

THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

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

33RD YEAR.

SAN FRANCISCO, CAL., FEBRUARY 27, 1897.

No. 8.

THE ANTIQUITY OF MAN.

Introductory remarks by Ernest S. Green to his address on "The Origin of Worlds and Evolution of Man," published in the New Year's PHILOSOPHICAL JOURNAL.

A mere synthetic or empirical statement of our hypothesis would have but little weight with those not versed in archaeological or palæontological lore; therefore we prefer the analytical method, and will resort to the evidence of material science—so far as possible—to sustain our arguments.

Ever since the remotest times of which we have any record of man upon this mundane sphere we find him seeking to solve the mystery; whence he came and whither bound. In order to obtain light and knowledge upon this subject, we find men of science braving the hot breath of the simoom on the burning sands of the Sahara; in their iron-clad Arctic vessels plunging amidst the grinding icebergs of the frozen north; ascending the dizzy heights of the Himalayas; defying the perilous avalanches of the Matterhorn; or descending to the cavernous depths of the sounding sea; thus blazing the way for science to follow backward along the pathway of the Spirit.

But have all these scientific efforts of the ages been in vain? Let the wonderful inventions and discoveries of the age reply. Geology has completely refuted the mythical story of creation as found in the book of Genesis. It has proved that man has dwelt upon this planet for ages—perhaps hundreds of thousands of years. It has also proved evolution to be a fact beyond the peradventure of a doubt, instead of a man and later a woman being created by the Eternal fiat.

Astronomy has also lent its aid in eradicating this stupendous myth. It has proven that instead of the sun and moon being created solely to furnish light for this little planet, those luminaries antedate the creation of this earth by countless æons, and that numerous other planets in the solar system are far greater and of far more importance than the little whirling mud-ball upon which we live, move and have our being.

But psychic science, (tardily being followed by materialistic science) is sweeping backward along the pathway of life on the wings of light, and in the same ratio is it moving out into the future. But remember there is a limit to the speed of light. It takes years, yea, ages for the light from some planets to reach our earth, according to the high-



ERNEST S. GREEN, San Francisco, Cal.

est accepted scientific authorities.

To show how strict science is penetrating the arcanum of the misty past we quote the following from the New York *Herald*, relative to the recent archæological revelations at Nippur:

"One result from the explorations conducted by the University of Pennsylvania, at Nippur, has been to show that civilized man inhabited that city and the whole country of Babylonia at an age hitherto unsuspected. We found there written documents from about 4,500 B. C., and the writing on these documents was in a semi-syllabic script, with conventional characters only recognizable in a few cases as originally pictures. Evidently, there was a long development behind this script, extending, presumably, over centuries; say, roughly, that writing was invented in Babylonia about 5,000 B. C.

"As early as that a true arch with a keystone was found by Hanes. At least a thousand years earlier, as shown by our excavations, Nippur was a city. Its inhabitants made pottery, used copper and gold, baked bricks, built houses and temples, conducted a considerable commerce, had laws and a stable government, and were in general civilized. It is evident there must have been a long period of training and developing preceding the attainment of this stage of civilization. These general conclusions are corroborated by the work of a French expedition, which has also been exploring in the valley of the Euphrates about 50 or 60 miles south of Nippur, and, as far as civilization in general is concerned, by recent explorations in Egypt. Recent explorations in the Troad, in Greece, in Asia Minor, Syria, and in Southern Arabia, all point in the same direction. Man was civilized far earlier than has hitherto been supposed. The explorations at Nippur enable us to fix a date for this civilization in the Euphrates valley not less than 6,000 B. C."

The discoveries here alluded to were made by the expedition led by Prof. Hilprecht, a churchman, at a depth of 66 feet through debris, the accumulation of nine to ten thousand years. Upon the site of many successive cities, rising one above another, each built on the crumbling ruins of a former city, and each leaving written records on stone and pottery, were found enduring monuments demonstrating man's great antiquity and civilization.

We could go on quoting the results of such expeditions *ad infinitum* to prove the antiquity of man upon this planet, at a period of from forty thousand to two hundred and fifty thousand years ago, with a geologic stretch of hundreds of millions of years since the creation of the planet prior to his advent, but we will conclude this branch of our subject with one more brief illustration, which, together with the preceding, we think quite sufficient to refute the Mosaic story of creation, or what is generally accepted among Christians as the Mosaic account. The fact is, however, that the whole Biblical account of creation is but a slight revision of ancient Persian mythology, the most important variation being that Ahriman the liar acted as tempter instead of the serpent. It remained for a cunning priest or rather an alleged prophet of the Mosaic belief, to work this over into a theological snake story.

The remark, "As old as the pyramids," is almost as familiar as the saying "As old as the hills," yet geologists have discovered that beneath

their base rests an almost fathomless antiquity. In his voluminous report Hekekyan Bey shows that in his numerous excavations he has succeeded in bringing up fragments of pottery and red brick in the valley of the Nile at a depth of from 60 to 72 feet, and that owing to the nature of the sand it was impossible to sink his shafts or bore deeper, or these fragments of ancient civilization might have been found at many times that depth. M. Rosière, in his work on Egypt, by personal observation discovered that in the valley of the Nile a deposit of two inches and eighty-eight one-thousandths was formed during a century, thus showing that these fragments found at a depth of 72 feet must have been manufactured over 40,000 years ago.

We fail to see any necessity for a quarrel between science and Spiritualism. We believe the latter to be the purest religion and at the same time the highest science on earth. If science is at times slow to follow the shining pathway of the Spirit, it has good and sufficient reasons for so doing, which reasons we may explain hereafter. Many of the leading scientists of the world are already avowed Spiritualists—why should we complain because all are not? Science investigates everything and when it is found that certain causes can be relied upon to produce certain effects without exception it accepts that cause and effect as a demonstrated fact.

Before leaving the fields of strict science for the realm of Spirit, we will give one or two illustrations, among thousands that might be given, to prove the power of psychometry to penetrate the æons of the past.

The late Prof. Wm. Denton, a noted geologist, obtained an ærolitic rock, and without stating its nature, sent or took it personally to 30 psychometrists, most, if not all of whom, being ignorant of geology and consequently unacquainted with the fact that they had an ærolite until apprised of it by their psychometric power; yet all gave corroborative descriptions to the effect that it was from an extinct planet. In like manner carboniferous rocks were obtained by Prof. Denton, with the result that he obtained descriptions of the coal plants and other *flora and fauna* of the Carboniferous age of the earth. Rocks from volcanoes were obtained with the result that accurate descriptions of the same were given by the mediums. To preclude the possibility of mind-reading, Mr. Denton often had the articles sent him for experiment in sealed packages which were opened by the medium and the reading given before he knew the nature of the specimen or whence it came. The descriptions in every instance accorded with the discoveries of science, but were more complete, the scenes being realistic and descriptive of the life of the age to which they belonged. These experiments, with scores of others, are given in full detail in Prof. Denton's "Soul of Things."

Similar experiments have been made through clairvoyants and trance mediums, with similar results. Hence it follows that the ability of psychics and seers (on whose borderland science is just beginning to tread, but whose wide extended plains and towering mountains it may never be able to survey) is beyond question.

SOLITARY SITTING.

One circumstance was omitted accidentally from my article on page 34, and certain other details were left out for lack of space. Since I am giving details of my experience in development, purely for the benefit of others, who, like me, have been longing for years for success in this line, it is proper for me to mention, as nearly as possible, all that I hold as essential on my part to be done at each sitting.

Some two days before my wife's transition, a neighbor lady, at her request, cut off the platted part of her hair, which from early youth, throughout her life, had been an object of admiration and comment of all acquaintances, because of its abundance and great length. This hair was afterwards re-platted and placed in a small box. At each sitting I place the box on the table, raise the cover and place my left hand partly in the box so that my fingers touch the hair. In my right hand I hold a pencil with paper. This last is by instruction received some eleven years ago, when we commenced a short career of formal sitting. Some part of my hands touch each other, usually the thumbs. In my earlier solitary sittings, I usually put in the full time of one hour, commencing in the twilight, and as nearly as possible, about the same hour each evening.

The rappings, as before mentioned, were a tangible phase from the very beginning. They are liable to occur many times a day as well as evening, and sometimes in the lonely night hours. But as I have never been able to establish communication through them, I have naturally been all the more ardent in seeking other phases. After these began to manifest, I soon discovered that whatever occurred on a given evening, came not after long waiting, but during the first few minutes, or even seconds, after all became quiet. By degrees I turned this fact to account. If I had extra work on hand which required part of my evenings, I put in only part of the whole hour for development, obtaining full benefit of whatever phenomena came, and afterward resumed my work. Otherwise I put in the full hour calmly addressing myself to the angel world, in song, silent prayer, aspiration and expectancy.

One phase omitted for lack of space in my last, occurred at several different times during latter months. A fringe of light came, which to my mind unmistakably suggested a glory or halo of light shining behind and above me. The fringe or edge only was visible to me. All below this fringe the darkness remained intact as though no light had come. This last fact added to the wonder attending the phenomena. After remaining, perhaps ten or twelve seconds, it gradually went away, and I was left to wonder when the time should come that such a glory light should appear before my face.

On a certain Tuesday in July last, after unusual sadness during the day, I sat down to the table to rest, a few minutes before sunset. I was scarcely seated when five raps, in very quick succession, brought with them the impression that my friends were determined that I should sense their presence

in this way. Up to this time no other phase had ever come to me alone, and none other came that evening, but the sadness of that day suddenly gave place to a momentary rapture, and this moment's exaltation seemed the foundation for their future work. After this, Tuesday nights came to be my special nights, with extremely small beginnings, gradually increasing up to date.

On Tuesday night, December 22nd, two days after sending in my first paper, the little cluster of diamonds, or diamond lights, which now came every night, close to my wife's portrait, shone with unusual brilliancy for a few seconds, then gradually moved from its place, coming slowly toward me and rising until it was almost directly over my head, when suddenly the diamonds merged into one bright light, in the centre of which a small spot was as bright as the sun at noonday! It was the size and shape of the human eye. This was of very brief duration. I was not able to catch the expression of countenance, but I can never forget the sense of mingled awe, rapture and gratitude of that brief moment.

THOS. H. B. COTTON.

REMARKABLE CASE OF PROPHECY.

In April, 1885, a postal card from Smith Mills, Chautauqua County, N. Y., came to the postmaster at Saratoga Springs, N. Y., of which the following is a literal copy:

Smith Mills, Chautauqua Co., N. Y., April 24, 1885.

SIR:—Will you please drop me a postal and inform me if there is a gentleman by the name of Judge Bullard residing in Saratoga or that vicinity. Is he an able lawyer? (Care of J. S. Busch).

HATTIE SACKETT.

The postmaster handed the missive to the writer, who had never before heard of the person, as she resided about 400 miles distant from Saratoga.

On receipt of this postal I wrote to the lady asking what she desired. She wrote me that her parents were both dead, that her father married a second wife, that before his death he had conveyed his farm to his son, that the latter promised to give the daughter a share after the father's death, that the son had afterward bought in the farm under foreclosure of a small prior mortgage, and he now refused to recognize their right, and was intending to turn them out of doors; that they had consulted lawyers in their county who advised them they had no remedy because no writings were signed by their brother; that they had written a letter to their spirit mother and sent it to Mr. J. V. Mansfield at Boston; that they had received an answer from the spirit mother stating that if they would employ Judge Bullard of Saratoga, he would recover for them their share of the property.

After obtaining further particulars by correspondence, the writer prepared the proper legal papers and sent to them to be served by which an action was begun against the brother in the Supreme Court, in favor of Hattie, one of the sisters.

The trial came on at Mayville, Chautauqua Co., N. Y., September, 1887, before the Hon. Geo. Barker, Judge of the Supreme Court. The case

was defended by Mr. Sherman, then Surrogate of that county, assisted by Judge Lambert, then County Judge. After a careful examination of the case in February, 1888, Judge Barker decided in favor of the sister. All three sisters then received their share of the property in money from the brother.

Julia Sackett, one of the sisters, is yet living. I have the original correspondence in my possession. All three of the judges above mentioned are yet living in that county and can verify the history and result of the suit, but did not know the advice that had been given from the spirit world.

Judge Lambert is now a judge of the Supreme Court, having succeeded Judge Barker after the term of the latter had expired. The judgment is on record in the clerk's office of Chautauqua county entered in favor of Hattie, one of the three daughters, February 13, 1888, which will show the facts above stated, except the advice which came from the spirit mother.

It is frequently asked, "How can the angels assist their friends in the mortal sphere?" The above case is an answer to such inquiry.

137 Broadway, New York. E. F. BULLARD.

"The Angels Called."—Good to Live and Die by.

We live in a new spiritual atmosphere, finer than the air we breathe, and of which chemistry gives us the constituents. Or rather, not strictly new, but more clear and vital than that of past ages. The miasma of superstition, and the chill fogs of prejudice and unreason are less deadly and confusing. The soul is more open to light. The spirit welcomes its celestial kindred more hospitably, and their access to us is therefore easier. Never have they deserted this world, but never have they been with us so much as now.

Not long since a young woman in a family where I was acquainted had laid on her bed of suffering for weeks, until bodily death came as a welcome deliverer. She had no fear, only a sweet serenity, for her spiritual culture was healthy and uplifting. By her own thought she had risen above dwarfing dogmas to the eternal verities. She longed to stay and render dutiful service to a beloved mother, but a voice came occasionally, as from a little sister who passed away years ago, and she heard again the pet name that used to be spoken by infant lips. Other voices came also, and she said to her mother:—"They call me, and I think I shall go," speaking in quiet tenderness and self-poised spirit, and with no "fancies of a fevered brain."

We used to be overawed and struck dumb, not daring to tell of these experiences, but that ghostly fear is passing away: tender reverence comes in its stead, and we speak out. There is a heart-hunger for these facts which the press is ready to supply. When will the pulpit be ready? Here is a telegraph report, probably printed in hundreds of newspapers:

HEARD THE ANGELS CALL.

New York, Jan. 8.—Little Ethel Nonamaker, the "Sunshine of Haverstraw," as they called her, died in Roosevelt hospital yesterday. The child was brought on a special train to New York on Monday to be treated for an accidental bullet wound in the abdomen.

At midnight Tuesday she woke from a fretful slumber. Her mother and father were at the bedside, torn between hope and fear. Though the lights were dim they could see their darling's face.

"Oh, mamma, mamma!" she cried, "why is it so dark? They have taken our light away and I cannot see you."

The mother's heart almost stopped beating. It was not dark and the lights had not been taken away. Ethel was sightless, and dying slowly.

"Don't cry, mamma," she said, "I will be with the angels soon, and they will make me see. Oh! I have seen such a beautiful place in my dream, with golden houses. There is lovely music all the time." Ethel's father had to go to Haverstraw. The child held up her arms and groped around until she found his neck to clasp.

"Yes, that's papa," she whispered, "I know him. Good-by, papa. Kiss me once more. Hark! I hear the angels now. They are calling me!" Ethel lapsed into a stupor. All morning she lay there gasping, while her mother knelt weeping by the bedside. Even the doctor and nurses, used to such scenes, could not hide their emotion.

"How can I give her up," sobbed Mrs. Nonamaker, as the pulse-beats grew weaker and weaker.

The angels called just then, and little Ethel went away.

Thus we are verifying the faith and experiences of Phebe Carey, who wrote in *Borderland* these lines:

I know you are always by my side,
And I know you love me, Winifred, dear,
For I never called on you since you died,
But you tenderly answered, 'I am here.'

You are my own, my darling still,
So do not vanish or turn aside;
Wait till my eyes have had their fill,
Wait till my heart is pacified;

Oh! world, you may tell me I dream, I rave,
So long as my darling comes to prove
That the feet of the spirit can cross the grave,
And the loving live, and the living love.

Sincere believers in the evangelical views of Christ sometimes tell us, "Your religion may do to live by, but not to die by," and then quote from an old hymn:

Jesus can make a dying bed
As soft as downy pillows are.

As though such ease in the last earthly hour, were not possible to such as had no faith in a miraculous Christ.

No doubt devout Christians, naturally rich in spiritual intuition, true in life, and uplifted by the high qualities and attainments of the Nazarene, have had peace and even rejoicing, on their death-beds—Bishop Gilbert Haven for instance.

But Madame Leonowens witnessed the transition of the Buddhist high priest of Siam, a most touching and peaceful transition of a gifted man, a pagan to the last. Other instances could be cited, showing a kinship within us with the Supreme Spirit wider than all sects and made more beautiful by fidelity and usefulness.

Let us look at this matter among Spiritualists, whose religion our orthodox friends fear is "not good to die by."

I have given some idea of the peace of spirit in her last hour of the young woman to whom the voices came.

Not long ago I went to Kendallville, Indiana, to the funeral of L. E. Goodwin, an eminent lawyer, a kindly and useful man, a Spiritualist, but never a disputant, and much loved by many of all sects. His transition was as to light, not darkness. A few years ago my friend John D. Zimmerman, of Union City, Michigan, passed on—a noble man, rich in spiritual wealth. An orthodox minister, a neighbor and friend was present as a nurse, and went out to his home, meeting his church members on the street and saying to them: "I have just come from a resurrection scene. Never before have I witnessed its like. No fear or gloom, but light and life, peace and the near coming of higher joy."

Victor Hugo, a believer in spirit presence and a member of no church, said to his family just at his last hour: "I see light."

More cases might be cited but it is needless. I should say that a larger proportion of Spiritualists than of orthodox Christians found "that peace which passeth all understanding," and that inner "light which never was on land or sea," with them in their last hours, to make the transition of the spirit from the earthly body which had served it here, to the spiritual body which passes out from the dying form and becomes the garment and servant of that undying spirit in the higher life.

A religion that is good to live by; must be good to die by.
Detroit, Mich., Jan. 22, 1897. G. B. STEBBINS.

☞ A beautiful place is not always a heaven, nor an ugly place always a hell—although they are types of each state—to the individual inhabiting them. If he is in an angry mood his beautiful place is not a heaven, and if his thoughts are kind, loving and good, no matter how ugly in outward appearance the place, it is heaven.—LUCY A. MALLORY.

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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 27, 1897.

Present Truth.

Phenomena being the basis of Spiritualism, whether ancient or modern, we must recognize the ever-present manifestation of spirit, here and now, so as to keep in touch with ever-advancing truth. It is not enough to say that 50 years ago the Spirit World announced what is called Modern Spiritualism by astonishing phenomena! It is doing the same to-day, by convincing demonstrations scattered all over the world, and dull or prejudiced must be those who cannot comprehend it. An exchange makes this statement:

A change is gradually taking place in the attitude of scientific men on the continent of Europe toward Spiritualism. Its phenomena not long ago were only mentioned to be ridiculed. Now they are being seriously discussed as opening up an entirely new field in the wide domain of psychological research.

Yes; light is breaking in the sky; men of science, authors, and statesmen, unable longer to evade the philosophical argument or account for the phenomena occurring daily under their observation, confess their conclusion that the Spiritualist solution

is the true one. As a result, they are now rightly classed as Spiritualists. "The world is moving on," and such scientific men as Wallace, Crookes, Varley, Butteroff, Flammarion, Zollner, Humboldt, and others, attest that fact.

Ten eminent scientists, occupying the highest positions in Europe, testify to the reality of spirit manifestations, after careful investigation during 17 seances with Eusapia Paladino, in Milan, Italy. In their report they declared that "all idea of the phenomena being produced by the medium, must be dismissed as an impossibility," and confessed that they were unable to explain them except upon the Spiritualistic claim, that it was the work of disembodied spirits.

In this progressive thought Spiritualism robs no ignorant worshipper of his faith or of his God—but enlarges his capacity to make him a worshipper of all gods, a partaker of all faiths, a free member in all religions, all theologies, and all churches. It shows how the world may be transformed from a den of misery into an abode of happiness, and places within reach the means to make that transformation. Let the clouds of superstition be rolled away, and the gospel of progression and harmony reveal the sun of spiritual philosophy to revivify the world.

Father John, a Russian Schlatter

"The gift of healing," the simple life, kind heart and helping hand, are found in Russia as well as America. "Father John," an eminent priest of the Greek Church, and "Schlatter the healer" are spiritually brothers, as is shown by the remarkable narration given below. A correspondent of the Springfield, Mass., *Republican* writes as follows from Cronstadt, Russia:

One of the most remarkable men in Russia at the present time is the priest known throughout the empire as "Father John."

Peter John, now arch-priest (equal in rank to a bishop) of Cronstadt, is the son of a poor village priest of Soursk, in the government of Archangel, and was born in 1826. He attended the parish school, and then in the year 1851 went to the theological seminary in St. Petersburg. His belief in the efficacy of prayer dates from this period. He was by no means a gifted scholar, and had great difficulty in keeping up with his class. In answer to fervent prayer he found himself suddenly, as if by a miracle, able to understand and remember without difficulty the lessons of his

teachers. After finishing his studies he was sent to Cronstadt. Here he married Elizabeth Neswitzky, a woman in all respects suited to him. His reputation for piety, and his wonderful power of healing, which early began to manifest itself, caused him to be much honored and sought after, and he rose rapidly in his profession, finally reaching a rank which is equal to that of an English bishop.

In person he is of middle height, ruddy complexion, and according to the custom of his order wears his hair long and floating over his shoulders. The most remarkable feature is the eyes, which are keen and piercing to an extraordinary degree, and seem as if they could read the very soul of the person before him. I never saw such eyes in any other man. When I saw him he was dressed in the loose black robe and the high hat worn by priests in ordinary life. Though now 70 years old, Father John is active and vigorous, his step firm and elastic. He never sleeps more than three hours; the rest of his time is devoted to his work, which calls him to the bedside of the sick and dying in palace and in hut, often to great distances, and at all hours and seasons.

Father John's life is simple in the extreme. Summer and winter he rises before dawn, fresh, active, and ready for work; every movement full of life and energy, his glance bright and keen. After his devotions, he drinks a cup of coffee and then goes out. Early as it is, his little courtyard is already filled with people. Sick, poor, troubled in mind or body, assemble day after day, and the good man never turns away from them or says "That is not my business." Taking off his hat, he greets his "children." Some throw themselves at his feet, others struggle to get hold of his hands to kiss them; some beg for his prayers, his blessing, his advice; they tell him their troubles, spiritual and temporal, and in this manner, surrounded by his numerous family, Father John proceeds slowly toward the cathedral for the daily service.

Father John never announced that he possessed the power of healing, neither does he promise to heal all. When a patient comes to him he questions him as to his reasons for coming and his former life. If he has an upright person before him, he speaks kindly, however simple and ignorant he may be; then he kneels down and prays with him. Sometimes it seems as if lightning gleamed from his eyes—as if God's intentions were suddenly revealed to him. Then he rises from his knees, and cries: "Praise the Lord! Thou wilt be healed."

The photographic experiments of Dr. Baraduc, in France, if verifiable, are unspeakably important, says *Light*. His conclusion is that every person has a "fluidic" existence—what we should call a life-principle or spirit-self. This fluidic or spirit-self, he maintains, sends forth emanations corresponding to every thought or

emotion (a notion familiar to our readers), and he asserts that he has proved it, by actually photographing these emanations. The photographic plate is placed under the hand or on the forehead, and the mental or emotional condition is made visible upon it. A photographic plate, placed on the forehead of a woman praying, showed something like a flame. Certain plates revealed swirls as of a snow storm; others showed only mist; on others there were forms. We have heard, from other directions, that the emotions of anger or affection produce strangely dissimilar and curiously symbolical pictures.

Baneful Influence of Error.

The following communication was written independent of any human agency at a seance at Mrs. Cunningham's in San Francisco, Cal., a few weeks since, and copied by Mr. John Hockin, No. 1 Polk street, who was present at the seance.

I have told you that the influence of wrong religious belief upon the spirit cannot be overestimated. Its greatest injury comes because it is taught as exact truth during the period of youth.

Spirits who have so received it find themselves unfitted to question their religion when we tell them here that their religion is all a fable. They are so shocked that they prefer to cling to the error rather than to examine it. So many spirits are wandering in vain, seeking for that which never existed, and their lives are a worse disappointment than they deemed it possible, while on earth.

Especially is this the case with that class of intense devotees who on earth were abnormally religious and whose natures were absorbed in devotion to fanatical religious ideas. Such spirits are the mono-maniacs who often fill people on earth with extravagant fancies concerning God, Jesus, the Virgin, the saints of the calendar, and cause their victims to manifest strange forms of religious fanaticism. Nearly all revivalists are influenced by this class of spirits, and the superstition and ignorance of their congregations afford congenial soil for the work of their miserable assistants.

Religion does not save you from error nor sin. It does not enable you to escape from the result of your deeds. As long as religion held supremacy over the civil power, no man's life was safe nor any home exempt from its minions, and it was only when in self defense humanity rose above its superstitions that the civil law was made supreme, and human sacrifices upon the bloody religious altars ceased.

The chief barriers between good people of every nation to-day are the barriers that the priests have erected. When the falsity of all religions is

demonstrated, then will the nations recognize the common future of the race. Let the altars be abandoned; let the temples of the gods become sanctuaries of learning, and your planet may yet produce a spiritual harvest commensurate with the immortal destiny of man.

I have been engaged in tracing to their true sources the details of the present religious systems which have succeeded those of past ages. I find they are but modifications of the primitive ideas (caused by the acts of craft and ignorance), of the original terms, and that the mental action upon the mortals induced by the proximity of all grades of spirits, accounts for much of the religious chaos now reigning upon earth.

It is true the world should understand the truth about its religions, and that none can truthfully claim a divine origin, while all demonstrate the evolutionary processes of growth in this as in other phases of mental action.

Progress in Italy.—*Annali dello Spiritismo*, the pioneer of our Cause in Italy, has entered upon the 34th year of its publication.

Il Vessillo, another Italian advocate of Spiritualism, has an account of a promising new society, organized at Livorno, Italy; refers to the rapid increase of membership in older societies, and shows other indications of increased interest in that country.

Spiritualism in South America.

—The Argentine Republic has a psycho-spiritual society known as the "Argentine Magnetological Society."

According to *La Revista de Estudios Psicologicos* there are now at least eight Spiritualists societies in the city of Argentine, and 30 or 40 in the rest of the Republic.

The title of the latest Spiritualists society in Buenos Ayres is "Aurora."

As previously announced, South America is supplied with a galaxy of some 14 Spiritualistic periodicals.

The spirit said, "let there be light," and there was light, even in Poppedom.

La Revista de Estudios Psicologicos, of Barcelona, Spain, entered upon the 29th year of its existence on Jan. 15. It speaks of the volumes it has issued as "spiritual encyclopedias." Aside from its work of spreading the light of Spiritualism, the *Revista* has done and is doing much charitable work, feeding the hungry, clothing the naked and finding shelter for the homeless. The management express deep sorrow upon viewing so much suffering, but say, "the spiritual principle is progressive and broadens out to infinitude."

Every Spiritualist who has not a copy of the book entitled "The Truths of Spiritualism," by E. V. Wilson, 400 pages, should send \$1.00 to Mrs. E. V. Wilson, 91 So. Locust street, Valparaiso, Ind., for it. E. V. Wilson was one of the pioneers of Spiritualism, and was noted as a speaker and test medium. He did a grand work for the cause, and this book narrates many of his striking experiences during his labors. Purchasers will find it intensely interesting, and will render kindly service to his widow who was left in straitened circumstances.

Status of Spiritualism.

The farewell address of Mrs. R. S. Lillie, of Boston, was given before the Harmonial Association at Music Hall, Los Angeles, Cal., on Sunday, Dec. 13, before a large and appreciative audience, says the *Medium*, which adds:

Spiritualism, she said, may now be classed among the religions, and although only 49 years old—which, as a religion, is very young—it has won the consideration and respect of the civilized world. In America it has a well-established National Association, with active auxiliary societies in every city and important town. The National organization is incorporated under the laws of the District of Columbia as a religious body, therefore, in this country at least, Spiritualism may be called a religion, and must be recognized and respected as such under the laws which afford protection and special privileges to religious organizations.

The speaker briefly traced the progress of Spiritualism from the Hydesville manifestations to the present time, claiming that no other religion, in any age of the world, ever made such rapid progress. Spiritualism, she said, differs from all other forms of religion in having among its votaries a class unknown to any modern church—mediums. Mediumship is not yet well understood, but it is safe to say there is no greater difference between mediums and other mortals than between musicians and those who are not musicians. Mediums may be called the ministers of the new movement, but unlike the ministers of other denominations they do not accept a book as sole authority; they seek the sources of inspiration, and interpret the impressions received by them from spirit intelligences. Through their ministrations the entire scope of religious teaching has been changed within 50 years.

Less than half a century ago hell was the great terror of mankind and death a monster most dreaded. Today the old conception of hell has almost passed away, evil being recognized as a temporary condition, to be overcome finally by good. The vindictive God feared by our fathers—

the God of wrath and implacable cruelty—has given place in the minds of men to belief and trust in divine love. Compare the views of life and death prevailing to-day with those held by the christian world 50 years ago. What a contrast! And what has brought this change about? Spiritualism.

The spiritual church should be the highest and the best of all—the one most worthy of our respect and love.

The speaker earnestly recommended a more general revival of home circles, such as were common in the early years of the movement. They are the most convincing, the most satisfactory of all, and in their ultimate results they do more than anything else to spread the truth and to put Spiritualism on a firm basis.

Items from San Diego.

In the *Banner of Light* for Feb. 6, among the items of news from San Diego, by Mrs. Annie Lord Chamberlain, the following will interest our readers:

Without leaving my seat I can look up and down the avenue, and see a profusion of flowers, roses, pinks, heliotropes, calla lilies, etc. Even each side of the walks are lovely flower gardens. The sunsets here are beyond description. One must see to appreciate them.

I have had the pleasure of meeting with some of the good workers in this city. Dr. J. M. Peebles started around the world a day or two after I reached here, so I missed seeing him, but had the pleasure of a letter on the morning he left. I was favored with a pleasant call from Mr. Newman just before he departed with his paper, the *PHILOSOPHICAL JOURNAL*, for San Francisco. May success attend him there. He is a sincere worker, and deserving.

The First Society during the last two months has been acceptably served by Dr. Ravlin, and they have a fine Lyceum for the children. The Advance Guard is being ministered unto by the well-known test medium, Mr. Ben Barney. At National Avenue a few earnest souls are doing their best to work up a permanent society. They have started a Lyceum, and it is steadily growing. For speakers they have had Mr. Joseph Adams, of whom I hear good reports, and the pleasing and interesting inspirational speaker, Mrs. Mary P. Morrill of Chula Vista.

Mrs. Elsie Reynolds has been holding a few materializing seances here. I attended one at a private residence; the medium was somewhat indisposed, therefore the materializations were not as good as they otherwise would have been; but my father came to me, and I feel sure any one who knew him would have recognized him.

Now, I must tell you of my doctor, Mrs. R. C. Clark, who is really one of the most wonderful women of the age. The power of the spirit has been about her since childhood. She was not understood, and until 50 years of

age was considered strange, and the peculiar and wonderful things she was constantly seeing and doing were considered as the result of an unbalanced brain, and her husband and daughter were seriously contemplating sending her to a hospital for the insane, to see if there was any cure for her; but, fortunately for her, she was taken suddenly very ill, and some friends induced them to try a magnetic healer, who not only cured the patient, but assisted the spirits in getting full control, and from that day to the present—eight years—she has been constantly at work, healing the sick from all parts of the country with unexcelled success.

Many of Mrs. Clark's cures are perfectly marvelous. She is constantly engaged in her treating-house from nine until four, dinner hour excepted. She is doing wonders for me. I am happy to tell my friends that for ten days I have been walking without the aid of the crutch—not quite strong enough to discard the cane, but feel sure I will when I leave San Diego.

National Secretary's Report.

For the past three months the business of this office has been such as to demand the almost constant attention of three persons.

Balance in treasury, January 1st, \$1,325.77. Membership, 163 societies.

Purchased recently, library of Prof. Worthen, formerly State Geologist of Illinois; also list of books now out of print from Colby & Rich.

Annual Report, 1000 printed, edited by President Barrett. State Agents appointed and certificates issued. Correspondence opened with all camp meetings in this country applying for a day for the N. S. A. during the camp season.

Sunday Law measures opposed in Congress. Public meetings held in Washington, D. C., addressed by Pres. Barrett, Sec. Woodbury, Hon. L. V. Moulton, Dr. G. A. Fuller, on God in the Constitution, Taxation of Church property and Sunday laws.

Jan. 7.—Mass meeting at Baltimore, Md., addressed by Pres. Barrett, Mrs. C. L. V. Richmond, Hon. L. V. Moulton, Dr. Geo. A. Fuller, Sec. Woodbury, Rev. Rachel Walcott, Mr. P. A. Wiggins and Mrs. Powers.

Feb. 2.—Mass Meeting, Boston, Mass., at Spiritual Temple, addressed by Pres. Barrett and a host of others.

Feb. 3 and 4.—Mass Meeting in Brooklyn, N. Y., at Historical Hall, which was very successful. A committee from the Brooklyn societies, with Hon. A. H. Dailey as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic.

\$800.00 in cash and pledges were raised to back the New York State Association about to be organized under the supervision of Mr. Frank Walker, State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., Missionary of the N. S. A., who will devote the month of March to reviv-

ing the work in New York State. During the meetings able addresses were delivered by Hon. A. H. Dailey, of Brooklyn, Clark Bell, Esq., and Albert Bach, Esq., of the New York Bar, Rev. Frank E. Mason, an independent preacher, and others.

The officers of the N. S. A. are thankful that now the work in New York State will no longer languish for need of funds. A successful State Association can now be organized and the plans for the Jubilee go on.

Thousands of pages of literature have been distributed during the past three months. The demands now being made upon us for this kind of literature are many. Will you not, reader, assist us in this great work by becoming a contributing member of the N. S. A. at \$1 a year. The publishing of the annual report is always expensive. These reports are now ready. All who will send 25 cents cash to this office for one will be presented with the printed history of the N. S. A., containing pictures of its officers and outline of the work accomplished.

Pres. Barrett has delivered a large number of addresses, edited report and history, dictated hundreds of letters, attended all the mass meetings, etc. Will you not back up this Lincoln of the Spiritual Army with kind words and cash?

The grand campaign which opened the next morning after the close of the last convention will be kept up during the entire year.

Able and prominent men and women are daily joining the army of progression. Come with us and aid in the battle for the right.

Hear the cry of reason ringing,
Like a resurrection call,
"Up and help" the cause of freedom,
Men and women one and all.
Till superstition's phantoms
Like withered branches fall,
As truth goes marching on.

Let the "summer soldier" falter,
And the "sunshine patriot" die,
They who stand it now deserve the
Thank of millions by and by,
As the golden sun of science
Lifts her holy light on high,
And truth goes marching on.

'Tis the business of the little
Minds to shrink at custom's frown,
"The heart that feels not now, is dead" to
Truths divine and blest renown;
"The times hath found us" eager asking
For humanity's fair crown,
And truth goes marching on.

FRANCIS B. WOODBURY, Sec.
600 Penna. Ave., S. E.,
Washington, D. C.

☞ "The Spiritual Body" Real is an excellent pamphlet by G. B. Stebbins. It is the only compilation of clairvoyant proofs of Paul's views, and it has been fully recommended by the Rev. Heber Newton of New York. For sale at this office for 10 cents.

☞ *The Lyceum Banner* for February is a very interesting number, and is well adapted to aid lyceum workers. It is published by J. J. Morse, 26 Osnaburgh street, Euston-Road, London, N. W., England.

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.

Georgie Cooley will soon be in Los Angeles, Cal.

Maude Lord Drake gave tests lately in Los Angeles, Cal.

The editor gave a lecture at Fraternal Hall, Alameda, last Sunday to a good audience, after which Mrs. R. Cowell gave excellent tests.

The ceremony of ordination will be conferred by State President Newman at Gier Hall, 511 14th street, Oakland, Cal., next Sunday evening.

Mrs. Kate Hoskins, Mrs. D. N. Place and Miss Meda Hoskins give lectures and tests at 997 Market St., San Francisco, every Friday evening.

A first-class test medium is desired in Oregon. Any such desiring to work with a lecturer, will do well to communicate with Mrs. H. C. Westlake, 193 Seventh St., Portland, Ore.

The Minnesota State Convention of Spiritualists held sessions on Feb. 19 to 21, at Minneapolis. National President Barrett was in attendance, with other prominent speakers and mediums.

All who favor the organization of a State Association in Ohio, are requested to send the names of the officers of their several societies (and other working members) to C. W. Taylor, Lima, O.

G. W. Kates and wife are engaged at Rochester, N. Y., until middle of April. Then at Massillon, O., balance of April. Kansas City, Mo., for May. For open time address them 97 Edinburgh street, Rochester, N. Y.

Mrs. Amy Buchanan, is an excellent medium located at 601 East Adams street, Jacksonville, Fla., and all who visit her seances are delighted. Public seances are held on Sunday and Friday evenings.

At San Diego, Cal., Mrs. Maude L. Freitag is greeted with crowded audiences in Lafayette hall each Sunday and Thursday evening. She will remain there until the end of March, and then will return to San Francisco.

J. C. F. Grumbine is occupying the platform of the Woman's Progressive Union, in Brooklyn, N. Y. during February and March. His address is 309 Greene avenue. In April he will be in New Bedford, Mass., and in May in Chicago, Ill. His engagements run a year ahead.

Mrs. R. S. Lillie was greeted with a good audience at Scottish Hall, San Francisco, last Sunday. Subject: "Spiritualism, the Perishable and the Imperishable." Skeptics and thinkers who know that the phenomena which they see through mediums are facts in nature are enraptured with the inspired teachings of Mrs.

Lillie, and thereby learn that they are not only real but natural.

A. Wheeler, the materializing, trumpet and independent slate writing medium, is now in Lincoln, Neb., giving excellent manifestations. A secular press editor said that "the medium was the wonder of the nineteenth century." He often gets materializations of full forms, while sitting outside the cabinet, in bright light. He says that he is going to Florida Camp Meeting and then may go to New York to accept the challenge of the *Herald*.

Los Angeles Notes.

On Sunday, Feb. 14, at the Harmonial Spiritual Association, Mrs. Fred P. Evans gave tests and messages to a large audience in her usual characteristic style. All who attended were well pleased, and she will have a hearty reception whenever she comes again.

The Light of Truth Society have changed their place of meeting to Prof. Sawvell's rooms, 316 1/2 S. Spring street. On the 14th inst. Mrs. Maud Lord Drake entertained an audience as Mrs. Drake alone can entertain.

Mr. Earle again entranced a large audience at Illinois Hall. Every available chair being filled. On the 28th he has announced a slate-writing seance to take place in this Hall.

At the First Spiritual Society, Mr. J. D. Griffith gave a very interesting talk in the afternoon. In the evening the society was interestingly entertained by Mrs. Longley. Both entertainments were enlivened as usual by music under the able supervision of Carlyle Petersillea.

At the Truth Seekers, the morning meeting was addressed by Dr. Carpenter and others. In the evening the President, John Briggs delivered an address followed by tests by Mr. Erwood and Mrs. Gribbin. FRANK.

The Reviewer.

The Opposites of the Universe. Part III. Theological and Nomological Opposites, by M. Sands. 88 pp. New York: Peter Eckler publisher, 35 Fulton street.

This is a discourse about God, giving the conceptions about Deity among all Nations, and in all the religions of the world. The book is dedicated to the people, and is not to be sold. The author intends to keep it in circulation and the person to whom it is sent must give everybody a chance to read it. It is unique, and very interesting to the student.

Periodicity, by Prof. Jos. Rodes Buchanan, 133 pp. Price 75 cents. Published by E. S. Buchanan, San Jose, Cal.

This book is another laurel added to the scientific discoveries of its author. It demonstrates that the laws which govern the universe of

matter, also govern the lives of individuals, and gives "every man a key to his own life and a revelation of other lives," giving Bonaparte as the example. It also shows the laws governing "unlucky days"—Friday for instance—and why certain phases of the moon have a bearing upon disease and natural phenomena. In short it contains the secrets of astrology in a simplified form, which may be comprehended at a reading. See advertisement on page 122 of this JOURNAL.

Borderland for January is a real feast. Many of the articles are illustrated. Its contents comprise the following:

Among the Borderlanders of Paris. Emanuel Swedenborg. Psychic Pictures. Experiments of Mr. Glendenning and Mr. Bournell. Predictions, prophecies and premonitions, with the Astrological Forecasts of the Quarters. Guardian Angels Up-to-date. Some Startling Stories. Some Goblin-Haunted Houses.

Palmistry.—The First Elements of Chiromancy" is the title of a new French book of 228 pages on this interesting subject. Georges Carré, Editeur, 3, Rue Racine, Paris, France.

"The Organ in the Corner" is the title of a new song, the words by Chas. W. Hidden, and music by Allan Tomson. It is published by Bro. Hidden, Newburyport, Mass. Words and music are very fine. Price 40c.

Jonah and the Whale seem to be engrossing the attention of New York churches now. Dr. Lyman Abbott pronounces it fiction, very much like the parable of "the prodigal son." The authority of that book is fast passing away. While it contains many good things, it is no more inspired than the communications we are daily getting from the spirit world, and like these should be subjected to criticism and reason.

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."

VOICE OF THE PEOPLE

How I Became Convinced.

TO THE EDITOR:

Having always been of rather an investigating turn of mind, and having on this account come from an orthodox church into a liberal church, it is not at all strange that I should have continued to investigate whatever things might seem to be shrouded in mystery and in this way come into contact with spiritual phenomena. I will mention one of my experiences, which may be of special interest to some who are now suffering as I was when I first began to look into the workings of the spiritual forces.

For 2½ years preceding my acquaintance with the powers which operate through the magnetic healer, I had been suffering all sorts of torture on account of a gastric ulcer in my stomach. I treated for this trouble constantly during all that time with some of the finest physicians and surgeons that were to be found in the United States. But at the end of that time I was no better. After treating with a physician over a year, I found myself still in a very serious condition, and far from being cured. Fortunately for me, after coming to this coast, the phenomena of Spiritualism was open to me, and I determined after once seeing some of these strange manifestations to go deeper into the philosophy of spirit return.

In the course of my investigations I was brought into contact with Dr. M. Muehlenbruch, of Oakland. During my visits to his Sunday meetings, I witnessed what was to me convincing evidence of powers working through the medium which are not found in the ordinary physician. I heard him tell people that they had pains in certain parts of their bodies, to which they invariably replied that such was true. These tests were too real to escape the notice of an honest inquirer after knowledge and relief. Indeed, I decided to visit Dr. Muehlenbruch with the hope of learning what my real trouble was and if there was any hope for a cure. To my utter surprise he told me of every pain and uncomfortable sensation I had in my body, and gave its exact location. It was the most natural thing in the world that this should make me want to have him take my case, which he consented to do.

Four weeks treatment, with the herbs the Brother gave me, has proved the wisdom of my decision; for in that short space of time I have received over 100 per cent. more benefit than I had received from all of the treatment I had taken during the 2½ years previous. I give these facts to the public because I have always said that truth is the only thing that is worth having. I am so grateful to my spirit friends that I think it is

my duty to make these facts known to the public. E. E. HAMAND,
Pastor Universalist Church,
Oakland, Cal.

Survival of the Fittest.

TO THE EDITOR:

Chemistry demonstrates the existence of a gaseous element which serves to support life, but, when it comes in contact with inanimate substances, it produces oxidation or combustion. In either case the action is chemical, not physical, and the substance no longer exists in its former identity, but is prepared to enter into new forms and new identities. This exhibits the laws of nature. When one identity ceases to subservise the end designed, an element seizes it and prepares it to enter into and build up other identities.

Reasoning from the seen to the unseen, we must reason, as all natural law is universal, accord to spiritual life the same destroying and rejuvenating principle. "Fear not them which kill the body: *** but rather fear him which is able to destroy both soul and body in hell." Man is mortal; so is all nature, but "this mortal must put on immortality—" "by patient continuance in well doing, seek for glory, honor, immortality."

All nature is aspiring to immortality. All nature is in the likeness and image of God.

"The king is dead—Long live the king!" The oak-tree is dead—Long live the oak-tree!

All substance is eternal. All general existence is eternal. God is eternal and immortal. God imparts immortality to some identities. To some identities, God is a consuming fire.

Thus life and death, dissolution and creation, have always been going on in some part of the universe. To those who attain to immortality, death and hell will share the fate of the unfitting. It remains for us to strive toward immortality "by patient continuance in doing" unto others as we would have others do unto us; by loving one another.

JOSE MACKINSON.

Holdrege, Neb.

Rochester Knockings.

TO THE EDITOR:

The first public investigation of the raps occurring with the Fox girls, was made in Rochester, N. Y., soon after the famous events at Hydesville. It is fitting that the anniversary celebration in this city should be of a special character. This should be particularly so with regard to the Semi-Centennial Jubilee in 1898.

In order to prepare for the great event to follow, we shall hold an anniversary celebration here, March 28, 29 and 30. A mass meeting of friends in the state of New York, is also called for the occasion. Excellent talent will be employed and a good time is assured.

It is hoped that the Spiritualists of New York will all take an interest in

this anniversary and help us to lift Rochester out of its lethargy.

Mrs. Kates and myself are giving our best energies to the Cause here, and when it stands forth with good results and hopeful promises, we will move on to help other needful places, for our life-labors are destined for the pioneer fields.

We hope that all Spiritualists will help us to erect here a "Fox Memorial Temple," for a testimonial to the memory of the little girls who were the early mediums to usher in the new dispensation. G. W. KATES.

97 Edinburgh St., Rochester, N. Y.

Selfishness and Greed.

TO THE EDITOR:

Prominent mediums when they become successful through the development of the powers which God has given them, for the express purpose of helping down-trodden humanity to a higher plane of spirituality—why, I ask, do some of them charge such high prices for their services? when some poor sensitive soul, who has not the necessary \$2, and who is in desperate need of a few crumbs of "the bread of life" ask them for guidance, they are harshly refused!

As well might a light-house keeper extinguish the light when a vessel was nearing the rocks!

I hold that gifted mediums have great responsibilities resting upon them, for "to whom much is given much is required."

Spiritualism is becoming the great torch light of the world, and the hands which bear aloft this light, should be unselfish, and faithful to the great trust. I am impelled by a power greater than myself to write this, and voice the feelings of others.

AMELIA SAYLOR.

San Francisco, Cal.

[Some mediums charge \$2 for a reading, because they can accommodate only a few out of the many who want their services, on account of the state of their health or draft on their energies. We do not think that any good medium would do it from selfish motives—for their guides would very likely rebel.—Ed.]

Bohemian Bigotry.

TO THE EDITOR:

Some weeks since you inserted a notice for me calling a Bohemian meeting to form a society for spiritual intercourse. I tried it in the Bohemian settlement in this city, but all are in an uproar against me and the Bohemian newspapers ask why dare I introduce such a bad and despised thing as Spiritualism is. I will have to postpone it for some time. But I am doing good work in spite of all these obstacles. A Bohemian progressive weekly, *Seit*, (Dawn) in Cedar Rapids, Iowa, takes my articles on Spiritualism, about two columns every week. It has already published five such articles, and there will be about

15 or 20 more of them. The editor of that weekly is a very intelligent and progressive man, and in an editorial last week he said that he was thankful for the opportunity—which he had longed for some time ago—that he could learn what Spiritualism really was. A. M. SOUKUP.
Chicago, Ill.

A Feast at Gilroy, Cal.

TO THE EDITOR:

A deeply interested audience assembled on Tuesday, Feb. 2, in Wright's Hall, Gilroy, Cal., to listen to the eloquent guides of Mrs. Georgie Cooley. The brilliant lecture, poem and positive tests, were the best ever known in Gilroy.

Mrs. Cooley was an entire stranger, but her bright inspiring thoughts, combined with her charming stage appearance, and lady-like manner, won much favor with the people. The tests given at the public seance at my residence on the 3rd, (where the medium was stopping) were remarkable. The control singling out strangers, and told them of circumstances concerning themselves and the spirit communicating, which astonished and demonstrated the reality of spirit communion.

Mrs. Cooley remained here five days giving sittings, with entire satisfaction, thus leaving a beautiful influence in favor of Spiritualism. When she departed all united in saying: "If that is Spiritualism I like it."

Foes who seek to obstruct its way, will be swept aside. As the only true gospel of life, it declares in tones unmistakable, that the "dead" live, and are progressing into higher states of happiness; the gates of the Heavenly City are wide open, and cannot be closed against a free interchange of thought and speech. Of all doctrines taught, Spiritualism is the most natural and excellent. It exalts the mind, and brings us into harmony with nature, and God.

MRS. MINNIE STEVENS.
Gilroy, Santa Clara Co., Cal.

Marriage.—On Sunday, Feb. 14, at National City, Cal., Dr. Alice Tobias officiated at the wedding of Dr. L. C. Norton and Mrs. F. M. Mosely. Bonnie-Brae Higgins presided at the piano. The ceremony was beautifully and impressively performed by Dr. Tobias. Among other things, she said: "Life itself is the tribute that love brings. The royal gift of this bride, is her name, to the prince of her choice. It is the tribute of love and literary attainments placed in the hands of genius, and with it she brings a heart of devotion." Mrs. Mosely has spent many years in the lecture field. Dr. Norton is a retired physician. Quite a number of local mediums were present to witness the ceremony.

To Oregon Spiritualists.—Having recently been appointed State Agent for the N. S. A., I desire to get in touch with all societies in this

State, and with Spiritualists in all communities where an organization might be effected by proper efforts, therefore I ask all such to kindly send me your name and address.

W. P. WILLIAMS.
Salem, Ore. (Care of State House).

☞ The PHILOSOPHICAL JOURNAL is the most welcome paper that comes to our fireside, and is a great comfort to us, as there are but few Spiritualists here, and there are never any lectures to attend. There is one less now to peruse its pages. My wife's sister took great comfort from the paper. She passed to "the higher and better life" on Jan. 20, after an illness of six weeks' severe suffering. She was a full believer in Spiritualism and quite a medium, often being controlled to speak in our circle, and wrote many good things under influence. ISAAC S. BUCKLEY.

Bronson, Mich.

Form of Bequest.

Remember the JOURNAL in your Wills—this is a duty you owe to the Cause, as well as to yourselves, if you desire to advance in the spirit world. Here is a form to help you. If your Will is already made out, make this as an addenda.

FORM OF BEQUEST.

I give and bequeath unto the publisher of the PHILOSOPHICAL JOURNAL, of San Francisco, California, to be applied to its expense fund, \$; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

\$1.75.—For this amount, sent to this office, we will supply for one year, the *Light of Truth* and the PHILOSOPHICAL JOURNAL—both weekly exponents of Spiritual Philosophy.

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.

G. E. F. BULLARD, formerly of Saratoga, has a law office at 137 Broadway, New York City, where he can be consulted by correspondence. He is a veteran Spiritualist, and we can recommend him to our readers.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Der Fuehrer (The Guide.)

New German Periodical for Psychical and spiritual Life.

The only German advocate for the interests of Spiritualism and Magnetism in America, is published on the 1st and 15th of each month, and furnishes information of all spiritual events and manifestations to the German Spiritualists.

On July 1 began the second half-year of "Der Fuehrer." Sample free. Send \$1 for six months' subscription to the publisher EMIL NEUBAUS, 1136 Seventh St., Milwaukee, Wis.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.50 prize offer and list of two hundred inventions wanted.

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A primary Course of Lessons in Celestial Dynamics, by the author of "The Light of Egypt." Price, 50 cents.

A work that the Mental Healer, Christian Scientist and Magnetic Physician cannot afford to be without, if they would become the real masters of their profession in the study of man and the healing art divine.

For sale at this Office.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse.

All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s. 6d. per year, (40c) post free. Florence House, 26 Onaburgh street, Euston-road, London, N. W. Eng.

PERIODICITY.

A scientific secret just revealed, giving a key to one's life and good or ill fortune, and showing our relations together in business, marriage etc. Full of important practical advice and warnings against danger never before explained; easily learned. To the young it is a guide—to the old it shows their past mistakes. Price 75 cents. Agents wanted everywhere. A good agent can make 5 dollars a day. Address

E. S. BUCHANAN, SAN JOSE, CAL.

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in every section, to canvass, \$4.00 to \$5.00 a day made, sells at sight; also a man to sell staple goods to dealers, best side line \$75.00 a month. Salary or large commission made, experience unnecessary. For sealed particulars send stamp. Clifton Soap & Manufacturing Company, Cincinnati, O. 22aly

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 Inhaled, from burning zone to frozen pole.

Land of the blue unknown! disclose, reveal,
 If so thou wilt, thy secrets unto me!
 But if not all, at least remove the seal
 That stops mine eyes from her I fain would see;
 Her presence in this draught makes me to feel—
 That indefinable, that earthless SHE!

ST. GEORGE BEST.

Boston News Items.

Boston, the Athens of America, is in the throes of the revival mania.—Revivals contain traces of barbarism and superstition, priestcraft and creeds.

We as Spiritualists seem to be in a transition state. Our beautiful temple is threatened by "the powers that be" with a tax, as though we were on the outside and not allowed to prove what Christianity has so long failed to do—that life is continuous and our arisen ones have voiced their own immortality. It is supposed that the question whether Spiritualism is a religion will be the continued subject in the courts. It is hoped that the N. S. A. will show to the thinking and unthinking world that Spiritualists have as many rights as others, and having them dare assert and maintain them.

An annual meeting, Jan. 5, 1897, of our State Association was held in this city. One of the N. S. A. will be in order Feb. 2, to be held in the First Spiritual Temple.

At the State Association an election of officers was held and Mrs. J. B. Hatch was selected as 1st vice-president and Mrs. Carrie L. Hatch as secretary. They are good and true workers in our Cause.

J. B. Hatch, Sr., has been a worker for 25 years in the Cause. The son has followed his father's footsteps, and it is a gratifying duty that I may impress upon your readers of voicing these sentiments.

J. B. Hatch, Jr., is connected with many associations of Spiritualists in this city. May his regard to his co-workers, his sagacity, firmness and tact redound to the benefit of Spiritualism.

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My spirit wavers in the gloaming—
Feels prone to let its pinions rest;
Sees not the distant billows foaming—
Nor yet the foaming breakers' crest.

Nor sees the mist enclose the mountain,
The fog-horn calling loud and shrill;
The darkening clouds enshroud the foun-
tain;
A sickning gloom the air will fill.

A silence falls, a deathly stillness,
A terror of impending doom;
A cataclysm, which all nature palls,
All animate life partakes the gloom.

Hark! There's a rumbling in the distance,
A long low sounding of despair;
'Tis coming nearer, ah, and clearer,
Louder through the stifled air.

Onward, onward, comes the rushing,
Roaring of a raging sea;
Wild, higher roll the billows,
Dashing out upon the sea.

Oh the turmoil and the thunder,
While the fierce waves dash asunder,
Every obstacle they meet.
From the heavens the lightning flashes,
While with frantic leaps it clashes
And destroys whate'er it meets.

Now I hear from out the turmoil,
As it were, a voice cries "Peace!"
With a firm commanding sweetness,
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Hushed and still the raging crest,
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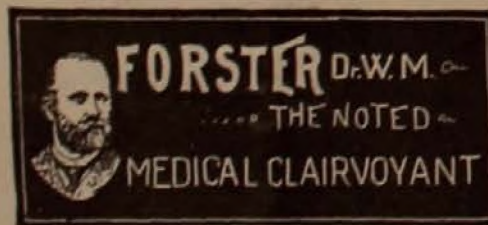
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This pile is an absolute necessity in railway trestlework, as it guarantees safety, and it will last forever, and there is an enormous demand for it.

One defective wooden pile derailing a train causes a loss of many thousands of dollars in lives and property destroyed.

Applications are pouring in from engineers, contractors and railway officials. These men are quick to see the certainty of profit. They are perhaps better able to judge than others, because, 373 railway companies are now preparing to build 20,547 miles of new line. The great superiority of the Railway and Dock Construction Company's system of solid, substantial, indestructible trestle work is causing the demand in this special field.

Estimated earnings from this one source of profit will pay \$7 per share annual dividends—this is equal to 35 per cent. cash dividends per year on stock bought now at present price of \$20 per share.

Other and larger sources of profit will come from contracts now in view, viz.:

In place of the old wooden docks, covered by temporary sheds, which now disfigure the water fronts of our cities, this company build solid, indestructible piers, on which permanent iron, stone or brick buildings are put up just the same as on land.

Private owners of dock property as well as dock officials in the numerous cities are becoming aware of the great advantage of using the Railway and Dock Construction Company's system of building indestructible piers to make a solid foundation, upon which large buildings can be erected, from which they can get big revenues for rentals, etc.

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

In projects now under way over fifty million dollars will be spent in improving navigation in rivers, bays, etc., throughout the country on jetties, breakwaters, and other work in which the Indestructible Pile is a great necessity.

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. \$6,000,000 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.

The St Louis *Critic* strongly advocates the adoption of this company's system of indestructible jetties to deepen the Mississippi at St. Louis.

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.

Among the stockholders are Geo. W. Dunn, Esq., banker, New York; Eugene Harvey, Esq., banker, Philadelphia, Pa.; R. A. B. Dayton, Esq., counsellor at law, New York; George D. Hilyard, Esq., contractor, New York; G. A. Hayunga, Esq., capitalist, New York; R. M. Stanbrough, Esq., capitalist, Kingston, N. Y.; C. E. Harwood, Esq., cashier Rockville National Bank, Conn.; J. Deyo, Esq., cashier Huguenot Bank, New Paltz, N. Y.; W. A. Childs, Esq., of the Calumet and Hecla Copper Company, Calumet, Mich.; George B. Shellhorn, Esq., receiver, Montgomery, Tuscaloosa and Memphis Railway Co., Montgomery, Ala.; Y. Carryer, Esq., of the Canadian Pacific Railway Company, Field, B. C., Canada.; Howard Swineford Esq., insurance, Richmond, Va.; S. J. Gifford, insurance, Dunkirk, N. Y., and other gentlemen of high standing in financial, railway and political circles.

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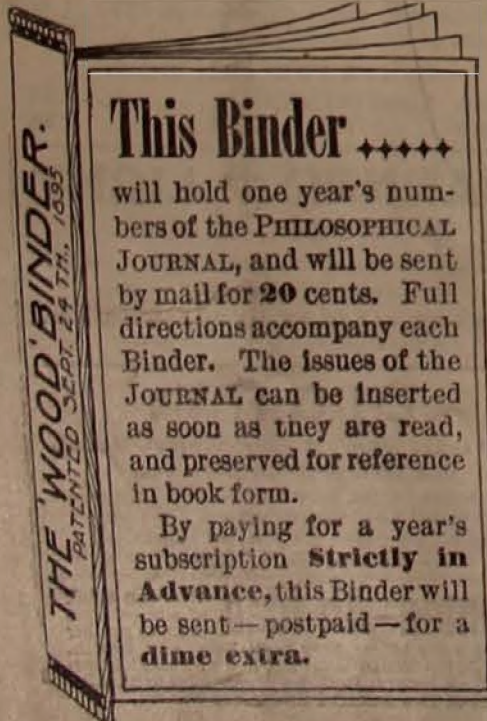
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