoped for the time when by organized effort the whole people would accept communion of the spirit. We have sought for popularity and favor—albeit we have declaimed so much against these.

With organized effort, there are always many ready to enjoy the fruits thereof—some for the good of humanity at large, and others for vain-glory. We cannot escape human selfishness. Present civilization has yet its foundation in personal ambition. Wealth and place, and honor, are not always the results of virtue, but too often of chance or diplomacy. Mediums who envy one another are not in accord with the coming condition of humanity. The spiritual gifts must cause envy, as do the mental and physical. Why not envy a medium the great gift of spirit help and power? The gift is worthy of envy! But because of a lesser gift, why I should traduce another—or any of our mediums, the “provoking one another,”—is a great mystery of human ethics. Such has occurred—but I firmly believe it is only in isolated cases. The great majority of mediums seem to applaud one another.

But the great quality of spirit that will cause them to prefer one another, is a spiritual attainment yet to be unfolded. “For if a man think himself to be something when he is nothing, he deceiveth himself.” That is a fact of human history, and was one of the many inspired utterances of Paul to his followers.

As the Spiritualists are unfolding their organic force and are about to meet again in national convention, why not cultivate the broader spirit of “love, joy, peace, long-suffering, gentleness, goodness, faith,” that Paul said is the fruit of the spirit? We should meet and legislate without any desire for “vain-glory,” and not in the least “provoking one another,” or “envying one another.”

We must accord to all mediums the power and gift of the

spirit that belongs to them; “against such there is no law.” To denounce as fraud that which is lower than others in development, is to debase our own concept of the true. We have no place in our organic economy for fraud-hunting. Relegate that to the anti-Spiritualists association. Our duty is to hunt for the true—and for that only—wherever and from whomsoever it may be found.

Our relations to each other, then, as Spiritualists, should be to develop the cause of Spiritualism that all may know the truth of life on earth and in the spirit. We should have no time for jealousies and bickerings.

A good brother attended a Spiritual camp-meeting for the first time, during the past summer. He thought that Spiritualism, as the great Harmonical Philosophy, had made all dwell together in perfect love. He was greeted with personal bickerings and saw some deceits and dishonest dealing. His soul was grieved and his life at camp made miserable. He cried aloud in grief that his ideals had been destroyed.

As Spiritualists, we are yet human, and dwell in a crude world—but we should seek to engraft the spiritual truths taught through our lips and by our pens, upon our daily lives. Let us show to the world, if possible, a religion of love that has developed a brotherhood and sisterhood that blesses the race by a noble consecration of self to the true interests of a spiritual civilization. G. W. KATES.

Definition of Sin.

“Whatsoever is wrong is sin.” Then, what is wrong? Any and everything contrary to the laws of nature. This fact makes it necessary to understand the laws of nature, and as all are very deficient in understanding nature's laws, it would seem to follow that all are deficient in knowledge of right and wrong. But that is not so, because of the fact that nature has endowed every thing and every being with sufficient means for development at each successive stage of unfoldment. Hence man has also the means for understanding

nature sufficiently at each stage of his development to know what is right and what is wrong. There is no exception to this; the apparent exception is caused by those who willfully ignore facts in nature, hence they are “without excuse.” This gives us the definition of sin.

Let us not forget that the root to all evil must be found in the will. Whenever we ignore a fact in nature, we cannot sin. That each wrong act brings its punishment. Here, again, the self-sufficiency in nature is an automatic court of justice. Examples of this fact are known to all, as far as the material universe is known; but the spiritual universe is as yet misunderstood, because of dogma and superstition that have hindered our spiritual natures from unfolding.

All know that violence to the physical brings punishment in ratio to the violence, and all can know, if they let their higher ego unfold to understanding on its plane, that violence to the spiritual bring punishment in ratio to the violence committed. A hateful thought goes forth as a dart, piercing the psychic and shocking the physical, and as it gives pain to your “negative friend,” it rebounds and inflicts suffering to the renderer of the hateful thought in exact ratio to its degree of hate by which it was sent forth. “As a man thinketh so is he.” Just thoughts cause just deeds.

If you wish to ascertain as to the truth of this and the cause of evil, visit a “class-meeting” and hear the testimonials of how sinful the members of the “flock” say that they “feel,” and you will then understand why there is so much evil in the world—all feeling and no understanding.

If you are honest to your own convictions you will begin to teach these hypnotized creatures about the better way, the way of understanding. Then they will feel less, as they learn to understand. Always have a good spiritual paper to give and good books to lend, but first and above all give them a wise, frank and kind word. Only stop to think how happy you are because you understand the spiritual laws so as to be free from “under the law” of dogma. And you will

gladly help those who are yet in prison, even if they bark at you like mad dogs. "Forgive them for they know not what they do," and this loving and forgiving attitude will send forth a warm and loving aura that will thaw these frozen "things," for they are as things, as they have lost their individuality, and are mere commodities for the use of the "hirelings."

Sister and brother, it is a better gold field than Klondike to work among the fallen from reason and free thought.

Send forth the pure water of kindness and help to wash off the dirt and slime of dogma and sophistry. Then the precious gold—the spirit—will come forth. As their spiritual unfolds, they will feel less sinful. "Those who are born of the spirit cannot sin."

DR. BIRGER PETERS.

Let us have the Truth.

One of our Christian friends, the editor of a paper in one of the towns of Ohio, writes as follows to the *American Israelite*:

To the Editor:—In an article in the *Israelite* of the 6th inst. is an extract from a sermon by Rev. Dr. Jenkins, pastor of the Second Presbyterian Church, of Kansas, City, Mo., on "The Jew," in which the following occurs: "The Jew, said one of our finest English scholars, is the miracle of history, and he dwarfs all the rest. Out of his royal line sprang the star of Jacob and out of the inmost circle of the chosen people that great apostle, who, under God gave direction to that new faith which was but the blossom and the fruitage of the old;" this is incorrect. No new faith was taught, for Christ simply re-affirmed the Jewish law, as witness his words to the young man to keep the commandments in order to be saved, and at the same time Christ denied he was good—"Only God was good." The Nazarene's response to the lawyer was the same. Where then is the "new faith" and "the blossom and the fruitage?"

Jefferson sharply condemned the misconstruction—commentators and theologians defaced the simple ethical teachings of the

Nazarene. He explicitly declared for mercy, not sacrifice; he came to "call sinners, not the righteous to repentance." Instead of teaching the Jewish law as Christ did, the sectarians have tinkered a bankrupt system, subversive of the grand ethical teachings of the Hebrew prophets.

Well could that great soul, the late Professor Drummond, quote from the author of "Natural Religion" that the average scientific man worships at present, a more awful and, as it were, a greater deity than the average Christian. It would seem that able and scholarly theologians would cease reiterating the false and pernicious dogmas of the dark ages. They should remember what that great Jewish Rabbi, Hillel, enjoined as the quintessence of religion, the simple admonition "Be good, my boy; be good, my boy."

J. H. S.

That is what the Jews have been trying to convince the world of ever since Christianity became a religion. But Jesus' teachings were unpalatable to the average man of the nations, so they distorted them until they have no semblance to the original. To make amends for their neglect of his lessons they deify the teacher, hoping, we believe vainly, that faith and blind worship will atone. Our friend is just realizing that which we knew long ago.—*American Israelite*.

Unfoldment.

Life is dual—composed of spirit and matter; spirit is the controlling force and matter is its medium. Now the question for each to settle is, which is the best way to unfold—by cultivating good thoughts and actions, so that we may control our own bodies and help the earth-bound spirits, both in the body or out, or cultivating negativeness, and allowing the earth-bound spirits, both in the body and out to control us?

Observation shows us that undeveloped spirits, in the body, always try to control others, instead of controlling themselves. This has been the curse of all religions and political parties. Will we, as believers in liberty

and equal rights, give up our reasoning powers and become slaves to the will of unseen persons or powers? It seems impossible that any person would do such a thing.

I believe in the law of co-operation, and see in it the coming brotherhood and sisterhood of humanity, but in order to attain that, all will require the unfolding of their own spirits. True spiritual development or spiritual unfoldment, is true liberty; all human beings are in slavery as long as their animal passions control them.

We often hear people boast of being Spiritualists, and talk of their beautiful home in the spirit world, but perhaps they will be as much disappointed as those who expect to meet Jesus in a local heaven.

I have left my body many times, have controlled mediums to write messages to friends, at the table where the medium was sitting, and have seen just as much of the spiritual world as my unfolded spirit would allow, and no more. The child cannot see material things until its material senses have been unfolded, and how can a spirit see spiritual things, without the spiritual faculties are unfolded?

You who wish to see beautiful things in the spiritual world should provide yourselves with spirit lamps before you leave your bodies, for if you do not you will find yourselves in the dark. You can see the beautiful spiritual world while you are in the body, as fast as your good thoughts and actions unfold your spirit—no faster.

A. C. DOANE.

☞ Spiritual phenomena prove that humanity lives and loves forever. There is a spirit world, and we are all in it. The angels descend and ascend to-day, and will forever. It is from the realms of the higher life that Spiritualism has descended. We abjure you, as you love the truth, and by all you hold dear and sacred, to work—work hard to remedy the evils of life, and take your places in the army led by the angels for Truth and progress.—S. S. CHISWELL, in *Two Worlds*.

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AT ONE DOLLAR A YEAR.

THOMAS G. NEWMAN,

EDITOR.

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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.

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Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 80 days, after being received at this office.

SAN FRANCISCO, SEPT. 16, 1897.

Beginning a New Year.

The benefit entertainment given to the State Association on Monday evening at Scottish Hall, San Francisco, was a grand success in every way. The hall was crowded, many were standing, being unable to find seats, after the extra chairs had been brought in.

After Professors Young and Petersilea had rendered a new song, entitled "Spirits Come to Me," Mrs. Kate Heussmann, Mrs. Shriner and Mme. Young gave some excellent tests, and then Prof. Petersilea played "The Brook" (by Tennyson) which received prolonged applause from the audience.

Then Mme. Montague took the platform and her guides answered some 50 questions in such a marvelously clear manner, that the audience was delighted as well as surprised.

A resolution was unanimously passed, thanking the mediums, speakers and musicians for their kind assistance during the convention, as well as at this benefit entertainment.

Mr. M. S. Norton announced that a benefit would be given on Friday, Sept. 10, at 111 Larkin street, to Dr. N. F. Ravlin. At the suggestion of the kind-hearted and liberal-handed John Slater, a collection was taken up then and there for Dr. Ravlin,

who was in need, and \$45.00 was realized, by Mr. Slater, Prof. Carlyle Petersilea and Mme. Montague each contributing \$5 to make that generous amount.

Then Mr. Slater occupied the platform and for nearly an hour gave a number of the most convincing tests to the audience—many of them with wonderful details, which he could have had no means of knowing.

As nearly \$56 were realized for the State Association the present Board will have something with which to work, (rather than a debt to liquidate, as was the case last year) and at the next convention we may expect a good report of work done during the year. The Officers and Board are made up of men of sterling qualities, and may be relied upon to act for the good of the Cause in every way, and we bespeak for them a cordial support, both in influence and money, to carry on the work of advancing the Cause, by keeping its missionaries busy instituting new societies and with propaganda labors generally.

All who will do honest work, may count on the unceasing support of the PHILOSOPHICAL JOURNAL, and the constant aid of all true Spiritualists. For all others we have the utmost contempt.

An Orthodox Attack.

Another Methodist preacher has made an attack on Spiritualism, in which he displays his ignorance of the subject by alleging, "all fraud." This attack is made at Indianapolis, Ind., in an editorial in *Our Methodist Paper*, published and edited by the Rev. H. W. Bennett, D. D., pastor of the Wayne Street M. E. Church.

Here is the editorial *verbatim et literatim*:

"We told you so." Aha! A Mrs. Lake, at the Indiana State Camp-meeting for Spiritualists, now in session near Anderson, said: "The majority of mediums are frauds." Nothing new about that. We would amend by the use of "all" for "majority," and add after "mediums," "and spirit communications." It would then read: "All mediums and spirit communications are frauds."

If "all spirit communications are frauds," then the reverend gentleman must acknowledge that his Bible is "all a fraud," for it is chiefly composed of alleged spirit communications. As examples, we refer him to the independent slate-writing seance with the medium Moses on Mt. Sinai, and to the spirit hand-writing on the wall at the feast of Belshazzar.

But then, as Professors Sir Wm. Crookes, Robert Hare, and other eminent scientists of both Europe and America, after years of scientific investigation, have already thoroughly demonstrated the phenomena to be facts, and as the American Society for Psychical Research have at last admitted spirit communion, through Mrs. Piper, to be a fact, it is hardly worth while to pay any attention to this belated sky-pilot and his little anti-Christian, anti-Spiritualist sheet.

The Inquisition on the Stage.

And object-lesson is given the sticklers for Christian creeds and dogmas in the opera, "La Gioconda," recently given to crowded houses at the Tivoli, in San Francisco. The scene is laid at Venice, in the Seventeenth century. Barnaba, the villain of the play, is a spy of the Inquisition. He falls in love with Gioconda, a ballad-singer, but she refuses to accept him, and for revenge he accuses her blind mother of witchcraft, whereupon the monks and the general populace pounce upon her like wolves, but her life is saved by Enzo, a Genoese nobleman, dashing among them with drawn sword. The officers of the Inquisition only spare the lady's life through the pleadings of Laura. But the villainous pet of the church—the Inquisitorial spy, still pursues Gioconda until he drives her to commit suicide to escape from him.

The scenes are realistic and represent the horrors of the Inquisition as they were, without embellishment, and as they occurred daily when the church was in power.

Such plays are destined to be no small factor in breaking up superstitions, creeds and dogmas.

Mr. Wallis, editor of the *Two Worlds*, of Manchester, England, and his wife are expected to arrive in the United States on Sept. 18. Mr. Wallis is a good speaker and Mrs. Wallis is an excellent clairvoyant. Societies wishing to engage them can address them, "care of *Banner of Light*, Boston, Mass." Let us give them a hearty welcome.

The *Banner of Light* has commenced its 42nd year. It has vastly improved since Bro. Barrett became its editor. We wish it great success.

See our Book List on page 591.

Spiritualist Wedding.

Many contemptuously assert that Spiritualists have no "ceremonials" worth mentioning, forgetting that our ceremonies of christening, wedding and funeral, are not only unique, but peculiarly interesting and attractive.

On Saturday, Sep. 4, one of these ceremonials occurred by a christening at Scottish Hall, San Francisco, (as reported last week on page 569) and on the Sunday following, a very attractive wedding ceremony took place at 121 Oak street, San Francisco, in the beautifully-decorated parlors of the new home of the bride and groom.

At 8:30 p. m., the bridal pair, attended only by the little "maid of honor," Myrl Colby, appeared before the invited guests, and the beautiful marriage ceremony was performed through Mrs. A. J. Colby, (entranced by one of her guides, "John Broadhead") uniting William Forrest and Lillian Snowdon Cook in the bonds of wedlock; the ceremony being peculiarly attractive, and especially beautiful in expressing the spirit of the angel's blessing.

Congratulations and merry conversation followed the benediction, and at 9:30 the company repaired to the dining room, where a sumptuous supper was served. After enjoying the repast, Mr. A. J. Colby, in his well-known happy manner, proposed a toast to the bride, which received hearty applause. Other toasts were responded to by Mrs. Strain, Mrs. Sherwood, Mr. Forrest, Miss Taylor, and Mrs. Colby, who gave the groom a charming salutation. The speech-making concluded with a toast drunk in silence to the unseen—our spirit friends.

Those present were Mr. and Mrs. A. J. Colby, Mrs. Sherwood, Miss Rowe, (of Oakland), Miss J. A. Lohr, Miss Ethel Taylor, Mrs. Strain, Miss Myrl Colby and Mr. and Mrs. Wm. Forrest. —Miss Ethel Taylor and Miss Myrl Colby lent a pleasing variety to the evenings entertainment by recitations, singing and fancy dances.

THE CEREMONY,

as given by spirit John Broadhead, through Mrs. Colby, was as follows:

"Friends, ye are called upon to assist in placing the external symbol of love upon an already plighted troth. If ye know aught of just cause why this should not be, ye will speak or ever after be silent. . . . By your silence ye have consented."

Turning to the bride and groom,

the speaker said: "Beloved, ye have chosen each the other, to bear life's burdens and share its joys. Seek ye the way in truth that the beloved ones from the unseen shores, who dedicate your home to-night to the vows ye will take, may assist ye in your upward search for spiritual truth.

"Ye may join hands. William, will ye take this woman to be your wedded companion; to love, to honor, in joy or sorrow, in sickness or health, to cherish, and with all your strength protect?"

"Lillian, will ye take this man to be your wedded companion, to love, to honor, in joy or sorrow, in sickness or health to cherish?"

Extending the ring: "With this circlet, symbol of love, bind your vows, repeating after me: Lillian, with this ring I wed thee, with all my heart's treasures I endow thee." She, taking his arm: "William, I accept thy pledge, and thereby my troth renew."

Infinite Spirit of love, and ye, love's ministering ones, record on the white pages of truth this pledge of love. Ye unseen beloved hosts, whose mission carries ye into the home and its needs, lead these beloved ones into the spiritual light, that their home may be sanctified to love and unfoldment.

We leave them in your loving care and may they be blessed unto truth; and by the rights vested by law in me, I pronounce ye husband and wife.

Salute your bride and receive the congratulations of your friends."

Wake Up.

In a recent letter to Prof. W. C. Bowman of Los Angeles, Cal., Prof. J. S. Loveland, remarks as follows:

I am compelled most reluctantly to confess that the outlook for our spiritual movement is exceedingly unpromising. The destinies of mankind are trembling in the balance. The rumblings of the social earthquake are shaking the ground on which we stand, and yet the great mass of Spiritualists are as unconcerned as though the bright bow of promise spanned the retiring storm. Problems far more momentous than ever before challenged human attention are pressing for solution, and they lightly wave them aside, and cheerfully pay their dollar to get, for the hundredth time, a message from a departed friend upon the (to them) all important subject of the furnishings of their house "over there."

W. J. Colville's farewell meeting in Liverpool, on Friday, August, 13, was in every way a great success, and included many pleasing exercises in addition to the farewell address and poem, which were enthusiastically received. W. J. Colville returned to America, August 14, in time to speak at Onset, August 26. Letters for him may be addressed care *Banner of Light*, Boston, Mass.—*Two Worlds*.

A Birthday Party occurred on Wednesday, Sept. 8, given by Mr. C. V. Miller, at his residence, 409 Leavenworth street, San Francisco. About 40 of his friends were there. A very satisfactory seance was given for materialization and etherealization, and then tables were brought in, loaded with tempting viands, of which all partook with a relish. After a toast to Mr. Miller, wishing him "many happy returns of the day," and a good old age on the material plane, this very pleasant party concluded near midnight, all voting it one of the most enjoyable of the season.

Astrology is a science, and one that is continually growing in favor. By notice on the last page it will be seen that Prof. Geo. W. Walrond is making astrological charts with scientific and mathematical accuracy, and for every one ordered through this office during the present month we offer the *JOURNAL* for a year *free of charge*.

We can personally testify of the excellence of these horoscopes—the professor having made one for us lately. It is exceedingly accurate as to the past, and very particular in describing the details of the coming years, as indicated by the planets in our life-chart. It describes the times when sickness threatens, and also the most opportune times for pushing business, or widening acquaintances and social circles.

The Anti-Spiritualists have concluded their session at Anderson, Ind. Mr. Covert delivered a lecture on "Modern Spiritualism, Its Origin, Rise and Progress," followed by mock tests. Moses Hull was there, pencil in hand, taking notes, and the public will hear from him soon, exposing these self-styled exposers. By the reports in the press, we notice that they condemn all Occultism, Theosophy, Hypnotism and Christian Science and demand prohibitory legislation against all of them. Had they the power we would have the inquisition again with all its horrors—but thank heaven that can never be! If their efforts are productive at all—they may unite all the liberal elements of the people, and curtail the power of priestcraft.

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

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. Annie Besant spoke at Lily Dale Camp, on "Life After Death."

A camp-meeting at Sacramento, Cal., will open on Sep. 19, to hold one week.

Rhode Island Spiritualists will meet at Providence, R. I., in October for State Organization.

Mrs. M. A. Ellis, has returned to San Francisco, and is now located at 233 Valencia street.

Mrs. Drew gave a parlor test and healing meeting last Sunday at 323 Fell street, San Francisco.

Madame Montague was at the St. Nicholas Hotel, San Francisco, last week, taking a much-needed vacation.

Mme. Young's test circle last Sunday evening, at 605 McAllister street, was very convincing and interesting.

The Nashville, Tenn., Convention convenes on Sep. 23. Pres. H. D. Barrett, and other good speakers are to be there.

John Slater gave another of his convincing test seances at Scottish Hall, San Francisco, last Sunday to a good audience.

James G. Clark had another relapse last week and we learn that there is now but little expectation of his recovery.

Prof. Carlyle Petersilea gave another of his inimitable soirees last Sunday evening at 803 Golden Gate Ave., San Francisco.

Dr. F. L. H. Willis lectured at the Freeville (N. Y.) camp on its closing day to a large audience. Frank T. Ripley gave tests.

Mme. Montague occupied the platform of the Oakland Psychical Society last Sunday, giving spirit phenomena.

Mrs. R. S. Lillie officiated at the funeral of Dr. Jeremiah E. Carter, which took place at Fredonia, N. Y., recently. Dr. Carter was 82 years of age.

Mrs. Cora L. V. Richmond and Oscar A. Edgerly entertained the campers at Fraser's Grove, Vicksburg, Mich., on Sep. 5, by able addresses.

Dr. John C. A. Rowland, head of the Spiritualists' Society in Washington, D. C., passed to the beyond Aug. 15. His body was cremated the following Tuesday.

The friends of Mrs. Annie J. C. Norris, of Cambridgeport, Mass., will be pleased to learn that she has a son, born on June 5, whose name is Harold Ernest Lindo Norris.

W. J. Colville is lecturing at 40 Randolph street, Chicago. Address him care of Mrs. F. M. Harley, 87

Washington street, Chicago. During October he will speak in Boston.

Dr. Raylin wishes it distinctly understood that he is no longer connected in any way with the so-called "Psychic and Spiritual Institute," at 1423 Market street, San Francisco.

On Wednesday evening Mrs. Julia Schlesinger gave a free illustrated lecture at 111 Larkin street, San Francisco, for the People's Society. It was well attended and was very interesting.

A benefit seance (materialization) for Dr. N. F. Ravlin will be given on Thursday evening, Sep. 16, at the residence of ex-auditor Strother, 1026 Bush street (near Leavenworth), by Mr. C. V. Miller.

Mrs. R. S. Lillie will return to this City in October, and in connection with Mrs. J. J. Whitney will carry on meetings at Scottish Hall, San Francisco, during the coming Winter, beginning Oct. 1.

Dr. J. M. Peebles, gave a lecture on Sunday evening, Sep. 5, in the Spiritualist church at Indianapolis, Ind., to a crowded house. He has lost none of his fire and eloquence. He will attend the Spiritualist meeting to be held in Nashville, Tenn., Sep. 22.

The State Spiritualists Mass Convention will be held in the City Hall, Augusta, Maine, Sep. 18 and 19, 1897. H. D. Barrett, Pres. N. S. A., Dr. G. A. Fuller, N. S. A., J. B. Hatch, Jr., Mrs. Nettie Holt Harging, Boston, and Mrs. M. J. Wentworth of Maine, are expected to attend.

Mrs. Julia Schlesinger gave her second illustrated lecture, entitled "Psychic Phenomena," at Oakland last Sunday evening, for the Union Society. It was accompanied by stereopticon views representing spirit photography and materialization. Tests were given after the lecture.

Owing to the local interest in the phenomena of spiritual science, Mrs. Lester McLean now holds two circles per week in Los Gatos, in addition to the class for Psychic Research, conducted by Dr. Don McLean. The local Spiritualists contemplate getting John Slater there soon to give the public further proof that "there is no death."

Mrs. A. J. Owen, the spirit artist of California, has just completed at her studio, 236½ South Spring street, Los Angeles, a superb life-size portrait of the Nazarene, said to be for the Truthseekers' Spiritualist Society, of that city. As the artist portrays solely what is given through her mediumship, her concept of Jesus differs widely from the Greek models, of the old masters.

On every Sunday night during September, at the Union Spiritual Society, Loring Hall, Oakland, there will be given a series of illustrated lectures by Mrs. Julia Schlesinger. Each lecture will be accompanied by stereopticon views that have been specially prepared, illustrating the philosophy of death. The location of the spirit world and its scenery, condition, and the employments of its inhabitants.

An informal reception was given to Mrs. Sarah Seal, of San Jose, Cal., last Friday, at 605 McAllister street, San Francisco. The hall was well-filled and a very pleasant time was the result. Prof's Carlyle Petersilea and Richard Young furnished the music. Speeches, songs, recitations, and refreshments filled the time until midnight. This "welcome" was gotten up conjointly by the "Ladies Aid Society" and the "Medium's Protective Association," as both of the organizations were the result of Mrs. Seal's labors in this City some years ago.

Mrs. May F. Drynan is quite ill, at Mrs. Julia Schlesinger's, 534 Page street, San Francisco. She was chairman of the committee for decorating Scottish Hall, for the State Convention, and over-reaching produced a sprain, which resulted in lumbago. We hope she may soon recover.

The Infidelity of Ecclesiasticism—a Menace to American Civilization, by Prof. W. M. Lockwood, Chicago, Ill. 53 pp. Price 50 cents.

This pamphlet goes to show that the Bible records of the fall of man, the deluge, and other incidents are not facts, but fictions; and that such unreliable records only drive thinking persons away from orthodoxy.

National Convention.

The Fifth Annual Convention of the National Spiritualists' Association, of the United States of America and Canada, will be held at the Masonic Temple, Ninth and F streets, N. W., Washington, D. C., on Oct. 19, 20, 21, 1897. Business session each day at 10:00 a. m. to 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for Certificate Tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to one-third fare for return trip. All who attend the Convention are entitled to these rates. Remember, that unless you procure a Certificate Ticket, we cannot secure a reduction on return trip. Notice will be given later, at what stations these tickets can be secured.

All Delegates' Credentials should be forwarded to headquarters by Oct. 1.

Delegates' Headquarters will be at the Ebbitt House, 14th and F streets, N. W. Washington, D. C.

FRANCIS B. WOODBURY, Sec.
600 Penna. Ave. S. E.,

Washington, D. C.

California State Convention.

The following amendments to the Constitution were adopted after thorough discussion at the State Convention held in this City last week:

1. Amend the Declaration of Principles (page 3) by inserting after the second paragraph the following:

WHEREAS, Humanity constitutes one great Brotherhood, each member of which is entitled to equal rights and privileges and rightfully subject to common responsibilities and duties, and

2. Amend Article II of the Constitution by inserting after the first line (page 5) the following words:

The proclamation and advocacy of the principles of universal Brotherhood, and the consequent equality of man, which principles are taught only by the philosophy of Modern Spiritualism; and to promote in all ways the rights and welfare of humanity.

3. Amend Art. VII, Sec. 4, so as to read as follows:

Each chartered auxiliary society shall be required to take up at least one annual collection as a donation to the National Spiritualists' Association of the United States of America. This collection must be paid to the Secretary of this State Association before its annual convention in September of each year, in order to be accounted for and paid to the National Association before its annual convention in October.

4. Amend Art. II, Sec. 1, of the By-Laws (page 12) to read as follows:

The regular meeting of the Board of Directors of this Association shall be held quarterly on the first Saturday of December, March, June, and the day preceding the annual convention of this Association—in the city of San Francisco.

Los Angeles Notes.

Mrs. Freitag closed her engagement here on Sunday August 29 with the most remarkable seance of the series. It would be impossible to give readers a correct idea of it without detailing many striking tests, for which you have no space. General applause followed each test, the large audience being intensely interested. To satisfy some skeptics with regard to the raps, which we distinctly heard all over the hall, she came down from the platform, among the audience, and the raps were heard just the same. Sometimes they seemed to come from the floor of the main hall, and sometimes from the platform, 20 feet distant.

In case Mrs. Freitag's health permits, her San Diego engagement will begin Sunday, Sept. 5th, to continue to the close of the year, when it is hoped she will return to Los Angeles. At present she is lying ill at 167 North Kern street, Los Angeles.

Chas. Anderson, the "boy orator," will be with the Harmonials during September. He has never spoken here, but his reputation as a fine

inspirational speaker will insure large audiences.

Clark Anderson, formerly called the "boy medium," gives better satisfaction in his private sittings than on the platform. He and his wife are still here.

In October Mrs. Julia Schlesinger (it is hoped) will be here to give illustrated lectures on spiritual subjects, Sundays, with Klondike, etc., week days, the visit to be extended to other towns in Southern California.

The Ladies' Independent Aid Society, composed of Spiritualists from all the Los Angeles Societies, hold very interesting and well attended public meetings at Caledonia Hall, on Wednesday evening of each week, exercises consisting of music, brief addresses and tests or messages. The program is to be varied at the next meeting by the answering of questions by Spirit Pierpont, through his medium, Mrs. Longley (who is president of the society), followed by tests, etc.

The Ladies' Aid Society, connected with the Harmonials, do not hold public meetings weekly, but give occasional entertainments, the next one September 16th. It is pleasant to see the same persons in attendance at both of these aid societies, both being for the advancement of Spiritualism, and in no sense rivals.

The "Truthseekers" are flourishing, as is also the "First Spiritual Church of Los Angeles," but no announcement has yet been made that meetings of the "First Spiritual Society" are to be resumed. W. N. S.

Do You Wish to Know?

To those who wish to understand the fact of living after "death," I offer my services *free*, to direct inquirers through investigations sufficient to give absolute proof of life after transition from the material to the "spiritual" spheres. Dr. B. Peters, 505 Turk St. Call between 12 and 3 p. m.

☞ *The Homiletic Review* for September contains some peculiarly able and timely discussions of important current topics. Monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

☞ The notorious Madame Diss Debar is again exploited by the secular press before the public. She is reported to be the high priestess of spookdom and painter of spirit-pictures. Our readers will do well to note the fact that Diss Debar is in no way connected with Spiritualism. She belongs to no society of Spiritualists, and is not recognized in any way as a Spiritualist medium.—*Banner of Light*.

Trail Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the *JOURNAL* to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Cal. State Spiritualist Association.

HEADQUARTERS—605 McAllister St.,
SAN FRANCISCO, CAL.

PRESIDENT.....C. H. WADSWORTH, 293 Jersey St.
VICE PRES.....THOS. ELLIS, Jr., Alameda.
SECRETARY.....JOHN KOCH, 1007 Fillmore St.
TREASURER.....B. F. SMALL, 310 Fell Street.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James U. Spence and Wm. M. Rider.

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

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 605 McAllister street, San Francisco.

Protection Certificates issued to mediums, for a year. Fee \$1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—605 McAllister street.

Carlyle Petersilea, the Greatest Living Teacher and Piano Virtuoso, gives Piano or Voice Lessons, \$3 each lesson, or \$10 in advance for 6 lessons. THE PETERSILEA MUSIC SCHOOL, 803 Golden Gate Ave., San Francisco.

It is a treat to read the editorial pages of *The New Time*. Editors Flower and Adams are writing the best matter now printed in the country, and are leading the intellectual fight in the reform movement. The leading New York and Chicago papers declare that *The New Time* is the best reform magazine ever published, and predict for it a great future. The publishers have shown good judgment in keeping the price at a dollar a year. In October the size will be increased to 96 pages. *The New Time* and the *PHILOSOPHICAL JOURNAL* will be clubbed at \$1.75.

☞ If...you, dear reader, like the matter in the *JOURNAL*, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, (as mentioned on the last page) and the *JOURNAL* will make a call on you every week for a year. *Cheap*, isn't it?

It is unsafe to send money in letters, so please don't do it. Get a P. O. Money Order when that is possible. While that is absolutely safe, it only costs three cents for sums of \$2.50, or less; and five cents for \$5.00. If lost a duplicate Money Order can be obtained through your Postmaster.

New Discoveries in Astronomy—the Sun and Stars Inhabited. Wm. Baker Fahnstock, M. D., 144 pp., with 16 full page colored illustrations. Price 50 cents. For sale at this office.

The illustrations are the result of clairvoyance, and gives over 30 views of the planets, which are fully described by the author.

☞ Furnished Rooms to rent at 701 McAllister St., San Francisco.

VOICE OF THE PEOPLE

From the Boy Orator.

TO THE EDITOR:

I have closed my engagement in San Diego and am now at Los Angeles to fill a month's engagement with the Harmonial Society.

My visit to San Diego was a very pleasant one, and I feel that my work has resulted in some good. There are a great many true Spiritualists there who are earnestly seeking for the higher light.

It was a pleasure to me to meet Dr. Peebles, a true friend of yours, and an earnest worker in the cause of truth. I feel that a great work is to be done in the spiritual field, at the present time, calling the attention of all Spiritualists to the fact, that it is their duty to practice our philosophy so that all the world will be drawn closer to it.

Let us all work in harmony, having for our object the uplifting of humanity. With the help of my angel guides I will do all I can to aid in the great reform that shall sweep away the wrong and restore right and justice to all people.

My address is care of S. D. Dye, 125 W. Sixth street, Los Angeles.

CHARLES ANDERSON.

Materialization.

TO THE EDITOR:

Grand manifestations are occurring through the mediumship of Henry Allen, of Summerland. My mother, Mrs. M. R. Bennett, writes me that my brother, C. H. Bogart, has built a cabinet, and the spirits come out and talk and shake hands with their friends, and there is not the least room for doubt.

The music is charming, produced by spirit hands. I consider it the grandest that is being produced. Some years ago the scientific men of the State University, of which my husband, John Ellis was connected, investigated and pronounced the manifestations strictly genuine and honest, and done by spirits. I hope soon again to visit my mother, and have a chance to see for myself, as I have before.

MRS. M. A. ELLIS.
233 Valencia street, San Francisco.

Lake Pleasant Camp.

TO THE EDITOR:

We were favored with lectures from J. Frank Baxter and Mrs. Sarah Byrnes, and platform tests by Mrs. Tillie U. Reynolds. The camp closed on Aug. 30th, though many will remain into September to enjoy the pure country air and beautiful scenery. It has been a very enjoyable and successful convocation.

I wish to state that the article you

published on page 498 from John Pierpoint is not from the Unitarian clergyman who used to live in Boston. This man was a native of France, but came to this country when a boy, and his parents settled in Indiana. He was educated in Indianapolis, and was a lawyer. Much of his life has been given me by automatic writing and some of his experiences in the spirit life. His aim is to assist mankind and help change the conditions that now bind men down to the animal plane. He wishes me to make this explanation so there will be no misunderstanding as to his identity. You will notice he spells his name Pierpoint instead of Pierpont.

Best success to the JOURNAL and greeting to my old friends.

LIDA B. BROWNE.
Lake Pleasant, Mass., Aug. 27, 1897.

First Spiritual Church.

*To Spiritualists the wide world over,
Greeting:—*

This Church is an incorporate body under the laws of the State of New York, and entitled to hold and manage such properties as may come into its possession. Rochester is known as the birthplace of Modern Spiritualism. Here was made the first public investigation of the spiritual phenomena through the mediumship of the famous Fox sisters. Here should be erected some suitable memorial in memory of the first acknowledged manifestations from the spirit world and in memory of the mediums through whom these manifestations occurred.

The Spiritualists of Rochester think that such a memorial would and should redound to the honor of all Spiritualists and that all should be accorded the privilege of contributing to a fund for the achievement of so good a cause. Therefore a special invitation is hereby extended to Spiritualists everywhere to join us in the consummation of so laudable an undertaking, by forwarding to the Treasurer of our Church, funds or obligations for the purpose of erecting a suitable edifice to be dedicated to the memory of the Fox sisters and to be devoted to the promulgation of the truths of Spiritualism.

Our aim is to have a place of meeting, a library, a reading room, in short a headquarters for Spiritualists and investigators. Any monies accruing after building and equipping such an edifice, to be devoted to the defense of mediums, who may be brought before the courts for their faith's sake, or for the assistance of worthy distressed mediums. All societies or individuals are invited to co-operate with us. Should monies be sent, but not enough to warrant the commencement of such a temple, it will be held subject to the orders of the donors.

Monies or obligations may be forwarded to our Treasurer, L. Dustin, 56 Lake Ave., Rochester, N. Y., U. S. A., and will be duly acknowledged by him.

☞ Spiritualism gives the world a new interpretation of religion—J. J. M.

Set the Standard High.

TO THE EDITOR:

I want to express to you, as well as the State Spiritualists' Association, my hearty approval of the resolutions passed at the State Convention and published in the PHILOSOPHICAL JOURNAL. I consider the passage of these resolutions the best work ever accomplished by any Spiritualist body in the Golden State, towards the up-building of true Spiritualism and the up-rooting of frauds practiced in its holy name.

I only regret that my home duties rendered it impossible for me to be present during the entire Convention. If these resolutions are carried out in the actual working of our societies, a new era has dawned for Spiritualism in our State.

May your important part in the work of keeping the facts and philosophy of true Spiritualism constantly before the reading public receive the encouragement that it deserves, and may all good men and women who have been lifted into the joy of our blessed faith, do their full duty in carrying the gospel forward to all who mourn and are not comforted.

ELIZABETH LOWE WATSON.

A New Book will shortly be published written by C. B. Newcomb, entitled, "All's right with the World." H. W. Dresser, of Boston, is the publisher.

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.

F. J. CHENEY & CO., Toledo, O.
☞ Sold by Druggists, 75c.

A LETTER.

AN EIGHT PAGE Monthly Leaflet devoted to ADVANCE thought on any subject absorbing the world of Mentality, but especially HOW TO LIVE FOR OUR BEST INTERESTS, takes its flight midst the inhabitants of earth upon its peculiar mission Sept. 1, 1897.

—ITS MOTTO—

"I LIVE, NOT FOR WEALTH, NOT FOR PRAISE,
BUT FOR THE GOOD I CAN DO."

25 cents per year in advance, 3 cents per copy.

EDITED BY

DR. C. B. BURNISH, V. M. & V. M.,
Paulsboro, Gloucester Co., N. J.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THE JOURNAL.

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ADVERTISEMENT, MENTION THE JOURNAL.

Question Department

Answers by "PHILO."

Spirit Influence on Persons not Mediumistic.

QUES.—But a small proportion of people are mediumistic; do you consider that others not so organized have "guides;" are "assisted," or "strengthened," or "impressed" by their spirit friends, as is so promiscuously asserted by some spirits and mediums. In other words, are not spirits dependent on medial elements for coming into relation with mortals and their affairs or movements?—E. H.

ANS.—No person is so constituted that they cannot be impressed by spirit guides, but if they have persisted in disobeying the good impressions of childhood, their true spirit friends become powerless to reach them, and they become subject to the influence of spirits on a more material plane, according to the conditions made by their conduct. The higher our aspirations and the purer our lives, the higher will be the guides who can impress us from beyond the shadows; but if we persist in evil, we will find plenty of volunteers in spirit life, among the shadows, to help drag us down. "As a man thinketh, so is he."

Are Spirit Scenes Real to Spirits?

QUES.—Relatively speaking, are the landscapes, animals, flowers, trees and fruits; the dwellings and their furnishings, the clothes and ornaments of the spirit world, etc., as substantial to the spiritual inhabitants of those spheres as our surroundings are to us? Are they composed of the refined atoms of that sphere, and therefore concrete substance and organized form, or are they all like the images seen by the clairvoyant and psychometrist, subjective pictures, real and substantial only to the one beholding them?—E. H.

ANS.—Yes. The spirit world and its forms are composed of the refined atoms that have emanated from the earth. The higher spheres, in turn, are emanations of the refined atoms of the next lower sphere, etc. So with the inhabitants: as they rise from sphere to sphere their forms become more refined until they become veritable "angels of light;" but from all spheres they can send back telepathic thoughts to their friends, on the magnetic currents, providing the brains of those friends are pure enough to receive those impressions. If we would receive these grand truths from celestial spheres, we must, above all, shun tobacco and liquor.

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.

THE LIGHT of EGYPT.

—or—

The Science of the Soul and of the Stars.

In Two Parts, by an Initiate in Esoteric Masonry.

Finely Illustrated with Eight Full-Page Engravings.

A fourth edition is being called for, and in order to put it within the reach of all, a cheap edition is issued bound in paper, for \$1.00 per copy, and the price of the bound volume reduced to \$2.00.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a divine revelation of Science.

OPINIONS OF PRESS AND PEOPLE.

A noble, philosophical and instructive work.—Emma Hardinge Britten.

A work of remarkable ability and interest.—Dr. J. R. Buchanan.

A remarkably concise, clear and forcibly interesting work. It is more clear and intelligible than any other work on like subjects.—J. J. Morse.

A careful reading of "The Light of Egypt" discovers the beginning of a new sect in Occultism which will oppose the grafting on Western Occultists the subtle, delusive dogmas of Karma and Re-incarnation.—New York Times.

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Sweet balmy showers that bless the crops
Springing up within our soul's acre, green
and fair,
Where Truth, the mighty plow, has turned
with care
Each fertile spot that Love might sow her
seedlings there,
Whilst Knowledge busily prepares his
props.

While silvery raindrops gently fall
We cannot well deny the call;
For we know each drop shall burst a seed
against the harvest days,
And while we sow the seed, that which we
scatter by the ways
Shall blossom when our crops be golden
'neath the sun's resplendent rays.
Of our general wealth, gifts fairest of all.

In those hours when we shall softly dream
Those same wild blossoms shall unfold a
theme
Most beautiful, breathing the echo of a
sweet pathetic strain—
Music of the soul that flows in an angelic,
heavenly refrain,
As in compassion we shall stoop to raise
the trampled bruised and slain,
And help them to the fountain of a love
supreme.

When our horizon, so azure and serene,
Looks from above in peace upon a vernal
scene,
Amidst the humid balminess, where springs
the first rich growth of good;
Where drooping boughs reflect within the
brooklet's shadow depths a tender mood
Until the rustling voices blend their caper-
ing murmurs into songs of Brotherhood,
But what fuller chord rings sad between!

When gathering clouds roll thick and
dark
And brooding storms with shadows mark
The trail o'er which we sailed with such
delight, through calmer seas,
Or 'mid Contentment's shady bowers we
sipped the honied draughts of busier
bees,
Who gathered far and near, obedient to
divine decrees,
How shall we meet the flashlight of that
vital spark!

Then, when at last the raging storm is
here
Shall we cower beneath a groundless fear?
If our roots be fine the ravages can scatter
naught but dry and folded leaves,
For deep their meshes wind, and round an
imperishable rock they interweave,
Then meet with courage every blast and to
Truth's strongholds cleave.
Let your shield be charity, and love your
keen-edged spear.

There shall be ours, when all is fought,
An inner light, so dearly bought
That when the silvery raindrops fall soft
within its beams
A thousand hues shall touch the mist in
fitful gleams.
Until we behold the harvest of our souls'
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Into a grand and glorious future wrought.
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How small the fibre, but a speck,
Caught on the spindle and O, hum;
It buzzed and wobbled and at length,
Made quite a yarn to reel and run.

"Stout yarn," they said, as on it sped,
So strong and even on its way;
At last it tumbled into bed,
To rest awhile, but wouldn't stay,

Then round and round the shuttle flew,
To make a web of cloth so fine;
To place before the world to view
All dotted o'er with prose and rhyme.

'Twas then possessed with healing power,
Invisible—could not be seen;
It came and went at any hour,
And banished ills—'twas all supreme.

But now the thread is not as strong;
It seems at times 'twill surely break;
The web is very, very long!
'Tis almost finished; angels take

And use it for the good of all
Who need the fabric—"love's delight,"
And let no harm upon it fall,
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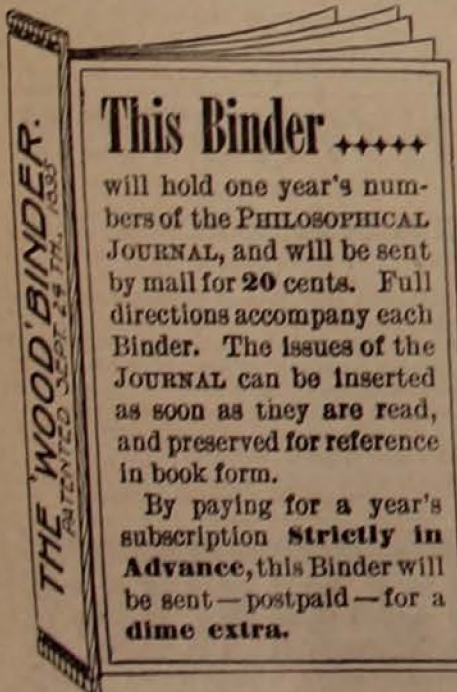
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