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Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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Wisdom.

Wisdom is an attribute of the divine in universal nature. It is also a power inherent in man, by virtue of his near relationship with the divine, and because of the possible unfoldment of divine powers within his finite nature. Although as finite beings we do not and cannot at all times comprehend the whys and wherefores of its manifestation, owing to the fact that all human developments are subject to the laws of limitation and environment, yet all can in some degree discriminate between a wise and an unwise act.

But few have not at some period of life committed an act which proved to be a very great mistake and caused much annoyance, trouble and sorrow. We find ourselves too often prone to err in our estimates and judgments of our surroundings, and others form and harbor thoughts which prejudice our minds, and in an unguarded moment we are apt to give expression to unwarrantable conclusions, which set in motion elements of evil. How often have individuals, families, societies and communities suffered because of unwise thoughts, actions and counsels of unwise persons? If these are promoters of trouble, misery, sorrow and all that tends to make us unhappy, what are we to do? What should we strive to attain? My answer is, Wisdom. Is it obtainable? Yes! How? This is the question that should inter-

est every member of this society. As each must have learned through some experience that the accomplishment of any task, the acquirement of any knowledge, or the attainment of our highest ideal of the purpose of life, ever must be the result of personal efforts; constant exercise of all the faculties of the mind, conjointly with a healthy body, harmonizing all the desires, objects, and aims in life, with the "all good," will undoubtedly culminate in a manifestation of wisdom.

There are many avenues which lead to wisdom; there is much that we must learn, overcome and master, as we advance. We must become discreet, prudent, cautious and judicious. Our understandings must be opened up by the knowledge of the little things of life, and by growth and development advance into a general knowledge of the arts and sciences. Knowledge is probably the broadest avenue leading to human development. It enlightens, expands, refines, elevates, invigorates, and in all respects improves the individual. If directed and guided by wisdom, it does more than aught else to elevate men and women to positions of honor and distinction in society or nation. Do not misunderstand me; I said if guided by wisdom, knowledge will do this. For there are innumerable examples of persons having possessed knowledge, but lacking wisdom, because victims of dissipation and licentiousness,

which seem to prove an old adage, that "Much learning makes some men the greater rogues and villains." This naturally leads our minds to contemplate the great importance of gaining wisdom and power? By the adoption of the proper methods of education, beginning with the little things that lie at our feet; correcting whatever evil habits we may have acquired, and gaining a victory over our inclinations to do wrong. Then slowly but surely will we begin to tread the paths of industry and frugality, which lead to wealth and by wisdom systematically.

Divide each day, to find an equal proportion for work, recreation, rest and sleep. When we have done this, we have a good foundation for the physical structure—a grand edifice, a temple, fit for the indwelling of a spirit, an immortal soul, where it can grow and unfold its divine possibilities and manifest its wisdom.

Wisdom is defined as "a faculty of forming the fittest and truest judgment in any matter presented for consideration; a combination of discernment, discretion and sagacity; and is sometimes used in a sense synonymous with discretion or prudence." Knowledge is not wisdom. Knowledge has several steps—such as the perception of facts, the accumulation of facts, but does not include action, nor the power of judging what methods are best to be pursued, or in means for attaining these ends. Prudence,

discretion and other terms are sometimes used as synonymous with wisdom but are only particular phases of wisdom.

Wisdom is the highest expression of all the accumulated knowledge and experiences of the ages. It is the outgrowth of a cultured mind—the development of the mental faculties, the unfoldment of divine possibilities, the power of perception by and through which we are enabled to comprehend the principles and problems of life. Possessed of this power we are able to direct our minds into the right channels of thought, to have control of all the bodily functions—so that we may do the right thing at the right time and in the right place. Then it will be impossible for greediness, envy, malice, selfishness, or injustice, to hold sway, or in any way dominate over human action.

Wisdom and Knowledge, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass;
The mere materials with which Wisdom builds,
Till smoothed and squared and fitted to its place
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
—COWPER.

W. T. JONES.

Prophecy and Science.

On Monday evening, Sep. 20, Dr. Sivatha delivered a lecture in the parlor of Mrs. Drake, 521 13th street, Oakland, Cal. He asserts that the two great factors working together for the construction and completion of human character on earth, are prophecy and science. He tells us that many prophecies of ancient Bible times are still unfulfilled. From his standpoint, the true meaning of the word evolution is not to be narrowed down exclusively, nor chiefly, to the idea of the gradual development of man from the lower order of animals. Rather it means his development from the domination of the lower powers and instincts of his own nature into that of the higher order of his faculties.

Comparing the brain of the fish with that in man, and taking into account the scaly coat of the former, the doctor concludes that the fish is endowed with a good degree of motor power, but very little sensation. Compar-

ing the brain of the highest type of the ape tribe, the chimpanzee with that of man, that the much-talked-of "missing link" means not one specimen, tribe or race of animals, but at least 20 or 30 grades or links, forming indeed quite a respectable chain in itself, intervening between the highest specimen of lower animals and the lowest type of man.

The unfolding of the human character through the brain is a process literally upward and forward. Starting with the Egyptian civilization, he illustrated by their architecture, and especially by the shape of the pyramids, that in them the dominant thought expanded downward and backward; and that they were incapable of progressing beyond this outward expression. This fact proved the arrested development of that nation and was itself a sure prophecy of their downfall.

Next the Mongolian race progressed to the development of filial love. The nations of India established the development of the imagination still higher in range among the human faculties, and slightly further forward in the brain. The American nation completed the development of this same faculty. Assyria, Chaldea, Media, Palestine and certain other nations developed organs lying directly behind the ear and pointing backward. The vengeful and vindictive thus dominated the Semitic civilization. The legislation of Moses, in some respects, far surpasses that of to-day. The Greek and Roman civilization developed faculties of the brain pointing a little more upward.

The Christian civilization resulted in *familism*. The family is the center of all social order in true civilization. Christianity promised the brotherhood of humanity, but that promise was left unfulfilled by the falsehood of one learned man. When Jesus said, "My kingdom is not of this world," (as in the text) the translator knew well that the word "kosmos" had an entirely different meaning from that which he gave it; he was therefore responsible for that lie, and so Christianity was turned aside. Then followed a thousand years of intellectual stupor—of moral

degradation. Science came to the rescue, and with the Christian world of to-day, cries aloud for the new civilization. The spontaneous action of the human brain is influenced both from above and from below: from above, the light descending from the higher spiritual spheres; from below, in the force of evolution, the gradual development from all lower orders.

There are to be a total of 22 lectures in the course, three appointments being in Oakland and three in San Francisco, each week till the course is finished.

THOS. H. B. COTTON.

Farewell to Mrs. Richmond.

It is now known, that we have been called upon to give up for a time our beloved Pastor, Mrs. Cora L. V. Richmond. It is not necessary for me to say, the necessity for this separation, has brought to us an overwhelming sense of sadness and irreparable loss, for the tie which for 21 years has bound us so closely together as pastor and people is too well known to leave room for doubt. At the close of last season, some of us felt intuitively that a shadow was lurking somewhere near us; but this was met so promptly, that we fondly hoped all danger had been averted, but the higher powers willed it otherwise, and during the church vacation, the arrangements were completed, which were to deprive us of that which we hold most precious in life, the ministrations of our pastor and her guides.

We have submitted because we must, but only to the extent of giving her one year's vacation, during which time we shall suspend our Sunday service, subject to any visits she may be able to make us. For 21 years we have been privileged to drink at this never-failing source of inspiration; for us the table has been bountifully spread, and we ought (if we are not) to be willing to yield for a season, but the break comes at a critical period in the history of the Church of the Soul, for still in its infancy, we feel (humanly speaking) that it needs the guiding hand of its beloved founder and her inspirers.

The first official announcement many of our people had of their great loss, was when they were summoned together to bid her farewell, and in consequence of this, and the fact that Mrs. Richmond had to leave the city at once, to the great regret of all, we were unable to give her a fitting farewell as has ever been our wont.

On Thursday, Sept. 2, however, the Band of Harmony met at the charming home of our Secretary where every preparation had been made to make the meeting worthy of the occasion. Everywhere beautiful flowers met the eye but it was impossible even for these to chase away the gloom that shadowed every heart.

The theme of the afternoon and evening, was of course, the coming separation, and as usual words of comfort and cheer came to us from the guides, and tributes of love and loyalty from the members of the Band to her who will ever hold their hearts in her own keeping.

The farewell was reserved for the Sunday service which was held in Handell Hall, which was crowded with those anxious to hear her valedictory, and to look for the last time, perhaps for months, upon the beloved face that has so often brought joy and sunshine into our hearts.

The program was a special one, the first feature of which was a double christening. Vocal and instrumental solos were given, and Mrs. C. Catlin gave the following farewell address, in the name of the Church of the Soul, presenting, as a parting gift, a magnificent basket of American beauties:

"Perhaps for the first time in the history of this society, the call that summoned us together, brought with it a feeling of overwhelming sadness, for full well we know that it would be strange indeed after all these years of faithful ministrations and such loving companionship, if we could respond to such a summons without a tugging at the heart-strings, and a sense of irreparable loss....

"For 21 years we have listened to the words of truth and wisdom, as they have fallen from your eloquent lips; for 21 years we have sat before the panorama

of your wonderful inspiration, page by page has been unrolled before our spiritual vision each page containing some new revelation, unsealing some hidden depth, and making manifest the mysteries of the ages, but we rejoice to know, that while these revelations have carried us backward, into the by-gone ages, forward, into that dispensation for which we longingly wait, upward to that realm beyond the skies, yet ever before us have been kept as of the first importance those principles, that meet the needs of the present hour....

"We have only a feeling of fraternal love towards our brethren in Washington, notwithstanding the fact, that what is joy to them, is Gethsemane to us....

"In thus bidding you farewell, we do not separate the different branches of the work, for the Sunday School, the Band of Harmony and the Church of the Soul, are one in the present shadow and future hope; as one we shall watch, as one we shall pray, as one our eyes will be turned toward Washington as to the casket, which holds for the present our peerless jewel, and as one we shall hail with delight the call that will summon us together to welcome you home.

"And now, dearly beloved Water Lily, we ask you to accept as our parting gift, the buds we offer, for what could speak to you our love so potent as these? May the matchless symmetry of their form, the perfect harmony of their tints, and the pure sweetness of their perfume, be symbolical of the year that is before you....

"In the name of your people, in the name of all who love you, tenderly, lovingly, loyally, we say, Farewell."

MRS. C. CATLIN.

After responding to this, Mrs. Richmond proceeded to give her last words for the present to her own people, taking for her text the comforting words of the great Teacher, "My peace I leave with you," and as with characteristic eloquence she spoke of the past and the present. Many gave way to the emotions which they could not restrain.

We have still, however, the beacon light of hope, and we are

already looking forward to the time when she shall be restored to us, and we shall again welcome her home. *

Spirituality.

It is announced by some persons, by some mediums speaking as they say under influence of their guides that the questioning investigating spirit is an indication of lack of spirituality. This assumption is used sometimes apparently to discourage scrutiny of pretensions which are questionable, and even to cast reflections upon the careful and thorough investigator.

As though spirituality were but another name for credulity, for the uncritical acceptance of whatever is related! As though verification were wrong and gullibility were a virtue!

There is, it is true, a stubborn incredulity which is not according to reason, such as Galileo had to encounter, such as make ignorant or bigotted people treat with supercilious contempt anything beyond their own personal experience, but free and fearless inquiry, indicating as it does, mental flexibility, is one of the proofs of the truly spiritual mind, which is the mind dominated not by authority, not by prejudice, but by love of truth, by a disposition and readiness to search for it, by charity, kindness, hopefulness, and by elevation of thought.

Such a mind possesses *spontaneity*. It is not blinded by bigotry, it is not bound by authority, it is not chained by custom, it is not dwarfed by dogma; it is open to new light from every direction, and ready to "prove all things and hold fast to that which is good."

Spirituality is not synonymous with credulity, superstition, pietism, religious fanaticism, or emotional excitement. It does not depend upon any special belief. It was not lacking in Spinoza or in John Stuart Mill, and the writings of George Eliot abundantly show that it dominated the mind of that strong, fine and beautiful personality. On the other hand it is conspicuous by its absence in many ecclesiastics, in many of the most orthodox clergymen, in many of the pro-

fessional religious and spiritual teachers who repeat parrot-like, week after week, expressions which are uttered and assented to without thought, or with but a minimum of thought and a maximum of automatism.

When a preacher or a medium finds fault with a fair-minded investigator of their claims on the ground that he is deficient in spirituality, simply because he wishes to verify, as far as is practicable, what is affirmed, the deficiency is more likely to be in the person who makes this statement than in the man who is spending money and time in trying to get at the truth.

B. F. UNDERWOOD.

Ancient and Modern Prophecy.

My attention has been called to a pamphlet entitled, "Trying the Spirits," by H. L. Hastings, in which the author gives the reasons why Christians believe in the plenary inspiration of the Bible, and at the same time reject Modern Spiritualism.

Mr. Hastings' arguments, outside of those refuted by his own statements, may be summed up briefly as follows:

1. That the divinity of the Bible is proven by its fulfilled prophecies, which modern mediums have failed to duplicate.
2. That these inspired writers condemned consulting the spirits.
3. That all the great inventions of the age were brought out in lands "where the Bible was read and honored."

CHRISTIANITY VS. SCIENCE.

I will answer the last proposition first, as it is only necessary to state that these great inventions, strangely enough, are not the work of believers in the Bible. Crookes, Hare and Wallace are avowed Spiritualists, while Edison's hand was controlled by a spirit to write messages in his father's circles at three years of age, thus proving him to be a remarkable medium.

Christianity has ever opposed inventions and all the advances of science as "works of the devil." It burned Bruno at the stake and murdered Gallileo for advocating the rotundity of the earth, because the Bible declared

it was flat and had "four corners." It even shrieked "devil" at Franklin and Morse, but these men gave us electricity and the telegraph just the same.

MODERN PROPHECIES.

Although Mr. Hastings' psychical researches seem to have been very extensive and successful in some lines, yet he seems to have been unfortunate in his search for prophetic mediums. I might cite scores of cases to prove that we have as remarkable prophets in the ranks of Spiritualism as any mentioned in the Bible, but space will only permit a very brief mention of two or three for which I can personally vouch.

C. H. Green, an uncle of mine living at Fall River, Wis., was at a seance at the home of a Mr. Hughes, in Elysian, Minn., in 1860, when he saw a vision of a living map of the Southern States—its mountain ranges, its rivers, and blood on the ground where every great battle was afterwards fought. That vision also showed that slavery would be abolished; that Rome would instigate war between France and the Germans, which would result in a republic for France. He also saw that Methodists (he was then one himself) would join with Catholics and other sects to check liberal thought and crush out Spiritualism.

How well these prophecies have been fulfilled history bears record, the last mentioned being fulfilled to the letter when Catholic priests, Methodist and other preachers of nearly all denominations met in Anderson, Ind., and formed a National Anti-Spiritualistic Association, on the 9th ult. Since then his spirit guides have given him many prophecies and they have never failed of fulfillment, save of course those that are yet in the future—one being that universal freedom of thought would reign in 1905, and that ecclesiastical dogmatism would then sink to rise no more.

In the "Mediumistic Experiences of John Brown, the Medium of the Rockies," who is now 80 years of age and has been a medium from birth, I find many prophecies even more remarkable, in some respects, than any of biblical record, all vouched

for by competent witnesses. I am personally and well acquainted with John Brown, and know that it would be impossible for this "good Samaritan," who constantly grieves over the sorrows of humanity (forgetting his own) to even think of deception.

Two and a half years ago, two mediums, Dr. M. Muehlenbruch and Mrs. S. Cowell, both of Oakland, Cal., at present, were then in San Diego, where I was then publishing a paper, and each gave me a reading, in which they foretold every important event in my eventful career since that time, all of which seemed impossible to me then, and though I struggled against "fate," yet all the events were brought about suddenly, unexpectedly and contrary to my own volition. My residence in San Francisco at the present time is the fulfillment of one of these prophecies.

PROPHECY OF THE BICYCLE.

La Revue Spirite (still published in Paris) for June, 1886,—over 31 years ago—contains an article by Allen Kardec, in which he relates that in a dream, during the night of the 24th of April previous, he was shown the following inscription upon a wall: "We have discovered that caoutchouc, rolled round a wheel, will make a league in ten minutes, provided that the road—;" and at this point the words became illegible. In his effort to decipher them Kardec awoke and immediately noted down the words he had read; to which, however he failed to attach any meaning. But to-day, when the wheels of every bicycle are surrounded by a pneumatic tube composed of caoutchouc, and a far greater speed than 18 miles an hour is obtained upon them, the prophetic meaning of the revelation is plain enough.

The numerous works of this same Allen Kardec, upon Spiritualism and the development of mediumship, have been translated into all the languages of Europe, and are widely circulated and read in all lands.

MOTHER SHIPTON'S PROPHECY.

Outside of the Bible we have records of wonderful prophets in all lands and in all historic ages. Amongst these are the famous prophecies of Mother

Shipton, which were first published in England in 1485. But it remained for the present century to see their fulfillment.—Here is the prophecy, with the old style of English spelling and the obsolete words modernized:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye;
Water shall yet more wonders do,
Now strange, yet shall be true;
The world upside down shall be,
And gold be found at the root of a tree.
Through hills man shall ride,
And no horse or ass shall be at his side.
Under water man shall walk—
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In black, in white, in green.
Iron in water shall float
As easy as a wooden boat.
Gold shall be found, 'mid stone,
In a land that's now unknown.
Fire and water shall wonders do;
England at last shall admit a Jew,
And the world to an end shall come
In eighteen hundred and eighty-one.

It was Mrs. Shipton's prophetic vision, instead of the world, that ended in 1881, for all the events mentioned had transpired before that date. Had her vision extended beyond that period she would doubtless have seen the X-ray and other later inventions.

IS ANCIENT HISTORY RELIABLE?

There are many scientific writers who give valid proofs that many of the Bible prophecies were written after their fulfillment. Moses, for instance, if he be the author of the pentateuch, as theologians claim, tells of his own death, and tells of events that occurred 500 years later in the past tense, and then says, "and it is so even unto this day," leaving the inference that another lapse of centuries had passed. The only way, in my opinion, for commentators to explain these discrepancies, is to assume that Moses had two incarnations, the last being for a thousand years, surrounded in mystery.

All history ante-dating the printing press may be called pre-historic mythology, founded upon certain facts. My reason for this supposition is, that the church had full power of all Christendom, and after it had burned the great Alexandrian library, thus sweeping away the history of the ages, it was easy enough, with the spies of the Inquisition haunting all who could read and write, to capture and destroy all historical docu-

ments that did not accord with the views of the church. All books not destroyed were revised to aid the priests in keeping the people in ignorance and slavery to their superstitions. But the printing press broke the power of the priests, and the people at last are awaking from the hypnotic power of the long night of the dark ages, and Truth comes back to earth once more.

SOME OF THE NEW TESTAMENT INCONSISTENCIES.

I have heard Christians admit that there were contradictions in the Old Testament, but deny that there were any in the New. I could give 50 or more, but two or three must suffice here:

"God is not the author of confusion, but of peace."—I. Cor. xiv:33. "I came not to send peace, but a sword."—Luke xii:49.

While on this subject I cannot refrain from giving an Old Testament quotation: "Blessed be the Lord, my strength, who teacheth my hands to war and my fingers to fight."—Ps. cxliv:1.

"My Father hath committed all judgment to the Son."—John v:22. "I judge no man."—John viii:15.

"All power is given to me in heaven and in earth."—Matt. xxvii:18. "And he could there do no mighty work."—vi:5.

DOES THE BIBLE PROHIBIT SPIRIT COMMUNION?

If we accept some of the Old Testament writers, it does, but if we take the New Testament, we find Paul saying, in the 1st Corinthians, 12th chapter: "Now concerning spiritual gifts, brethren, I would not have you ignorant." He then enumerates most of the phases of mediumship, as seen to-day.

AN INTERPOLATION IS PROVEN.

Now, among these gifts Paul mentions "discerning of spirits," adding, as he does after each phase, "but the same spirit." If there be but one spirit, how could there be the gift of "discerning spirits?"—mark you, the word is used in the plural.

In this same chapter Paul argues that as the different members are necessary to the body, so are the mediums possessing these various phases, or "gifts," necessary to the church as a

body. How do Christians dodge this chapter and its argument?

ERNEST S. GREEN.

Support the Cause.

We have not been led to believe that heavenly mansions and crowns could be purchased by money donations to our Cause, and yet we have all learned that worldly possessions will be barriers to our spiritual progress if we are selfishly tied thereto. Thus, by giving freely, we expand our soul-natures into that unselfishness which gives promise of spiritual reward and the approbation of our spirit-guides. We have learned that consequences are inevitable.

To the Cause of truth we should give, and be protected in our giving. We should not wait until our heirs may fight our bequests, but give while we can see the fruits of our gifts, and know they are properly applied. But, if bequests are made, they should not be permitted to be legally denied by virtue of our lack of capacity to properly utilize. Our legal status must be maintained! For that we are organizing, and to that end, more than for propaganda, should we look to the National Spiritualists' Association. The Babe will is to be a test case. All your legal rights are wrapped up in that appeal to the courts. If it costs every dollar (or more) than the bequests, our rights as a religious body shall be protected.

There are others ready to make bequests to the public cause of Spiritualism. They should be protected! And nearly every city is preparing to solicit funds to build a spiritual temple. Notably, Rochester desires to erect a Fox memorial. Funds for all these are being solicited, and the donors want to know that their donations will have legal protection. To secure all this, we should first help the National Spiritualists' Association to defend the Babe will.

G. W. KATES.

You don't know how well I like the JOURNAL. My friends, too, like to read it. Each copy is worth three times the cost for a whole year. I anxiously wait for its arrival every week.—MRS. DR. SEELEY.

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THOMAS G. NEWMAN,
EDITOR.

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SAN FRANCISCO, OCT. 7, 1897.

Words of Warning.

The time has come when Spiritualists should realize that they must either stand firm and fight valiently for their rights, for their privileges, for their principles, and for their liberties—or else to lie down and let their enemies crush them with despotic power and frenzied passion. So far, Spiritualists have been quite content to enjoy their grand philosophy alone, and not put forth the least energy, either to enlighten their fellow men or to organize for self defense. They have folded their arms with delight upon being freed from the dogmatic creeds and horrible delusions of their forefathers, but have done comparatively nothing to perpetuate their philosophy. They have neglected their opportunities to instil into the rising generation the love of the truth, and their children are growing up in utter indifference concerning the glorious truths which have been such a consolation to them. Mingling in the Sunday Schools of the churches, for the sake of popularity or for social reasons, and becoming entirely unconcerned in matters of so much importance as the philosophy of this life and that which is to come, some of them are getting to think their parents fanatics or lunatics, who have ostracised themselves from the popular religions of the day without reason or

sense—all because of the apathy which reigns supreme among Spiritualists. San Francisco, however, has taken a step in the right direction, by organizing a "Young People's Society of Spiritual Endeavor," the objects of which are set forth on another page of this JOURNAL. We would like to see at least a thousand such organizations spring up throughout the land, as well as an equal number of new lyceums for the children.

The generation of active, working, wide-awake and enthusiastic Spiritualists is fast passing away, and where are the successors who should be coming on to take their places? Echo asks, where? Our Lyceums are neglected; and but few young people mingle in our gatherings. Why? Because they do not find the organized enjoyments prepared for them that the churches provide for their youth. In this, it is time to call a halt. Let us bestir ourselves, and awake to the dangerous ground we are occupying.

The *New Woman*, a sprightly publication, of Topeka, Kan., calls attention to another danger which threatens us. It says:

The Anti-Spiritualist convention at Anderson, Ind., demanded prohibitory legislation against Spiritualism, Occultism, Theosophy, Hypnotism, Divine Science, Christian Science and every school of thought that does not accept the dogmas of the so-called Evangelical churches. This is the spirit of the Inquisition against which the Protestant Reformation was a protest.

The churches know that their power over the minds of men cannot be continued, except by the aid of legal enactments, and the power of the State, with its marshals and soldiers to enforce its edicts by fire and fagot, sword and cannon!

Our rights and our liberties are in danger! By our laxity, we have invited this crusade against us. We have allowed mountebanks and tricksters to sail under our colors, without even a protest. We have neglected our duty, in not keeping the gates shut against all fraud, deception and immorality, and this is the result.

Our duty is plain. Organize and support our societies. Keep our platforms pure, and let the world understand that our grand philosophy shall not be contaminated with the foul odors of immorality. Stand firmly for our rights and defy our enemies! Dare them to legislate against us! Compel them to show their hands! Defeat them in their nefarious schemes to re-establish the Inquisition, with all its horrors and cruelties!

This can all be done, if we support our State and National Associations. Admit no strange mediums to our homes or platforms who are not endorsed by these bodies. This will draw a line of demarcation between the true and the false—the moral and the immoral. Take higher ground. Stand for right, truth, and justice. Unitedly claim our rights and demand our liberties.

See that the State Associations are supplied with the necessary funds to send out duly-accredited missionaries through their States, to strengthen the weak societies, build up new ones, and scatter the light generally. Enable them to maintain centrally-located headquarters in the principal cities, where reliable Spiritualistic information can be obtained, a directory of mediums, speakers and workers consulted, and the current spiritual literature procured. This is very essential—the very key to success.

Organize in every State, in every county, in every city, in every town! Stand firm, united, undaunted and in our majesty demand our inalienable rights under the Constitution of free America.

Stand like an anvil " when the strokes
Fly thick and fast, a fiery shower:
The spirits all will be our strength,
And malice prove its want of power.

If we neglect our opportunities, our history may be like that of the miser who killed himself for fear of poverty, and whose lifeless body was found lying across his bags of gold! We have more than shining gold—"the light of life." Let us arise and shine, for the brightness of that light shall illuminate the world!

Dr. C. W. Burrows, a prominent Spiritualist of Detroit, Mich., is going to England shortly to investigate his claim to a share in an estate worth ten millions of dollars, near London. He has lately received a copy of the will, and will push his claim. The *Detroit Evening News* of Sep. 20, contains the following:

Dr. Burrows is very well known in Detroit. He has lived on Michigan avenue, where he has practiced his profession for many years, but he is, perhaps, better known as an enthusiastic believer in Spiritualism and a student of mysticism. He is one of the leaders in the Central Spiritual Union and is always present at its meetings in Star and Crescent Hall. His library on Spiritualistic and allied subjects contains nearly 500 volumes.

Personally the doctor is an agreeable gentleman who follows out the teachings of his sect in that he is always ready to do more for others than for himself.

An Astounding Seance.

Mr. E. Dawson Rogers, editor of *Light*, London, England, thus records some of his experiences with the celebrated D. D. Home, the medium, over 30 years ago, in a recent lecture:

At his first seance he witnessed phenomena which he regarded as astounding. The experimenters, among whom were some of the highest in the land (so far as titles and social position were concerned) sat at a round table. They had no other light than wax candles on the table, and, as a member of the Press, he was given every facility to test the genuineness of the manifestations.

He commenced by asking that the table cover should be removed, for various raps had been heard, and he wished to make sure that these were not produced by any concealed mechanism. Failing to discover any artificial appliance, he next requested the table to be removed to another part of the room, and this was done, but the raps continued to come.

Noticing an accordion on a side table, he asked whether it could not be played, having heard that the playing of an accordion by an unseen agency was among the phenomena obtained in connection with Mr. Home's mediumship. A reply having been received in the affirmative, he went over and fetched the accordion, his position being at a large table on the opposite side of the medium. He then inquired into whose hands the accordion should be given, whereupon it was signified by raps that it should be handed to Mr. Home. He was about to rise in order to hand it to Mr. Home, when it suddenly quitted his hands, and passed across the table into the hands of the medium. Mr. Home then held the instrument bottom side up, and several tunes were played upon it, many of them being chosen by members of the circle. He then objected that although he could see that Mr. Home was holding the accordion upside down he could not see the lower end, upon which he was asked to go and sit beside the medium; he then saw the accordion moving up and down as though it were being manipulated by some invisible performer underneath.

After that, he had come to the conclusion regarding Spiritualism that there was "something in it," a conclusion at which many other people arrived at the same time, and that was as far as some of them ever got. This was the frame of mind of many

of those persons who were called "Psychical Researchers," and who would never be anything else.

Mr. Rogers kept up his investigation, and for 30 years has been a pronounced Spiritualist. He now edits *Light*, of London, England, one of the most reliable and efficient periodicals advocating spiritual philosophy.

Short Studies in the Science of Comparative Religions, embracing more especially those of Asia, by Major-General J.G.R. Forlong, F. R. S., author of "Rivers of Life." 663 pp. Cloth, \$8. For sale at this office.

This is a large and important work by a well-known Orientalist. It contains ten studies, which, owing to selection of the subjects, make the book a veritable epitome of all ancient and modern faiths, except Christianity, which is only touched upon when necessary in the all-embracing Science of Comparative Religion.

The book treats upon the following subjects: Jainism and Buddhism; Trans-Indian Religions; Zoroastrianism; Hinduism, Vedas, and Vedantism; Lao-tze and Taoism; Confucius and his Faith; The Elohim of Hebrews; The Jehovah of Hebrews; Sacred Books of the West; Mahamad, Islam, and Maka, with short texts of all the faiths and philosophies.

The subjects are not only of immediate but enduring interest—historically, literary, and religiously, more especially to the peoples concerned, and the governing and administrative classes of Trans-India—English, French, Dutch, Javanese, Siamese, Tongkinis, and Cochinese. The first two studies enter minutely into the very ancient social, religious and political history of these and other adjoining states and nations, of which little is really known even by themselves, and still less by their rulers, conquerors, or suzerain lords.

As regards ancient Indian history, the author advances strong reasons against the popular belief that Aryans were, either in India or further eastward, the first or chief civilizers; attributing this to Dravido-Turanians and Mongolic peoples who entered India from the West and North, probably a thousand or more years before Aryans touched the Ganges.

There is a great deal in this volume to prove that man's first cultus was arboreal, or as now termed, a worship of divinities of vegetation, as spirits of groves, trees, corn and such like. This cult is hereshown to be as strong in India and Trans-India as among Syrians, Hebrews, Tyrrhenians, Greeks and Latins. Thus the author holds that all early gods were but rural or tribal divinities embodying the sensuous wants and ideas of the needy and ignorant; that there is little to choose between the ruddy Etruscan god of groves, the Pelasgian Dodona, Aryan Zeus, and the Ala, Alê or Elohim of Semites.

The monographs on Zoroaster, Lao-tze, Confucius and Mahomad place

these leaders of multitudes more succinctly and graphically before us than has yet been done, and bring out many features heretofore overlooked or insufficiently dealt with; and the adjoining chronological tables supply a wealth of information most necessary to have at hand in these important studies.

Good Advice.—Dr. Usher, the spirit guide of Mrs. M. A. Ellis, 233 Valencia street, San Francisco, sends the following for publication in the JOURNAL:

How can we, as Spiritualists, continue to retain health, a face and form and countenance through which shines a radiant light of the angels—a face which expresses the grandest language of humanity? I will tell you how. Never let an unkind thought have its home in the soul; bear no condemnation for anyone; think not of the mistakes of others, but see that we do our own work well; help the poor and needy when in distress; be prudent in all things; get what we get honestly; look well for old age; take care of what we get, so that care will not make its impress on our brow; make the body a palace for the angels to visit; have no discord at home; make home attractive; always talk on pleasant subjects; cultivate music, both within the soul and at home.

Let all Spiritualists do what they can to sustain the PHILOSOPHICAL JOURNAL—subscribe for it and send it to others, so as to increase its influence and spread the truth.

There is nothing strange or supernatural about spirit return. It is just as if a friend or relative has been off on a journey and returns to pay you a visit. As you would welcome a mortal who has thus been absent, so should you be ever ready to welcome and entertain the spirit friends who call on you.

Clerical Types, by Rev. Hames Mann. Cloth, 217 pp. Price, \$1. New York and London: Funk & Wagnalls Co.

The title of this book hardly suggests the racy and interesting character of the contents. The author writes that his own parish is near enough to a large city to feel its pulsations, and to touch and be touched by its larger life, yet far enough away from it to be out of reach of its noise and strife. "Looking out through the narrow loop-hole of this tower of observation," he writes, "I have seen a goodly bit of the ministerial world pass in review and have had leisure to observe and study a great variety of ministerial types. Some 20 of these types he has described.

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

In Memory of James G. Clark.

Mrs. Dr. Cora A. Morse held a very interesting memorial and song service at her residence, 621 O'Farrell street, San Francisco, last Saturday evening, in commemoration of the poet, composer and singer of reform and spiritual songs, Prof. James G. Clark, who passed to the higher life on September 17, at 4 p. m., at Pasadena, Cal.

After Prof. Petersilea, the world-renowned piano virtuoso, had rendered Chopin's dead march, in his inimitable style, Mrs. Dr. Morse read from some of Mr. Clark's letters, and one from the lady who cared for him during his last moments, describing his struggles and the buoyancy of spirit in the departing hours.

Prof. J. S. Loveland then spoke of his intercourse with Prof. Clark during many years, relating several instances which exhibited his grand poetic nature and sublime ideas, his labors in the reform movements, and the effect of his labors for humanity.

Several of Prof. Clark's compositions were sung, together with other vocal selections, among the singers being the accomplished Mme. Waltz.

Several speakers related incidents of their acquaintance with him, and referring to many of his poems and their origin, as well as their association with him in his labors for humanity.

Space forbids further record of the speeches, songs, music and other exercises, but we will state that for over two hours the audience was treated to an interesting program, which will not soon be forgotten.

The room was tastily decorated with flowers, and on an easel was his picture, surrounded with green leaves. Beside this was another easel bearing a framed canvass on which was painted the title of one of his songs which was beautifully read by Mrs. Hickok, "Lord Keep My Memory Green."

The friends of James G. Clark are trying to raise funds to pay his doctor's bills and publish his latest poems. Subscriptions for this purpose may be sent to Mrs. Havens, 154 East Colorado street, Pasadena, Cal.

Mind is the title of a new monthly of liberal thought, edited by John Emery McLean. "Life" Building, N. Y. The initial number contains many articles by well-known writers, prominent among which are "Automatic Writing," by B. F. Underwood; "Vibratory Affinity," by C. B. Newcomb, etc. 20 cents a copy.

Independent Slate-Writing.

Prof. Fred P. Evans was invited to go to Malone, N. Y., and with his marvelous mediumistic powers has astonished the people and made many Spiritualists. The four newspapers have given much space to the matter. Prof. Evans thus writes concerning his work there:

My public seance in the opera house was a grand success. Mr. and Mrs. Scott G. Boyce were instrumental in bringing me to Malone, and are certainly deserving of great praise for the fearless manner in which they stood up for the truth in the face of a vast amount of educated prejudice. Now they are respected by all. My seance and lecture in the opera house was attended by the best people of Malone, and all went away deeply impressed with what they saw and heard.

If some apology for a medium does not come here and undo the good I have been the means of doing, Spiritualism will be respected. I have been the guest of Mr. and Mrs. Boyce and have been treated royally.

I leave here for Boston, on Sept. 28.

Here are some of the notices of the press of Malone:

The professor, who has the appearance of sincerity and earnestness, preceded his experiments with a very effective address from the Spiritualistic standpoint, calling attention to the mysteries of nature every day so commonly observed about us that we accept them as unexplainable facts without attempting to solve them. Some of the miracles of the Bible were cited as spiritual demonstrations entirely clear to Spiritualists from the standpoint of the natural, instead of the supernatural, and the assertion made that these natural forces could be and are still exerted through persons physically adapted to receive and put them in operation. And he expressed wonder that on this account Christianity should oppose Spiritualism.

The majority of the audience were, of course, simply astonished and have no positive opinion one way or the other of how it was done. The writing was there all right when the seals of the slates were broken by considerable muscular effort.—*Malone Farmer.*

It was simply marvelous, whether regarded from the standpoint of a skeptic or a believer in Spiritualism. Two slates, which were held all the time in the hands of a lady and gentleman from the audience, were filled with more than 30 messages, some written in red, blue, yellow and green, and others in ordinary slate pencil, directed to persons present, many in direct answer to names and questions written upon slips of paper held in the hands of those in the audience.

All have received tests that, if not sufficient to confirm a belief in the phenomena of Spiritualism, have at least shown Prof. Evans to possess a wonderful power exerted with apparent sincerity of purpose and without

the discovery of even the suggestion of trickery or fraud by a single investigator. The old prejudice against Spiritualism has greatly diminished within the past few years, as its principles and objects are better understood by the people, and a large number in this community will doubtless take this opportunity to learn more from one of its foremost mediums.—*Malone Gazette.*

The Farewell Soiree by Mr. and

Mrs. Petersilea, previous to departing for their home among the orange groves, near Los Angeles, was a most enjoyable affair, their parlors being crowded with representative San Francisco people. The exercises were opened with the beautiful vocal duet, "Moonlight on the Rhine," by Prof. Petersilea and his accomplished young pupil, Mr. Mark Ellis, who took the first tenor part. After the professor had played some of the *chef-d'oeuvres* of Beethoven and Chopin, Mr. Ellis sang with soulful expression "Ricco's Last Song," by Raff. After the readings by Mrs. Petersilea—psychometric and otherwise—which were enthusiastically applauded, speeches were made by several of the guests, all expressing high appreciation of the grand work done by Mr. and Mrs. Petersilea and a hope for their speedy return to San Francisco.

"The tie that binds," the song sung at the late State Convention, has met with such favor that Prof. Richard Young is composing the music to two more by the same author, Mr. A. P. Wilbur. It is time that Spiritualists were singing their own songs.

Transition.—Mrs. Angelina Metzgar, widow of Capt. Metzgar, passed from earth life, on Wednesday, Sept. 22, at her residence in East Oakland, after a painful but patiently borne illness. Mrs. Metzgar had been a staunch Spiritualist for many years, and was a prominent member of the Oakland Psychical Society. She was beloved and respected by the community. The funeral services were held according to her special request—first at Brown's Undertaking parlors, in Oakland, Mme. Florence Montague officiating, (the ceremony being beautiful and touching in the extreme); next at the Unitarian Church in San Francisco, Mr. Stebbins being an old friend of the Metzgar family.

The body was buried in the Masonic Cemetery, by the side of her husband and son, whose spirits preceded the noble wife and mother to that radiant home constructed by good deeds and kind words, those mansions of beauty, results of loving actions and duty.

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.

Any questions or requests for information, should be sent to this office.

Dr. W. P. Haworth is in San Diego, on business, and lectured at Grand Army Hall on Sunday, Sept. 26.

Mrs. J. J. Whitney has returned to 218 Stockton street, San Francisco, where she may hereafter be found.

Carrie Fuller Weatherford lectured in Des Moines, Iowa, on Sept. 26, and then went to Atlantic, Iowa, for October.

Mme. Montague and Dr. Sivartha occupied the platform of the Psychical Society at Oakland last Sunday evening, the meeting being an exceedingly interesting one.

Mr. Wm. Emmette Coleman will have an article in next week's JOURNAL on Mother Sadie's materializing seance, through the mediumship of C. V. Miller.

Next Thursday evening, at Scottish Hall, Mme. Montague, the noted inspirational speaker, will answer questions and read psychometrically. Mrs. Schlessinger will give an illustrated lecture on "Picturesque Switzerland."

The "Boy Orator," Charles Anderson, is slowly recuperating, at the home of Bishop A. Beals, in Summerland, Cal., where he is having the best of nursing and care. His condition is such that but a trifle might snap the cord binding the body to the spirit.

Mrs. Schlesinger's lecture on "Picturesque Ireland" last Thursday at Scottish Hall, San Francisco, was exceedingly interesting, and the written questions were answered by the guides of Madame Montague in a marvelous manner.

A representative of the Spokane (Wash.) *Chronicle* accepted an invitation to visit Dr. Schlesinger at the Sherman House, and was given in full the names of deceased persons he knows that the Doctor could have had no knowledge of, and other startling proofs of the mysterious power he possesses. The Doctor is having great success there.

The Young People's Society had a "merry-go-round party" on Sept. 30, at 323 Fell street, San Francisco, conducted thus: The young ladies and gentlemen were seated alternately and numbered, each couple being partners, who had to entertain each other for five minutes or pay a forfeit, then time was called and the odd numbers moved on to the next partner, thus every five minutes each had a new partner. Subjects were written on a large blackboard placed where

all could see, any at a loss for a subject could choose from it. Needless to say all became acquainted and had a "merry" time. A fine musical program was rendered and refreshments served. There were 34 young people present and all pronounced it a success. Next Thursday there will be a drawing contest. All interested are invited.

The Daily Call of last Sunday contained a lengthy description of Mme. Montague's psychometric readings and the answering of questions, both at her meetings in Oakland and San Francisco. We will give some of these a place in next week's JOURNAL.

The meetings of Prof. Geo. W. Walrond in Denver, Colo., are crowded. More than 50 last Sunday could not gain admittance. He devotes each lecture to Spiritual and Occult sciences, the *modus operandi* of psychic force and how to utilize this power in our thoughts, words and deeds. He then concludes with delineations of spirits and messages.

Transition of Mrs. Wiggin.

Mrs. Amanda D. Wiggin, who 30 years ago, was one of the few mediums then residing in California, and was the first ordained here, passed to the higher life on Monday, Sep. 27, aged 67 years and four months. The earthly end came at the residence of Mr. S. D. Dye, where she had gone for better care during her last illness.

Amanda D. Cawley, was born at Meredith Bridge, N. H., May 8, 1830, but resided from childhood until 1865, in Salem, Mass., where she married. Mr. Chase, her husband, lost his life in the service of his country during the civil war. Being a clairvoyant, and an impressionable medium, Mrs. Chase received many remarkable messages during the war concerning occurrences on the battle field, the truth of which was afterwards confirmed, proving beyond a doubt the spirit source of the information received through her. Left a widow, she came to California in 1865, and in Sep., 1868, was married to Mr. Harry Wiggin before a large audience, the ceremony being performed by Mrs. Laura Cuppy, who was then giving spiritual lectures in Maguire's Opera House, San Francisco.

In 1875 Mrs. Wiggin, on account of illness, lost her mediumship, and never fully regained it. Her spiritual perception, coming only at intervals, could not be depended on for public work. She had been an invalid many years, but was confined to her room only a few days prior to her transition. Fully realizing her condition, she spoke cheerfully, longingly of the approaching change, and said to Mrs. Dye: "Please ask your guides how long it will be before I will go?" Mrs. Dye replied: "Probably at 2 o'clock, but perhaps not till morning."

As 2 o'clock approached she sent for Mrs. Emma Sherwood, the contralto soloist, to sing in accordance with her promise. (The first time Mrs. Wiggin heard the sweet singer, two years or more ago, she said to her:

"I hope that when I pass out you will sing my soul to heaven.") Mrs. Sherwood remained until 4 o'clock, singing and playing for the departing soul. Attended by her loving husband and dear friends, Mrs. Wiggin listened to the sweet sounds until she became unconscious. Reviving in half an hour or so, she spoke of the presence of spirit friends who were waiting to receive her, and again lapsing into insensibility, quietly passed away.

The funeral, Thursday afternoon, was conducted by Mr. Frank T. Ripley, of Boston, in a manner very appropriate and wholly acceptable to the bereaved husband and friends. After the opening service Mrs. Ada Foye, for many years a warm personal friend of the departed, made an address in which she reviewed the many services Mrs. Wiggin had rendered to humanity, her faithfulness in every relation of life, the worthiness of her example, and finally the beauty and joy of her transition—free from fear, free from doubt, and full of that peace and satisfaction that only a knowledge of the life beyond can give.

The music was by the choir of the Harmonial Society, with solos by Mrs. Sherwood, including "There Shall Dawn a Glorious Morning." The closing piece by the choir was "Home of the Soul."

The interment was in the G. A. R. tract of the Boyle Heights Cemetery. W. N. S.

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, 1607 Fillmore St.
TREASURER.....E. F. SMALL, 319 Fell Street.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James U. Spence and Wm. M. Rider.

A special meeting of the State Board was held at 605 McAllister street, last Saturday, at which considerable routine business was done.

Letters were read and placed on file from Pres. Barrett and Sec. Woodbury of the National Spiritualists' Association, Mrs. H. D. Wrenn, A. B. Coonley and H. Grant.

Application for endorsement from Mr. Albert Will was referred to the Investigation Committee.

A proposition was made to establish a centrally-located headquarters in San Francisco, where citizens and visitors may be welcome during all business hours, daily; to maintain a bureau of information, directory of speakers, mediums and workers, and a spiritual library and reading room. This was referred to a committee who will solicit funds for that purpose and report to an adjourned meeting on Oct. 16, when the matter will be decided, according to the response it obtains.

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.



To Interest Young People.

TO THE EDITOR:

For a long time past Spiritualists have felt the need of something to interest the young people, and a few friends met at 323 Fell street, on July 21, to take the preliminary steps toward forming a Young People's Society.

On July 31 an organization was completed and named "The Young People's Society of Spiritual Endeavor," with 19 members and the following officers: Pres., Mrs. L. S. Drew; Vice-Pres., Mrs. Daisy Keagan; Sec., Miss F. Maxwell; Treas., Miss J. Morse. The object is to promote a moral life among its members, to increase their mutual acquaintance and to make them better and more useful citizens.

It meets every Thursday evening at 323 Fell street. The evening is devoted to music and other entertainment. A leader is chosen each meeting to prepare a paper, or talk on a subject, the discussion of which is usually participated in by all. On Thursday, September 23, a paper was prepared and read by W. T. Jones, on the subject "Wisdom," which all enjoyed so much that it was unanimously voted to ask the PHILOSOPHICAL JOURNAL to publish it, that others might perhaps gain some "Wisdom," by reading.

On Thursday evening, Sept. 30, we had a merry-go-round party.

All who are interested in young people are invited to attend.

MRS. L. S. DREW, Pres.

Letter from Abby A. Judson.

TO THE EDITOR:

This letter is written to explain my long silence in the newspapers, and why I am not engaged in any public work.

In January, 1896, my brother had a stroke of paralysis affecting his left side, and on Feb. 28, I removed him from an Insane Hospital, after an incarceration of 32 years, to my rooms in Worcester, Mass.

Just before taking my dear brother home, on Feb. 19, 1896, I fell from the top to the bottom of a long flight of stairs, striking with the full force of the impetus gained, on the top of my head. For several weeks I suffered distressingly at the base of the brain. Recovering from the head-pains I fondly hoped to suffer no more, but alas! the results were destined to be more serious, and took the form of cataracts in the crystalline lens of both eyes.

Ordinary cataracts take a number of years to develop, give no pain, are removed without difficulty, and the sight is soon restored by properly-adjusted glasses. It was quite different with the cataract of my left eye.

It developed in a year, pained me constantly, its removal in May 1897 gave me much pain, a few days later spasmodic contractions set in that caused the wound to reopen and the newly-formed aqueous humor to flow over my cheek, and an inflammation set in which makes the eye nearly useless until another operation can be performed on it. I took my brother home Feb. 28, and I gave my last lecture in May of that year. June 17, I took the sole and entire charge of my insane and paralyzed brother and continued this exhausting, though comforting labor till Feb. 8, 1897, when he rose from his bed of harrowing pain, to that brighter region where pain can never come.

During the last six months of his life I fed him every morsel as he lay flat in his bed, and never once did he fail to say, "Thank you, dear." Through my instrumentality his reason was restored, his rare intellect gave tokens of pristine brightness, and his last distinct words spoke his love for me.

As I have not lectured for fifteen months, and may never be strong enough to lecture again, I am almost wholly dependent on the sale of my books. I earnestly hope that my friends will extend their sale, and thus aid not only me, but the cause we love. My address is Worcester, Mass.

ABBY A. JUDSON.

Hopeful Assurance.

TO THE EDITOR:

My dear spirit friends give me most hopeful assurance of the continued and increasing interest of angels in behalf of mortals here on earth. They predict great and lasting benefits to the world from Spiritualism in the near future; also the co-operation of science and the best elements of the churches. If we are ready to fellowship in our universal brotherhood the lowest types of incarnate immortal life, we must not spurn the higher types because they still hold to tenets which our philosophy cannot endorse. "Whatever of good the old time had is living still," and it is our blessed privilege to enjoy it, if we will, in harmony with all earnest souls.

J. MARION GALE.

The International Jubilee.

TO THE EDITOR:

The International Jubilee of Modern Spiritualism will be held June 1 to 8, 1897, inclusive, at Rochester, N. Y. Mr. J. B. Hatch, Jr., of Boston, Mass., has been appointed to arrange for and take charge of the Children's Lyceum Department, sessions of which will be held during the celebration. All the prominent Lyceum workers will be invited to assist. As a result a great revival of interest in the Lyceum is anticipated.

Dr. Fred L. H. Willis, of Glenora, N. Y., is the foreign correspondent.

Mr. W. H. Bach is in charge of the Spirit Art Department, which will be one of the leading features.

The undersigned visited a number of the principal camps this season,

the people showing an enthusiastic interest. The management of the camps visited extended a very cordial welcome and courteous assistance with the result of liberal donations or subscriptions to sustain the enterprise. Much more money is needed, however, and every true Spiritualist ought to send in a donation or subscription at once that we may not only have funds to carry on the work, but also to know what can be depended upon later to pay all expenses.

Those who read this, please remember that your name and address and of all Spiritualists in your vicinity, is wanted, not for publication but that we may, if possible, ascertain our number in the United States, and that circulars relating to the Jubilee may be sent them.

The name of every society and its officers and of every speaker and public test medium is also wanted. Remember to donate or subscribe liberally to aid in this celebration.

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

Circulate Good Books.

TO THE EDITOR:

With the renewal of my subscription for your valuable paper came Mrs. Duffey's book entitled "Heaven, A Narrative of Personal Experiences After the Change called Death," which I have perused with great interest. It is certainly an inspirer to all readers to try and lead better lives. It coincides with my ideas of a continued existence and its environments, with an opportunity to progress from ignorance into knowledge and wisdom.

This book should be in the hands of every Spiritualist, to lend and keep in circulation continually. Stop and think, ye close-fisted Spiritualists, what an opportunity to do good—for \$1 provide yourself with a clean Spiritual weekly paper and a first-class Spiritual book. You get the book as a premium for investing less than two cents a week for the PHILOSOPHICAL JOURNAL.

I would rather go without one meal a day but what I would do this much for the cause, and making glad the heart of the editor who toils unceasingly to feed our hungry souls with manna that the angel world brings to him from week to week, and from year to year. Mrs. F. A. LOGAN.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

Frank S. Cheney makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, 1886.

{ SEAL }

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75c.

They are not Spiritualists.

Those who merely look for phenomena, and do not study it, cannot lay claim to be Spiritualists any more than one who merely beholds a phenomenon in a chemical laboratory can lay claim to be a chemist.

It is beholding phenomena with an analytic mind, studying all the details of each phenomenon, till you understand it, that makes you a chemist, Spiritualist, or whatever you may have thus studied. When we study anything in detail, it becomes a life subject to us, and we make this knowledge a part of our personal property.

The apparently trivial phenomena often become most important and give us the most perfect knowledge of the subject to which it pertains; because common, therefore more easily studied and likely to concern us more than some abstract subjects.

If Spiritualism is studied in details, we will find all honest mediums of equal importance, and we will also find that all are mediums; yes, more than that—all things, as well as beings, are serving to give expression to the spirits in some way peculiar to each thing and being.

If we understand this fact, we shall find it easy to understand the transcendental philosophy. Understand nature and yourself as part of nature, and you will have less use for creeds.

DR. BIRGER PETERS.

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.

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

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

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
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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.

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