

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

93RD YEAR.

SAN FRANCISCO, CAL., FEBRUARY 13, 1897.

No. 6.

PAINE'S 160th ANNIVERSARY

JOHN BROWN, SR.

Perhaps this may be the last time upon an occasion like this that I may be heard to say that the wildest uproar of the tempest is but a pastime for those gone

Beyond these cloudy days,
Beyond death's gloomy portal,
To a land where freedom never dies
And love becomes immortal.

Friends, the clock has struck, and one more anniversary of the birth of him who said, "The most formidable weapon against error of every kind is reason," can now be seen recorded upon the scroll of fame among those that have preceded it; and too much cannot be said in honor of his name whose patriotic zeal helps to renew in fraternal wedlock the 29th of January, with that of the 4th of July. Neither is it too much to say that the spirit, breathed forth from that brilliant orator Thomas Paine, is here, whose efforts were given to an indissoluble union of the people, linked in bonds of National fraternity with public schools to make melody for the downfall of all its enemies.

That orator and ardent patriot stands among the most brilliant minds that has ever flashed patriotic radiance over the pages of the world's history. The vivifying name of that magical orator, the brilliant writer, the impress of which he left upon the souls of his countrymen is indelible, whose luminous spirit is still in communion with the souls of his fellowmen and his name will ever shine conspicuously with those of Washington and Lincoln on the pages of American history while that history itself lives. And it is with profound respect that I speak the name of Thomas Paine upon whose brow there will never set a faded civilization. He was the man that cured the world from the palsy of Kings; by turning the laws of tyrants into the laws of liberty and the rights of man. Why should we fear to sing his praise, or blush to speak his name.

No one except those skilled in the jugglery of the dark ages will deny that it is a stupid method of dealing with history, and especially the 4th of July, by ignoring the name of him who devised

the plans of our liberty and free institutions, and every man and woman that has arrived at the years of discretion should know that our liberty was first planned in the great beyond. Though orators and newspaper men may shrink from the



MRS. GEORGIA COOLEY, Portland, Oregon.—[See page 85.]

allegiance of him who released them from the dominion of Kings, his history will ever show that he was the very first to construct the four cornerstones of this Republic, broad and deep, and with his pen he blessed millions of the human race with his broad principles of humanity, justice and

universal equity before the law. He was one of the grandest monuments of human integrity that could not be swayed by ambitious men.

Though his grave may be leveled to the dust, the 4th day of July will ever record the memory of Thomas Paine, that man who made Washington the first president, whose labor severed the colonies from kingly tyranny. I do not speak of Thomas Paine for the purpose of awakening the anger of his opponents whose precepts are versus practice; it is an illustrative picture I wish to draw of one of the most brilliant men that ever lived whose writings express the altitude of a healthy mind. It was no ordinary bravery that prompted him to jeopardize his life as he did in giving to the world his thoughts on Religion.

It took more than ordinary bravery at a time when the pulpit administered the law at the expense of millions of lives, to do what Thomas Paine did, who did not believe in their vapid nonsense shrouded by the fogs of superstition. Every one who has arrived at a knowledge of the a b c of North America's common-sense knows that all the teachings that Thomas Paine gave to the world have come true as far as science has advanced us, notwithstanding the prayers, the songs, the sermons, and Lord's suppers poured out from the pulpits against him.

We must not ignore the fact that men and women of great learning and skill to whom the world is indebted has learned to grasp that magnetic force which reveals Thomas Paine's hidden powers, and to-day many of the pulpits are in accord with his criticism of the Bible, whose doors are open to the field of progress laden with the olive-branch that finds a welcome on the plane with peace on earth, good will to all. Such is the seed of righteousness that should be sown in the souls of all mankind for their better security in years to come.

Paine knew everything had its opposite. He remembered the dungeon and saw that the music of the cathedral organ was not loud enough to drown the clank of chains; he could not forget that the taper had lit the fagot, and well he knew that the cross adorned the hilt of the sword, and that all pomp and glitter of cathedrals and domes were purchased with liberty—that priceless jewel of the soul—at which he wept and scorned.

There have been in all ages brave men and women whose genius never cowers, who like Samson are feeling for the pillars of authority that has drenched the world in blood; that has placed mankind beneath the oppressors' feet.

Mothers, tell your children, let your children tell their children, and their children tell another generation that Thomas Paine was the master mind that prepared the people of the colonies for the great conflict that made revolution possible, that they may be placed on record as applauding the valuable services of Thomas Paine, and that ingratitude is one of the worst of sins. George Washington, James Madison and other patriots of their day placed themselves on record as applauding the services of Thomas Paine, and yet we often hear men orate to hearers on the 4th of July and studiously omit to mention the name of

one of the grandest founders of our liberty. For the angels saw fit to send him for the purpose of cradling into existence a new civilization in this western world. They beheld upon the brow of Greece and Rome the faded laurels of ancient civilization, faded by vipers whose stinging torture forbade their cultured progress.

Friends, rub your eyes that you may be sure you are not dreaming while I relate to you the fact that the backbone of the devil is broken and you need entertain no fears as regards your safety should some good editor deviate from his well-beaten path and mention the name of Thomas Paine, for our North American religion assures us that no faded laurels will ever be found on the brow of him who said: "Any religion that shocks the mind of a child cannot be a true religion. The world is my country, to do good my religion. I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consists in doing justice, loving mercy and endeavoring to make our fellow creatures happy."

Let no one think they are sitting down to a cold lunch when the name of Thomas Paine is spoken. Upon the highest round in the ladder of immortal fame we beheld him around whom a fiery sunset lingers, and will continue to shine until the 4th day of July, the birthday of the grandest nation on earth shall be forgotten: when the sun, moon and stars go down in the east and rise in the west. At first he educated the few but to-day he is educating the many. Thomas Paine spoke the first words from which this American Republic, without limit to its spiritual and material development was born, and his name will ever be associated with the heroes of historical events. He was the man chosen as a mortal vessel for vigorous work in those good old colony times when true Americans were first made: that took liberty from its cradle and stood it upon its feet. He sang the first war-song gifted with genius that aroused the American people to action, which demonstrated his superiority for the dawning of brighter days.

He explored the depth of liberty and was the belting that held together that little colonial band, when blood-stained tracks marked its line of march; not because they loved perils, but because they loved justice and liberty. And if you appreciate your heritage of liberty, bought by your heroic forefathers, you should properly estimate the anniversary of that great philanthropist, Thomas Paine, whose history reads like the inspiration of a world of books, and his name will mark the pages of history as the unlocking key to the great fountain of liberty.

He was the first to perceive the destiny of a new world. His native genius and a recommendation from Benjamin Franklin constituted his entire capital. He found the colonies clamoring for justice at the feet of King George the Third, for restitution of their privileges. They were not endeavoring to become free, but were trying to soften the heart of their master. They did not dream of independence. Paine gave to the world his "common-sense." It was the first argument for separation—the first blow for a free government.

Year after year he labored for America until there was a government of the people, and for the people, consecrated to the happiness of mankind, and for this the church has violated even his grave as though they wished to devour their benefactor for raising his voice against abuse.

When Paine was born the pulpit was the throne and the churches were making every effort to crush out of the brain the idea that it had a right to think. Had the priests who foolishly wasted their time in forging out falsehoods against him been carried into captivity, as Ezekiel and Daniel were, it would have improved their intellects and saved them the trouble of racking their brain as they have done to no purpose, with priestly contrivance, in defaming the name of one of the purest of men. But the serpent that bites about the heel because it cannot reach higher, is to-day meditating over the mistakes it made in its enmity—but print it a thousand times, carve it in wood or engrave it on stone, that Thomas Paine was the man that made these United States brilliant with immortal progression. He was a man endowed with a high civilization who hungered for a grander accumulation of awakening influence for the benefit of humanity. The forest leaves, the beautiful flowers and the roseate mosses of the Rocky Mountains, like whispering angels all sing of his immortal praise. Words fail to express the soothing music of his name, whose voice lured the souls of heroes to the building of a monument of liberty of unrivaled benefit, voicing the matchless heroes and workmanship of those who constructed it until the God of war proclaimed a new nation born, and the American Republic sprang into existence, and the thundering tempest of war ceased. Then, and not till then, did that great philanthropist cease to erect an asylum for the oppressed of the world.

Like a cyclone he made the hills and mountains of New England luminous with his rock of liberty, upon which the United States rests to-day. And we should honor that greatest philanthropist with the light of truth, who laid its foundation in accordance with divine will, at a time when solemn faces could be seen in the old hall at Philadelphia, on that memorable Fourth of July, 1776, when every voice was hushed with a deep and awful responsibility of the nation being baptized in blood.

We do not meet to-day to mourn for the dead. The sweetest sympathy in life is to know there are no dead. There is no grander glory for us than to know that the so-called dead live; and there is no perfume more lasting than the memory of Thomas Paine, who to-day is holy and happy. He braved the dangers of war and fought for freedom, for which we give our love and gratitude; and so long as grateful tears shall flow in memory of that inspired man and the 56 farmers and mechanics that signed the parchment that struck at the shackles of the world, so long may our Republic fondly hope for perpetuity.

At the age of 73, death, so-called, touched his tired form and he passed over in the land, his genius defended, under the flag he gave to the skies, where slander cannot touch him now and hatred cannot reach him more. Eighty-seven

years his manly form has slept in the sanctuary of the tomb, beneath the quiet of the stars, and the worst stigma possible to attach to his memory is, he lived his religion and was ready to accept death when the summons came. May his inspirational voice yet be heard to say, "O man, it is wise to know thyself." Peace be to his memory.

San Francisco, Cal., Jan. 29, 1897.

We Can Know Much of the Other Life.

In the very excellent New Year's number of the PHILOSOPHICAL JOURNAL Judge D. D. Belden has an article entitled, "Why do We Know so Little of the Other Life?" I would like to give another reason for this deficiency, so far as a majority of people are concerned, and that is the materialistic bias of their minds. Such minds, though including many excellent intellects, cannot see the truth and the glory of spiritual things until a mountain load of evidence has been piled up before them.

Mr. Belden, for instance, seems to see spiritual things as through a veil dimly, and because they seem this faint to him, he comes to the conclusion that they are seen but imperfectly by others. "It is impossible," he says, "that we know so very much of things wholly beyond the range of our experience." But we do not reason in this way about earthly things and should not about spiritual things. Rome and Constantinople may be beyond the range of our direct experience, but we know they exist for all that, and we know their main characteristics. Thousands upon thousands of persons have often seen the glories of the diviner realms and although we have no tints and colors and forms exquisite enough to give a full conception of them, yet we may have a very fair idea of their general character.

Mr. Belden says: "I have heard related delightful accounts of the future life, but as I had had no experience in that life and had no means of judging of their truthfulness, I could not believe them. I had to let them pass as the idle wind." Our materialistic Spiritualists, as I sometimes call them, are thus led to discount or wholly disbelieve the statements of the loveliest and truest and sometimes the keenest minds, and they are apt to think others are like themselves, or else are too easily gulled. What a slur upon Spiritualism itself to thus consider its glorious revelations as a matter like the "idle wind."

Mr. Belden seems to think that communion with the spirit life is contrary to nature, and quotes Emerson's expression in which he says, "No one has ever yet achieved the slightest success in opposing nature." Even the brilliant Mrs. Richmond, in giving an account of the system of Spiritualism admits that spirit communion is an absolute fact, but declares that no one can tell how it is accomplished. But let me say right here that there is no opposition to nature in the whole range of spiritual phenomena but simply a continuation of nature into the finer phases of life. The ignorant expression *supernatural* is never used by Spiritualists, and the general facts of Spiritualism are

simply and easily understood after a few general principles have been acquired. I have not time or space at present to give more than a few general hints.

In the first place we should remember that all things are like all things, fundamentally considered, the universe being a unity, or in other words the invisible is like the visible, the unknown like the known, a part like the whole. Will any person dare to deny this principle? This being admitted, then, we may know that a spirit must have a material body with head, trunk, limbs, eyes, ears and every faculty just the same as on earth only so refined that we cannot see them with our earthly eyes, for every atom of this spiritual body has been composed of the more exquisite portions of the earthly form.

Being the same kind of a person as before only more refined and ethereal, the spirit can talk, see, hear, move, feel and think only with far greater swiftness than when confined in its grosser earthly tabernacle. It can be demonstrated that there is grade upon grade of atmospheres finer than that which we mortals breathe and talk with. The spirit uses finer and finer atmospheres in proportion as it becomes developed, for which reason the vibrations caused by their speech are too delicate to be cognized by our coarser earthly ears unless the psychic ether of our brains have been awakened into activity.

We know from countless facts that we have a more interior vision, a more spiritual ear and a greatly quickened power of feeling, all of which can be brought into action by the psychic ethers when not smothered by the coarser animal ethers which we use in the ordinary consciousness of every day life. With this refined vision we can see a more glorious phase of all the universe around us including spiritual beings, for the psychic lights and colors are immensely penetrating.

When the inner ear is animated, clairaudience takes place, and, when the psychic aura kindles the intellectual organs, we get into the soul of all things around us and thus become psychometrists. Under the light of such facts, mediumship and spirit communion do not seem difficult to understand. When Mrs Richmond at the National Association of Spiritualists in Washington, was proclaiming to the world what Spiritualism is, I was sorry to have her say that the process of spirit communion was beyond human power to explain. I would rather have had her say it was beyond her own power to explain, however much some others might do so.

Minds of a spiritual type read Swedenborg, Andrew Jackson Davis and others and are able to see much that is true and good in them, although they may perceive some imperfections. Intuitive minds do not need a long demonstration of the fact that a straight line is the shortest distance between two points and there are many axioms connected with human perception that are only darkened by attempts at demonstration. It is a sad thing that minds with a materialistic bias cannot fully understand spiritual things even when they try and a still sadder thing that they will condemn as credulous dupes, minds that are more

luminous than their own, who do not need such an array of tests to enable them to see the truth of things. A well-known editor of New York, himself a psychic, was so skeptical as to doubt almost everything, until one day a big spirit knocked him down and rolled him over on the floor. The surest way of making some minds understand these things is to have knowledge beaten into them by some such process.

For 28 years I have dwelt near the open window of heaven and have also aimed at earthly science so as not to run wildly into the ideal. My vision has been opened so that I could see the glories of the diviner life. My immense longing for a knowledge of the immortal habitations, has led me to ask thousands upon thousands of questions, and to prevent my running into errors, my hands have been converted into a telegraph, so as to signify all the more correctly when I was right and when wrong. I have thus been enabled to understand the very form and location of the spirit realms, and the periods of time required for progressing through them. These forms I have had engraved and placed in the new edition of the book called "Religion," which is about to be issued. In this way I hope to give people a more palpable conception of the wonderful life toward which we are all tending.

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THE GOSPEL OF HEALTH.

The greatest cry of the world to-day is for health; not religion, not wealth, but health. Christianity has been called for nineteen centuries a gospel of life and health, for this world here and now. The Kingdom of God for which Jesus wrought was no dreamy, mystic heaven in the far-off skies, but a kingdom on this earth; where health and joy, peace and plenty, should abound for every soul. According to his own words, Jesus came that the people might have life, and have it more abundantly. Healing the sick, and forgiveness of sins, were one and the same work with him. The medieval idea of health was that it is inconsistent with holiness. Jesus was no invalid. If he fasted for 40 days it was for a special purpose. After that, he ate with the publicans and sinners; and we know that publicans and sinners usually set a good table. I believe that he was a man of splendid physique; not a pale and effeminate individual, such as most of the artists have made him, in their efforts to reveal his spirituality. On one occasion he seized a whip of small cords, and in righteous indignation overturned the tables of the money-changers and drove them from the temple. This was not the act of an invalid, pale and thin from much fasting, but of a robust man who, even on the physical plane of life, could command the respect of his adversaries. If I were to paint a picture of Jesus, it would show him with a physique like a Salvini, a form that would tower in physical majesty over the crouching forms of the sick and debilitated around him; a man whose presence should reveal the possibilities of physical as well as of spiritual manhood; a

man whose voice, when roused by a righteous wrath, could suggest the lion's roar, but when stirred by love could tremble with deep and powerful feeling, like the tone of a mighty organ. No pale and emaciated reformer could have gained a following among the robust and sturdy fishermen of Galilee. John the Baptist came clothed in a camel's skin, and eating locusts and wild honey; a wild son of the desert, whose very tread spread terror around him. Jesus must have been a man of somewhat similar temperament, though doubtless with a deeper baptism of the spirit. We have discarded many of the traditional conceptions of the character of Jesus. It remains for us to abandon this which pictures him as a physical weakling, in order to exalt his spiritual nature. We have been told that in the millennial age the lion and the lamb shall lie down together. In the perfect man, the lion and the lamb are united. In the traditional pictures of Jesus we see the lamb, but not the lion. Let us correct our conception, and join strength with tenderness.

The relation of a correct conception of Jesus to our own life will be evident if we consider to what an extent our ideals of manhood are shaped by the reported life and teachings of Jesus. For centuries the Christian world has looked to him as the embodiment of perfect humanity. For centuries men have studied the pictures of him which artists have given us, thousands, eager to attain a higher plane of life, have fasted and mortified the flesh, and after years of painful effort, have attained invalidism instead of sainthood. We want not to crucify the body, but to sanctify its powers by consecrating them to divine and spiritual uses. We want not less life, but more; but we want it guided by divine love and wisdom.

The trouble with gross and animal temperaments is not that they have too much life, but that they devote this life to physical ends. Let higher ideals dawn on the mind; let the heart be warmed with a great love for humanity, and these vital forces will overflow the banks of selfishness and enrich the fields of humanity. In the stress and strain of modern life we need sound bodies and strong nerves. He who would engage in any great work for mankind must have, first of all, good health. Walt Whitman, who, with whatever indiscretions and absurdities he may stand charged, has chanted the praises of a perfect body more eloquently than any other modern poet, says:

"Is reform needed? Is it through you?

The greater the reform needed, the greater the personality you need to accomplish it.

You! Do you not see how it would serve to have eyes, blood, complexion, clean and sweet?

Do you not see how it would serve to have such a body and soul that when you enter the crowd an atmosphere of desire and command enters with you, and everyone is impressed with your personality?"

It is our moral duty to convince ourselves and to teach our children that health and religion are at one; that the laws of the body are as sacred as the laws of the soul; that obedience to Divine Law is the prime condition for health and happiness.

Health is not merely a luxury—it is a necessity. It is not merely our privilege—it is our duty to be well. Disease afflicts not only its victim, but

all who come in contact with him. The Christian virtues cannot thrive in a sickly body. A church that stands for morality must also stand for health; for the two cannot be separated. Sickness is sin; health is the result of obedience to the Divine Laws which rule the body.

Let us recognize the relation between thoughts and acts; between states of mind and conditions of body. Let us know that fear, hatred, envy, malice, discontent are as much opposed to health as they are contrary to virtue. That peace, purity of thought, content, love, aspiration, adoration, are as beneficial to the body as to the soul. Beautiful thoughts, thoughts of the perfection and glory of life, are fountains of health. Let us drink deep at these fountains. Let us believe in God not only as the Maker of heaven and earth, but as the Maker of human bodies; let us believe in his presence in not merely the order of the stars and the growth of the planets, but in the vital processes of the human body as well. Let us not believe that the Divine Life has withdrawn itself from any portion of its creation, but that it dwells in the world to-day, and in Man, to heal his diseases, comfort his wounded and bereaved heart, and fill him with the splendor of the Perfect Life.

San Diego, Cal.

SOLON LAUER.

WORKERS IN THE VINEYARD.

Mrs. Georgia Cooley of Portland, Ore., has been with us for a month and will remain until February. We are sorry she cannot remain longer.

She has a pleasant, easy way of talking and giving tests. You become interested and do not want to miss anything said. We believe she is a conscientious, honest medium, and has some very able and intelligent controls. They can amuse while instructing. One, a Mr. Kelley, known as "Pat," never forgets to impress a truth with the wit characteristic of his nationality.

Mrs. Cooley goes from here to Summerland, Santa Barbara county, where she will be joined by her husband. They will go thence to Los Angeles and San Diego. From there they intend to go East, stopping wherever there is work to be done.

Societies employing mediums and speakers by the month, would be well served by them. Mr. Cooley is a healer. Mrs. Cooley is a speaker, test medium and character reader; a commonplace home-like, sociable lady, who makes friends for the Cause and interests investigators.

We would suggest that the N. S. A. would not be in any way injured by appointing her a missionary, as no doubt she will be able in her travels to organize local societies, and every society is a new star in the firmament of Progress whose light will help spread the truth.

Mr. and Mrs. Cooley intend to visit some of the camps in the East during the summer, and would be an attraction there.

San Jose, Cal.

W. D. J. HAMBLY.

The only vengeance which a good man desires is to have his enemies know that he is right.

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THOMAS G. NEWMAN,
EDITOR.

Assisted by an Able Corps of Special Contributors.

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

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

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

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

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

FEBRUARY 13, 1897.

Mysteries of Antiquity.

Just outside the city of San Diego, on Point Loma, a narrow ridge dividing the bay from the ocean, is soon to be built a school for the revival of the lost mysteries of antiquity. The land (132 acres) has been purchased by Eastern men, who have incorporated, and Dr. J. D. Buck, of Cincinnati, O., is president.

Mr. E. B. Rambo, a Theosophist of San Francisco, is sec'y of the finance committee, and says that the corner stone will be laid before the 20th inst. He gave a list of the prominent gentlemen identified with the school. A number of these men are very wealthy, and among them are some of the leading thinkers of the country.

The land borders the bay of San Diego, commanding a beautiful view of it, the ocean, Coronado and San Diego. In one place the ground rises 360 feet high, so that the prospect is commanding.

It was thought that at this remote portion of the American continent, where the environment is so favorable, this would be the best of all places for it. It is not to be a school

for youths, but for thinking people all over the world.

The building will be 120 feet long, two and three stories high, with Corinthian columns and broad piazzas. It will have large verandas facing the ocean and San Diego, with large columns surrounding them, and will be Egyptian in character, like some of the old temples.

Mr. Rambo says that tropical trees, such as palms, bananas and pepper trees, will be planted to beautify the grounds. Already there are bearing lemon trees in different places around the tract.

Dr. L. Schlesinger gave some very wonderful tests at Washington Hall, in San Francisco, on Monday night, which astonished the skeptical and convinced the investigator. The editor of the JOURNAL was presiding, and turning around to him, the doctor said: "You sir, have some slips of paper in your pocket on which you have written the names of friends and relatives who have gone to 'the beyond.'" He then gave the names written on each one, and stated the relationship they sustained to the editor and his wife—every one of which was correct. There were only three persons on the American continent who knew either of them or their names. He then stated the maiden name of the editor's mother, which was unknown even to his wife, and was known to only one other person in the world, and she was 3000 miles away and had never seen the doctor in her life. Dr. Schlesinger is one of the most wonderful mediums in existence.

Mrs. E. L. Watson, one of the most prominent Spiritualistic workers in California, has been spending some time in this city among her friends. She is well-known here, having occupied the platform of the Progressive Society for many years; her audiences being composed of people in all conditions, from the millionaire to the lowliest. On the 22th ult, Mrs. Henrietta E. Robinson, tendered her a reception at 22 Hill street, and we were disappointed in not being able to attend, as we had a previous engagement for that evening. We learn that a number of the leading Spiritualists of the city were there, and Hon. Charles Dawbarn made a very interesting address, narrating some of his late remarkable mediumistic experiences.—See page 89.

Schiller a Psychometrist.—*La Irradiacion* translates the following from a German periodical: Carolina de Wolzogen records of the great poet Schiller, that once, while taking a walk in a very dangerous, rocky and well-nigh impassable path, in a pine forest, near the estate of Baurpach, he received a very peculiar sensation. It suddenly occurred to him that a man was buried there. Soon afterward he learned from the superintendent of the property that many years previous to that time, a coachman had been assassinated and buried upon that very spot.

Missionary Work.—The *World's Advance-Thought* published by L. A. Mallory, Portland, Oregon, contains bright gems of "advanced thought" in every issue, and deserves a generous support. Its last issue thus mentions the special edition of the JOURNAL:

The New Year's edition of the PHILOSOPHICAL JOURNAL is a splendid number. Spiritualists may well be proud of this exponent of the philosophy, and they should make acknowledgement of their appreciation by sending on their subscriptions for 1897. Mr. Newman deserves great credit for the manner in which he keeps up this veteran journal, and he should be well supported. Spiritualists will find the JOURNAL a good missionary to send to their orthodox friends who think Spiritualism is something to be shunned.

We have several hundreds of the New Year's edition on hand, and hope the friends will send them out on missionary errands. We will send 10 to a list of your friends postpaid for 30 cents, 20 for 50 cents, or 40 for \$1.00.

Dreams.—"Photographing Dreams," is the subject of an article in *L'Eclair*, according to *La Lumiere*, contributed by Mons. Radel. He thinks that this will revolutionize the entire system of religious and moral theories of life, etc. He attempts to explain even the facts related by Prof. Crookes, the English chemist, by "collective hallucinations." Could anything be more extravagant? Lucie Grange properly asks if the scales which weighed the materialized Katy King (of Florence Cook), or the conversation, or the clothing cut out, etc. were products of hallucination?

The article under the Lyceum heading, last week, entitled "Instruction," should have been credited to Alonzo Danforth. This week the Lessons are crowded out

Reception and Welcome.

On Wednesday evening, Feb. 3, 1897, the California State Spiritualists' Association, and the local societies of San Francisco, gave a reception, at Oriental Hall, 418 McAllister street, to welcome the editor of the PHILOSOPHICAL JOURNAL and his family to San Francisco, and to say *au revoir* to Mrs. Maude L. Freitag, who left next day to labor for the First Spiritual Society of San Diego, Cal., during the months of February and March.

The weather was very unpropitious —it having rained all the day previous, and most of the time for several days, but the hall was well filled, which demonstrated the local interest in the occasion, and the good will of the Spiritualists generally.

The applause which often interrupted the exercises showed the enthusiasm of the audience, which was enhanced by the unexpected presence of Mr. and Mrs. Lillie, who arrived that day from Santa Barbara. They were given a warm welcome.

Mr. M. S. Norton, the chairman, introduced the exercises by reciting an excellent poem, entitled "If you love him, tell him so." He then stated the object of the meeting, and referred to the great pleasure all the Spiritualists of San Francisco experienced in having the PHILOSOPHICAL JOURNAL located in its city, and of counting its editor, who was an enthusiastic worker in the Cause, as one of its citizens.

Mr. J. T. Lillie was then called upon for a song, which electrified the audience and demanded an *en core*—both songs being beautifully rendered in Mr. Lillie's happiest vein.

Prof. Wm. Emmette Coleman, well-known throughout the world as a philosopher, and a master of Oriental languages, gave the address of welcome to Mr. Newman, his family and the PHILOSOPHICAL JOURNAL. He said:

"I simply wish to say that I extend the right hand of welcome to Bro. Newman, and hope that he may establish his paper here on a firm and permanent basis. The PHILOSOPHICAL JOURNAL is the successor or descendant, so to speak, of the old CHICAGO RELIGIO-PHILOSOPHICAL JOURNAL; and as many of you know, I was for a number of years a frequent contributor to that journal. To that paper and to the *Carrier Dove* in this city, I contributed my best work in behalf of what I regard as true Spiritualism—a rationalistic, common-sense, scientific Spiritualism.

Now, in place of the Chicago JOUR-

NAL and the San Francisco *Dove*, we have the San Francisco PHILOSOPHICAL JOURNAL; and that the new San Francisco JOURNAL may attain the measure of success that crowned the work of its two predecessors, is my sincere hope and wish.

Here's to Mr. Newman and his PHILOSOPHICAL JOURNAL! Long may they flourish, and may their shadow never grow less.

The chairman then read the following communication from Prof. Wallace E. Nevill:

2909 Sacramento St.,
San Francisco, Cal. Feb. 3, 1897.

DEAR BRO. NEWMAN: I regret exceedingly my inability to be present this evening to join with other progressive thinkers of San Francisco in welcoming you to our City, but I send you a little contribution to the "basket reception." It has never yet appeared in print, and you are entirely welcome to it if you deem it worthy a place in your estimable JOURNAL. Wishing you every success, financially and spiritually, and pledging myself to help you all I can, in the cause of truth and righteousness. I remain,

Faternally and respectfully,
WALLACE E. NEVILL.

A WORD TO THE TOILERS.

Toiling with hand, toiling with brain;
Striving an honest living to gain,
I'd rather be one of the toiling mass
Than belong to the wicked parasite class.

For the time will come in the process of things,
When those who toil shall have honor like kings

When none shall work with thought of self,
For profit, for gain or for sordid pelf,
But the effort of each shall be for the good
Of the "Universal Brotherhood."

And none be found to idly thrive,
Like robber drones in the human hive;
For 'tis labor creates all wealth and worth,
Therefore those who toil are the salt of the earth,

And loud may they boast of their family tree

And the line of their noble ancestry,
For they're sons of God, these sons of the soil.

Whose hands are horny with honest toil.

WALLACE E. NEVILL.

The chairman then called Mr. Newman to the platform, amid prolonged applause, who said that evidently "the responsive chord" had been touched by the presence of the JOURNAL in San Francisco—for that large audience, on such an inclement evening, could not be accounted for upon any other hypothesis. The angel world had evidently found co-workers on the Pacific Slope, and their request for the removal of the JOURNAL from Chicago to California, had not only been accomplished by its proprietor, but had found a body of faithful watchers by the Golden Gate who had, in a thought-wave, been vigorously calling: "Come over and help

us." The JOURNAL has now come to aid in the up-building of the Cause, and the promulgation of the truths of spirit return and communion with those still in the flesh. It was here to labor side by side with all lovers of the philosophy and phenomena of true Spiritualism, and was not afraid of the reproach and odium cast upon us by the ignorant and vindictive opposers of Spiritualism. He said: "Let them throw their darts of diabolical hatred and malevolence at us, if they must, for we are not ashamed to be called Spiritualists—nor ashamed of its glorious philosophy—

Ashamed of Spiritualism? Sooner far
Let evening blush to own a star!
Ashamed of our spirit friends? Just as soon
Let midnight be ashamed of noon!

After singing by the audience, led by Mr. Lillie, the chairman remarked that we were to say good-by to one of our faithful workers, Mrs. Maude L. Freitag, who was to leave us to-morrow for Southern California, and she was invited to the platform to entertain the audience with whatever she desired. As soon as the applause subsided, she arose and gave a pathetic recitation in excellent style, and followed it by an earnest appeal for a liberal patronage of the JOURNAL, by every Spiritualist in California, now that it had been brought to the Pacific Coast.

The chairman then introduced Mrs. R. S. Lillie, who gave an interesting address for she is an inspirational speaker of unusual ability. She also gave the JOURNAL a cordial welcome and commendation as a helper, on behalf of the speakers and workers everywhere.

After a few remarks by Mr. J. T. Lillie and others, refreshments were served, followed by a dance which was thoroughly enjoyed by all. Prof. Young's excellent orchestra furnished the music.

TO BROTHER NEWMAN.

Welcome, welcome! May the change bring to thee
Hosts of good friends and prosperity
Such as never before in thy life thou hast known.
Reap now the harvest. Good seed thou hast sown:
Perfect fruit, in thy orchard, now and
The seeds were not carelessly cast to the wind,
But carefully, thoughtfully, placed where they
would
Grow and mature into all that was good.

Still untiring, thou sowest the seeds.
Of all that is good, destroying the weeds
That e'en the whole world may profit by.
Unselfishly thou hast planted the tree
Which bringeth a harvest by and by—
The knowledge to all—soul cannot die:
That spirit immortal doth ever aspire
To reach all truth, higher and higher.

San Francisco, Cal. EMMA H. PADDOCK.

The *Spiritualische Blaetter* notes the case of a healing-spring being discovered by a dream.

A Generous Offer is made by Dr. Louis Schlesinger, the wonderful healing and test medium, 534 Page street, San Francisco, Cal. Being desirous that every Spiritualist and every honest investigator in this city, should regularly read the **PHILOSOPHICAL JOURNAL**, he offers to give a "reading" free to any new subscriber paying for a year in advance who can show him one of our printed receipts, as a voucher. Dr. Schlesinger is a wonderful and convincing medium, and this unparalleled offer should bring us thousands of new subscribers in San Francisco, within the next 30 days, which is the present limit for that free "reading."

Notes of current news are always welcome, but we have such a large stock of other articles and poems on hand, that we must ask our friends to be patient until we can find room for them. Please do not send us any more for six months at least. We are overwhelmed with them.

Mrs. Dr. Fulton-Tuley's materializing seance last Saturday evening was held under test conditions. The cabinet was examined by a committee of gentlemen, and the medium by three ladies. Her clothing was found to be all black and was so reported to the circle—yet as soon as the seance began, forms came out of the cabinet in white, with attending stars of light, radiating in every direction. Several times two appeared at one time—one a mother and her babe; the latter, not more than 20 inches high, walked out into the circle. Nearly all present had angel visits, and were delighted. The editor of the **JOURNAL** and his wife were present, by request, and were fully satisfied of the genuineness of the manifestations.

Greek-English Lexicon to the New Testament, by T. S. Green, M.A. 216 pp. Boston. H. L. Hastings, publisher; 47 Cornhill.

This is a useful book for the student and will be sought for by critics.

Mrs. Robbins (*Village Improvement Societies*) after gathering much information concerning the work of these organizations for the external improvement of town life, gives in the *Atlantic* for February typical illustrations of their work and shows that it is a part of a general awakening to the art of public improvement.

A letter from Dr. J. M. Peebles from Australia will be published next week.

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.

Lyman C. Howe is engaged in Cleveland, O., during February.

J. Frank Baxter may be addressed at 3105 Olive street, St. Louis Mo., till the last Sunday in February.

Mrs. Gillette has removed from San Diego to San Francisco. She is a good medium and is located at 1224 Folsom street.

Dr. Schlesinger and Mrs. Irene Smith give a seance at Washington Hall, 35 Eddy street, on Monday evenings. Skeptics invited.

Mrs. Lucinda B. Chandler delivered a lecture on "Woman and the New Commonwealth," at the People's Institute, Chicago, on Feb. 2.

Mrs. Maude L. Freitag has gone to San Diego, to labor for the First Spiritual Society there, during the months of February and March, in Lafayette Hall.

On Fridays, Mrs. Kate Hoskins, Mrs. D. N. Place, and Miss Meda Hoskins give lectures and tests at 997 Market street, San Francisco. All are welcome.

Mrs. A. Pierce, who made a bequest to the First Society of San Diego, to assist in building a temple, passed to "the beyond" last month, after a lingering illness.

R. A. Stitt holds seances on Sunday at 2 p. m., at Washington Hall, 35 Eddy street, and evenings at 335 McAllister street. W. C. R. Smith delivers lectures and Mr. Clemens gives tests.

The Children's Progressive Lyceum held their monthly social on Friday evening at 909 Market street, San Francisco. Notwithstanding the inclemency of the weather, the usual number were present and enjoyed the occasion. The next social will be given on the first Friday in March.

A benefit seance was given to the Ladies' Aid Society, by Mrs. Maude L. Freitag, on January 29th at Oriental Hall, on McAllister street. After the tests (every one of which were recognized) there were refreshments and a dance—making it a very enjoyable evening.

The semi-annual meeting of the People's Spiritualists' Society, was held at 111 Larkin street, San Francisco, on Feb. 20, when officers were elected to fill vacancies, the full list being: May Drynan, Pres.; Hattie D. Wrenn, Sec.; Lizzie Winter, Treas.; Mr. J. P. Bogardus, Kate Huessmann, Mrs. C. J. Meyers, Mr. C. J. Greene, Mr. M. J. Norton, Directors; H. D. Barrett, Mrs. J. J. Whitney, and Joan Slater, Honorary Directors.

This society expects to accomplish much during the year, and invites all good and true workers to join it. Mrs. Emily Seeley will be the pastor for the month of February.

In Cleveland, O., the East-Side Lyceum has left the Old Memorial Hall, where the friends have spent so many happy days, and will occupy the New Pythian Hall, on Huron street, opposite the Young Men's Christian Association Building. It is not only easy of access, like the old place of meeting, but its appointments and surroundings are much better, besides being entirely unaffected by the noise of the street cars, and other vehicles passing—truly a great desideratum.

San Jose Items.

Mrs. Seal, one of our most talented speakers and mediums, somewhat noted for her healing powers (which she has been called upon to apply to a considerable extent lately) can be engaged by societies in quest of good talent. She served the Union five months, and is a faithful worker.

The Union gave a social and dance on Jan. 26th, which was under the management of Mr. and Mrs. Owen and Mrs. Cooley. It was a decided success.

We have had an average attendance, both at the lectures on Sunday and the seances on Tuesdays and Fridays, but the scarcity of money effects every branch and system of life at present, and we get our share of the effect.

Mr. Newman, editor of the **PHILOSOPHICAL JOURNAL** will occupy the platform of the First Spiritual Union, corner 3rd and San Fernando streets, on Sunday evening, Feb. 14. Subject: "The Existence of the Spirit World Demonstrated." AMGO.

"The Chief End of Man" is the name of a book by George S. Merriam, to appear from the Riverside Press in a few weeks. "It is the knowledge that as man is true to his best self he finds the universe his friend."

Queen Victoria's book will be published in America by the Century Co. There will be 100 copies on Japanese paper at \$50 and 600 on fine paper at \$15. Both editions are strictly limited and no more will be printed.

Modes for February is received. It is edited by May Manton, and contains 32 pages of the latest fashion notes, and is beautifully illustrated throughout. Price 10 cents. 132 white street, New York.

"Hear then the Verdict," by Lorin Ludlow, is the title of a booklet of 16 pages, being a poem on social purity, published by the Everett Press Co., Boston, Mass. Price 10 cents.

Among the many excellent articles in the *Metaphysical Magazine* for February are: "Intuition," by B. F. Underwood, and "The Subjective and Objective Realms," by L. C. Graham. 25 cents. 503 Fifth ave., New York.

Not Old, Though Gray.

I like Dr. Peebles' article in No. 4 of the JOURNAL, on "Age." I never think of being old until some merchant says, "take this parcel home for the old lady;" or some young medium unthinkingly suggests a back seat, not comprehending that the spirit is young.

The following lines were hastily written, Dr. Peebles, by your co-worker on her 73rd anniversary, and let me whisper (so that all the world shall know) that we shall never die:

Old? Call me not old, though gray,
And wrinkles on my face,
Hands thin, and eyes all dim,
And shoulders out of place.

Old? How could I write
With steady nerve and hand
The truths which angels now indite
As they around me stand.

Old? Ah no, 'tis but a dream,
A myth, a shadowy mist
Traced upon the form that's seen,
Time's tender mercies kissed.

Old? Call not the ripened grain
By this cold, horrid word,
Nor golden luscious fruit the same
That autumn winds have stirred.

Old? Ah no; 'tis gathered in
From winter's sleet and cold,
And kindly laid within the bin—
'Tis ripe; it is not old.

The roses bloom upon the stem;
How beautiful they seem,
Their fragrance bears a perfume then,
But not while they are green.

Old? She's young in spirit now.
Then let us say to you,
We'll weave fresh garlands for the brow,
Of her you came to view.

Ah, could you see as angels see,
How grand! you would exclaim,
Whene'er the spirit shall be free
From mortal care and pain.

Then anniversaries will come
Upon our glorious shore,
And the glad anthem will be sung:
Old! No, no! nevermore!

Alameda, Cal. MRS. F. A. LOGAN.

Reception to Mrs. E. L. Watson.

A grand Spiritualistic reunion, in the form of a reception to the noted lecturer, Mrs. Elizabeth L. Watson, took place on the evening of January 29, at the residence of G. M. Bernhard, née Mina Robinson. Many of the leading Spiritualists of San Francisco and vicinity were present, and a delightful time was experienced by all.

During the evening a number of sweet songs were sung by Mrs. Tuttle, Mrs. Rogers, and other ladies, while Mrs. Lida Hickock favored the company with several of her inimitable character recitations.

Mrs. Watson, in her usual felicitous manner, welcomed the assembled guests, and in the course of her remarks she feelingly referred, to the absence, in the body, of several of the faithful workers who had been wont to participate in gatherings of this kind—including R. S. Robinson, M. B. Dodge, and Geo. C. Irvin. Mrs. H. E. Robinson, the medium, mother of the hostess, followed with a few remarks, in which she alluded to the presence among them that evening of the spirits of the ascended workers of

whom Mrs. Watson had spoken; and she declared it to be their wish that everything savoring of the character of mourning for their departure from earth, including the wearing of black, should be discarded.

Hon. Charles Dawbarn, who had come from San Leandro to attend the reception, made a telling speech, embodying a narration of certain remarkable experiences with his unseen spiritual teachers, through his own mediumistic faculties, during the last six months. Refreshments galore were then served, and after a joyous period of social exchange and friendly greeting, the one with the other, the happy party dispersed to their respective homes.

WM. EMMETTE COLEMAN.

Farrand's Attack on Spiritualism

The Society of Progressive Spiritualists resumed public meetings last Sunday evening at Scottish Hall, San Francisco, after a vacation of eight months. Mrs. R. S. Lillie, the noted inspirational medium of Boston, was speaker. A previous announcement that Mrs. Lillie would reply to the attack recently made upon Spiritualism by the Rev. Dr. Farrand of Howard Presbyterian Church attracted a large audience. Mr. William Rider, the president, introduced Mrs. Lillie.

She stated that the influences controlling her desired to reply to the attack. She said Spiritualism is as old as any religion. What is known as Modern Spiritualism had its origin in Hydesville, N. Y., through the mediumship of the Fox family, in the year 1848.

Men of scientific attainment have thoroughly investigated the phenomena of Spiritualism, and when not absolutely convinced of the source of the manifestations have admitted that they could not account for them on any other than the spiritual hypothesis. Some stubbornly declare them to be diabolism. The speaker said that many reforms and advanced thoughts were directly traceable to Spiritualism. She said that if Spiritualism was dependent upon any book for its foundation, that book is the Bible. Spiritualism could get along without Christianity, but Christianity could not get along without Spiritualism, as the Bible is full of accounts of Spiritual manifestations.

Referring to the statement that the Fox sisters at one time denied their mediumship, Mrs. Lillie said that the Fox family were all church members and the mother a praying woman. If Spiritualism was of the devil, why did not God answer that good woman's prayers and suppress those early manifestations instead of permitting them to spread like prairie fires all over the civilized world? Referring again to the exposure of Spiritualism by the Fox girls the speaker said that Christianity had its Judas and Peter, and Spiritualism had its Maggie and Kate.

The charge of "fraud," made by Dr. Farrand the speaker did not deny. She said that all things of value were counterfeited, and Presbyterianism

would have been had it been worth while. That fraud was practiced by some dishonest persons claiming to be mediums. Spiritualists did not deny. The charge of infidelity was answered by a quotation from Scripture, "God is a spirit, and whosoever worships him must worship him in spirit and in truth."

At the close of the address Mrs. Lillie gave an inspirational poem upon subjects given by the audience. Mr. Lillie sang some very fine solos. The subject announced for next Sunday evening was, "The Bible and Spiritualism."—*The Daily Call*.

Los Angeles Notes.

At the Harmonial Society on Sunday afternoon Prof. Bowman spoke. In the evening, notwithstanding the rain, a large audience greeted Earle, which was amply repaid by an exhibition of psychic power seldom equalled. A former inmate of Joliet State Prison, who thought himself safe, refused to acknowledge his name when called by Mr. Earle, and as a consequence had facts piled upon him in such quick succession that he was glad to rush from the hall without any ceremonies except that of threatening the medium.

At the First Spiritual Society M. M. Lyon gave an interesting talk upon the formation of planetary systems, illustrated by charts showing the vortex theory. Prof. Allen lectured in the evening, followed by tests by Mrs. Petersilea.

At the Truth Seekers' Society there was a conference meeting in the morning. The evening was devoted to tests by John Briggs, Mrs. Dee, Mrs. Griffin and A. F. Stowe.

The Mystic League are holding meetings on Monday evenings. They hold developing circles on Tuesday evenings.

On Sunday, Feb. 6th, Mr. Earle occupied the Los Angeles Theatre.

Mrs. Fred P. Evans has been engaged by the Harmonial Society, at Music Hall.

The Friday evening meetings, under the auspices of the Light of Truth Society, are still progressing at the Friday Morning Club rooms.

FRANK.



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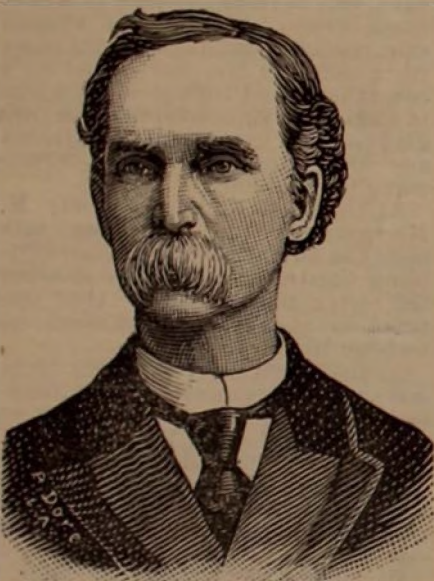
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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

William Penn Haworth.

The subject of this sketch was trained in the Quaker faith, and at 30 years of age passed under a psychic influence commonly known as "conversion," receiving at the same time a special gift of inspirational speaking, and for 25 years, as pastor and evangelist, he preached on orthodox lines of Christian faith, advancing from plane to plane, until he read "The Question Settled," by Moses Hull, and being a close student of the Bible, he saw at once that ancient Spiritualism, as taught in the Bible, was identical with the philosophy and phenomena of modern Spiritualism.

True to the leading of the spirit, which his early faith had taught him to believe in, his preaching began to savor of modern truth, and his Presbyterian congregations began to increase by the attendance of some that were not usually found in the sanctuary of



the righteous (so-called). This created a suspicion among the saints (?) in the church which resulted in Dr. Haworth's withdrawal from the Presbyterian church, and the organization of a society on more liberal principles, called "The Golden Rule Church," into which both saints and sinners were taken, all being allowed to think as their consciences dictated, giving everyone the same privilege, doing as they would wish to be done by.

Dr. Haworth believes it right to practice as well as preach, and, being a man of strong magnetic powers and a graduate of a school of medicine, (holding a diploma authorizing him to practice as a physician), he has added to the gift of inspirational speaking the art of healing disease, and is having great success in its exercise in connection with teaching both in intellectual and spiritual lines.

Dr. Haworth is a speaker of keen wit and pointed logic, yet free from the biting sarcasm common to orators of his genius. His kind, sympathetic heart and pleasant manner make him agreeable to all who know him.

Dr. Haworth is holding meetings in Oakland with Dr. Max Muehlenbruch,

every Sunday evening, at Gier Hall, 511 14th street. Dr. Muehlenbruch takes high rank among test mediums and psychometric readers.

A PSYCHIC SCHOOL.

Dr. Haworth and Dr. Max Muehlenbruch have started a School for the Scientific Development of Psychic Forces. This is a step in the right direction and will supply a need very much felt on the Pacific Coast. These gentlemen are well calculated for this work, both being graduated physicians as well as spirit mediums.

Private classes will be taught in the evenings, through the week, in Dr. Haworth's parlors in the Brunswick Hotel, cor. 9th and Washington streets, where they will receive all mail directed to them.

They will also give Absent Treatments, Psychometric Readings and Instruction for Development of Spiritual Gifts through the mail. E. G.

Obituary.—Entered into rest, at St. Luke's Hospital, San Francisco, Cal., on Jan. 16, of typhoid pneumonia, Dr. Edwin Robbins, (born in Birmingham, Eng., in 1853) a prominent physician and surgeon, and also a medium of great power; being able to diagnose disease without asking a question, having the power to heal the sick by the laying on of his hands, and many can testify to his wonderful gift, having gone on their way rejoicing after years of suffering.

The doctor was appreciated by the public and drew large audiences at Washington Hall, 35 Eddy street, where he lectured every Sunday evening for two years. He also healed the sick, on the platform, free of charge. The doctor was well known at Los Angeles, where he had an extensive practice some years ago. He was a charter member of the People's Spiritualists' Society of San Francisco.

He was laid to rest in the tomb of his father, in Laurel Hill Cemetery, on Tuesday, Jan. 19. The funeral services were conducted by the Rev. Mr. Stevens and the Rev. Hattie D. Wrenn. Mrs. Duncle and Wm. Kegan sang some of the doctor's favorite hymns. May his home be peaceful and happy with his loved ones who have gone on before, where the weary are at rest forevermore.

HATTIE D. WRENN.

I think the JOURNAL as you publish it now is decidedly the broadest, best, and most philosophical paper or magazine issued in the interest of true Spiritualism.—C. BURELL, East Pembroke, N. H.

Georgina McIntyre, mystic healer and teacher of Occult science, receives those who are interested in these subjects, at her home, 1891 Washington boulevard, Chicago, every Thursday from 2 to 5 and from 8 to 10 p. m. These meetings are made enjoyable with music and recitations, and in the evening with refreshments. All are welcome.

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This mystic breath pervades the air,
And thus new life engenders;
It moves victorious everywhere—
Harmoniously it enters.

We see it in the lightning's flash
And hear it in the thunder,
And in the rain drop's lullaby
We find this land of wonder.

We see it in the foaming spray
And trace it in the billows' wake,
As if an artist yet unseen
Had pictured in the sand serene
A landscape scene.
So perfect in each outlined trace
Of limb and leaf,
Ere mingled well with ferns and spray
Of mystic grace.

We stand in awe,
And wonder if this mighty wave,
On pouring from some distant shore,
Perchance a landscape scene has past,
Whose image on its bosom bore
To land upon our western shore.

O, wisdom of an unknown deep,
The winds and waves proclaim your tho't
In ceaseless round
While mankind sleep.

Mrs. MARY A. WILCOX.
San Diego, Cal.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply.

Workers in the Vineyard.—A book of 300 pages, elegantly printed and bound. Price \$1.50 postage 25c. For sale at this office. It contains a brief history of Spiritualism, by Mrs. Julia Schlesinger, with 57 portraits and biographical sketches of many mediums, speakers and workers of the Pacific Coast and elsewhere.

Concentration; the Master Key to Psychical Development. Two lectures by W. J. Colville, delivered in San Diego in July 1896. 24 pages 10 cents. A copy of this pamphlet presented to every subscriber to the JOURNAL for 6 months.

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She quickly glides up to my side,
Although I know they say she died;
But the hand that was on my brow
Was my mother's, I'll solemnly vow.

Do I dream, or am I awake?
Some friend gives me a sudden shake
That I may know I am awake;
But you may not my meaning take:
A child stands by a mother's side;
She says she oft does there abide.

She bids me give her hope and cheer
And say that she is ever near.
Can it be this is but a dream,
So life-like real they ever seem?
Those cheering words to mother dear
That gives me comfort, dries the tear.

If it's a phantasy of mind
Is there a place that I can find
Where I may sleep and never wake
And spirit friends ne'er me forsake;
Where I may dream of angel lands
And feel those loving spirit hands?

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The most conservative investors, old shrewd bear operators on the stock exchange, have bought this stock and confidently predict it is sure to pay large dividends and sell at over \$200 a share as the Railway and Dock Construction Co. commence business under much more favorable conditions than did the Bell Telephone Co. whose stock rose from about \$10 to over 110; or the original Edison Electric Co., whose stock rose from 45 to \$3000 a share, or the many other companies owning useful inventions whose stocks rose rapidly in value while paying large dividends to the alert original investors.

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\$27,000,000 have already been expended in improving Southern harbors and their approaches.

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The city of New York is spending \$5,000,000 a year improving the city water front.

In a private conversation Hon. J. Sergeant Cram, ex-President of the Board of Dock Commissioners said: "There is an immense fortune in this company's system of construction."

The U. S. Senate Committee have recommended the expenditure of eighty million dollars for the protection of our seacoast. About ten millions a year will be spent during the next eight years.

The United States Government spent about \$10,000,000 in deepening the entrance to the Mississippi to divert tidal action by old style work, which will be supplanted in future by the Railway and Dock Construction Company's system. \$8,000,000 has already been expended on the two immense jetties in the bay at Galveston; they are simply loose rock dumped into the water. Each jetty is about 4½ miles long and forms a continuous pyramid 100 feet wide at the bottom, tapering to 15 feet wide at the top above the water. The

Railway and Dock Construction Company build indestructible jetties of the same size at the bottom as the top and save this enormous waste of stone and labor.

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To provide additional funds to execute some of this work the company offer 20,000 shares to the public in lots to suit at the low price of \$20.00 per share in order to have the stock quickly taken. There are no ornamental, salaried officials. The money derived from the sale of stock, when not used in profitable construction work, remains in the company's treasury.

Many leading marine engineers and experts say: "This company's system of construction is coming into universal use in building all improvements in rivers and harbors."

As the business in sight is too large for this company to handle alone the subsidiary companies now being organized in the principal States each pay a certain amount in cash and one third of their capital stock into the Railway and Dock Construction Co.'s treasury. In addition to large sums in cash the company will receive about \$20,000,000 in securities in this way, on which dividends will be paid from the earnings of the subsidiary companies. These dividends all go to the holders of Railway and Dock Construction stock.

With a large surplus and an ample cash working capital the company will hold assets of \$200 per share for each share now offered at \$20, when all details are completed.

Application will be made to list the shares on the stock exchange.

Owing to the financial depression and uncertainty before the election the Railway & Dock Construction Company would not accept numerous contracts for work amounting to about three millions of dollars. They were offered first mortgage bonds in payment but the bonds could not be sold at that time in New York or London at satisfactory prices. English bankers are now negotiating to place a large block of Railway and Dock Construction stock and apply for an official quotation on the London Stock Exchange.

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