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Devoted to Spiritual Philosophy and Phenomena.

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

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THE HOME-LAND HILLS OF HEAVEN.

There are rippling rills and rainbow hills,
And mountains and valleys green,
When the morn shall break and our souls awake
On the shores of shadowless sheen.

There are mansions fair in the land over there,
Composed of good thoughts and deeds
That we did in life 'midst sorrow and strife
In this land of thistles and weeds.

Then onward sweep through the valleys deep
Till the gilded goal we gain;
Till the Home-land song rolls all day long
Past the perilous paths of pain.

For the souls that rise to empyrean skies
Must be purged in the deserts dim;
From the haunts of night to the land of light
They will sing the angel hymn.

Then we'll reach that land a happy band,
Where the rippling rivulets roll,
And rove midst the flowers of celestial bowers
In that joyous "home of the soul."

ERNEST S. GREEN.

CULLINGS FROM AUTOMATIC WRITINGS.

Oh, little you think how close lies the border-land of the green fields immortal. Tongue cannot tell of the beauty up yonder; it is more than silver and gold and precious stones, it is the beauty and purity of the infinite.

The storms of adversity can never shake the foundations of this beautiful thing called Spiritualism, and when your earth life is completed you will find the realization of your most exalted ideals in all its supreme majesty and grandeur. Heed not the scorn of the world for they know not what they do, but pity them and pray for them, that they be lifted into the light that beameth for all mankind and that never grows dim. It is the light that shone on Calvary, and it will cheer all weary mortals who will be lighted by its rays, and will shine on and on through all the never-ending cycles of eternity.

This wonderland of the soul is beyond anything mortals ever dreamed of. Beautiful, transcendent, it glows and throbs with the light of love and the waves of truth, that ever reach the heart of the Infinite.

Oh, that all could have this divine light, the light that has always gleamed through the darkness and would brighten every lonely soul, would mortals but open the doors of their hearts and let the beautiful sunbeams of spiritual truth enter in; would fix their eyes on that wondrous shining star that glows for all the race.

Love's sweetest flowers bloom in the gardens of this radiant country, and the dew of your love nourishes and keeps them. Yes, you will find your own sweet flowers growing and blooming on eternity's stand and you will wander in wondering amazement among their fragrant branches, when you come to this region of beauty and light.

There was never a time in the history of the world when humanity was ready to receive divine revelations as at the present time. Divine truths sparkle in the ambient air and permeate the atmosphere in the cottage of the washerwoman as well as the marble palace of the millionaire.

I greet you children of earth with all love and kindness from this realm of the soul and I would give every denizen of mortal life the same tender greeting if the way were open for me, but cheer up, the way grows brighter and broad noontide will soon be here; the time when immortals will speak to mortals with audible voice and be welcomed by the inhabitants of earth. Look up to the beautiful arch of promise that spans the spirit's sky and angels will give you every aid as your aspiring souls reach out and up to the all-seeing all-pervading essence of the Universe, our Father.

P.

A Message From the Spirit World.

While on my couch in the stillness of the night, the voices of our loved that have passed away come to me with words of lovely greeting and tenderness, and say to me, John, write the words we give you.

We wish to say to every man and woman, whether they know it or not, that they are bound to Nature by the covenant of the law. The law will reward them; but if they disobey they become liable to the penalty of its righteous judgment. Though they forsake the law, the law will not

forsake them; it will pursue them with its awful denunciation of the wicked. The law of Nature will not be satisfied with partial fulfillment—it demands perfect obedience to its mandates, hence all law-breakers find no recourse only in pleading guilty before the bar of justice and standing condemned by their own conscience, and are compelled to invoke the aid of spirits of a higher consciousness to help extricate them from their thralldom. All should feel devoted to Spiritualism enough to speak the truth and lie not.

Let not our words fall upon you in vain, lest you be compelled in after years to drink the very dregs of the cup of sorrow, without one feeble glimmer of hope, until you have paid the full penalty for law breaking. Rather let the voice of the unseen guide you into the light, then walk therein and you will not fall by the wayside.

We come to your innate souls to waken in you a more stirring interest, that you may have a more practical and perfect knowledge of the rise and progress of mankind.

We say to the world that we still live and have planted our batteries on every land and sea, and are making our presence known in the home circle, and we are better prepared to expose the errors hatched in the nest of iniquity, which give hatred to Spiritualism, than ever before. We want all those working on our credited list for good, to be upright and harmonious within their ranks, and to become truly and faithfully our co-workers. We want all our middle workers to become firm in the ties of friendship, that their influence for good may be made manifest with melodious songs, high above the despairing death-songs of the credulous.

In this field of study you will find that circumstances and temptations sometimes become masters of Empires. But lay up no protracted warfare against those who differ with you. Nature does not intend that mankind shall be children bearing grudges always. Nature views her creation from a higher standpoint than what mankind has yet perceived. To-day people take a more practical view of their surroundings than formerly.

The time was when ignorance made superstition famous with the rack, thumbscrew, fagot and the inquisition. To-day you see no crucifixion for Spiritualists, and it pleases us to be able to send a thread of thought, through our medium, to convince you that when man was first discovered he was a savage and could not have fallen from a higher state; hence the story of the fall of man, like all other fables written by the hand of credulous men, which led to a dark cloud of persecution, will have a terminus in the light of reason. Mankind has progressed up from the rudimental state to the present civilization by the many forces of evolution. All those old fables were used to blindfold those who would have otherwise read the book of Nature correctly, and would have gained a true knowledge that would dispel all doubts regarding present and future destiny. They would have seen written on the face of Nature everywhere the words, "Progression is bearing you onward and upward to a higher and never-ending civilization."

That shows how the spiritual man unfolds

within the material, for you to gather therefrom the brightest jewels of your existence; and when you can gaze a little higher, you will behold millions of worlds rolling on through our spirit realm, peopled with different races such as inhabit your earth. Even our voices are unable to depict the harmony and grandeur of the peopled moving worlds that we have seen.

While in earth life we were not endowed with spiritual sight and were unable to discern the power that moved them, and it has been a laborious task with us since we left earth-life. It was hard for us at first to educate our earthly brethren. We could not write or give communications until we searched among the inhabitants of earth and found a medium in whose arm we held control with power to use his spiritual functions in unison with his arm, to convey to you the knowledge we have gained within the spheres of our new home, where progress has made a vacancy in the church-creeeds made by designing men, that can never be filled without a perfect cognizance of spirit intervention. Then you will see the true channel that will lead you safely through the abyss called death. By our working in unison with love, we have been able to discern the true channel that leads to happiness, and we desire that all those living in the body should partake of the same, that it may produce peace and happiness one with another.

True Spiritualism employs the aid of reason. It appeals to the conscience and throws no indignation at justice. Justice has a willingness to help make the laws of Nature omnipotent. It is the creeds of men that prevent our greater unity, but mankind are searching after wisdom more since we have enlightened them than for ages past.

To-day the more developed minds are looking after the forces that move the Universe; their lives are growing toward perfection. Man sees science written on the face of Nature. He feels that Progress is bearing him on to a more perfect existence. Like your Edison, he sees no place where progress will come to an end.

Lovingly we cherish such men. We willingly help them, for like fadeless flowers they are unfolding new sciences that are leading to perfection.

We were as dilligent in earth-life seeking knowledge as our limited sense permitted. We did not seek it for the purpose of gaining riches or building up pride, but to search into the laws of Nature for better fruit than the churches afforded. We sought and found a channel for communicating with the spirit spheres for the purpose of gaining knowledge from a higher standpoint, and we obtained it. It is a pleasure to us to understand at least some of the spiritual and physical laws of Nature. If the human race will read and investigate the knowledge given them, with the same love and dilligence that we did, they will be able to enter our spirit home, well stored with wisdom that will lead them in the pathway of still higher and brighter realms with dawning eternal progression before them.

Anyone coming into our spirit home without the knowledge of natural law will not be able to control a medium until they possess wisdom to do so, but they can give their desire to a convocation of

spirits that possess a magnetic battery and they can pass it through the mind of a susceptible temperament to their friends in earth-life.

All these lessons we gave you many years ago, but we were obliged to place them in the midst of ignorance and superstition and they did not find as ready reception as we hope they will in this more-advanced age of reason.

There are persons possessing a degree of susceptible temperament who are given to avariciousness, but as soon as we see that they seek principally for riches, we withdraw and leave them until they make restitution with a pledge, which is all they can do. Then we restore them to fellowship, many times if need be; for they have been greatly deceived by superfluous societies of earth. Nature desires but one society, and within that society, love and charity should exist, by helping and progressing one another. Every human being should cultivate the feeling of love, for without that feeling it is impossible to enter the higher spheres of happiness.

Thus we have endeavored to express, in the most plain and simple language that all grades of education may read and comprehend the necessity of preparing the mind for the approaching change.

Herbert Spencer once said that a condition of success in all departments of scientific research is, "an honest receptivity and willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth."

We are controlling our medium to compile our long letter to you to instill into the mind of doubting believers the truth that Nature's unseen workings move all the great machinery of the Universe, and gives life and existence to your earthly bodies. Nature is the great creative principle which forms life into existence. Thus it is you see life in so many different forms and shapes. Life in mankind is progressive, and they will ever go on seeking for knowledge wherever it may be found, whether in the great field of science, which lies before them, or elsewhere.

There was a time when superstition closed the lips of all who sought for knowledge, and sent death into their ranks, which made humanity a scene of horror. Superstition has always closed the sepulcher with its seal of myth, which allows no echo to return therefrom. But that day is past and the creeds of men can no longer still our voice, or chill humanity with their fabulous pretenses. There are many unclimbed mountains of knowledge before us, that we have not yet penetrated, but we intend doing so, as soon as the physical body of our medium becomes convalescent enough to write as we dictate. He is now sitting in bed under our control. For many months his feet have not trod the earth, but still we keep him to help open the door to higher knowledge that will stimulate mankind to a higher conception of their existence. Farewell.

DEAR BROTHER NEWMAN:

I send you the foregoing message. The moment it was finished the spirits that dictated it moved on, and I fell exhausted upon my pillow. I had not the power until now, to address you a line regarding it. At the time when I was writing, I

felt as though I was in a vast field where newly made hay was being gathered to feed the needy flocks, that were looking for it. Even to me such is marvelous, and it seems as though the end was not yet. At times I feel as though I would remain in the form forever.

"With love for all, and malice for none," I am your well wisher,
JOHN BROWN, SR.

MATTER AND SPIRIT.

The angels' message to mortals, is on the plane of their five physical senses; saying, as long as you remain on the material plane, you cannot form a brotherhood and sisterhood of humanity. That is why the Christian church is so divided into different sections. There is but one God, the father of all life and light, and one mother of all forms that ever existed on earth. That father is spirit; and that mother is matter; and the coming brotherhood and sisterhood of the new dispensation will meet on the plane of the spiritual senses. On that plane only, can spiritual love rule; for the plane of sense, is where the animal passions rule, the plane of war and bloodshed. Therefore all who wish to join the coming unity must cultivate and unfold their moral and spiritual faculties, in order to control their passions, then they can meet and form a brotherhood and act humanely towards each other, for on the plane of the moral and spiritual senses, they will do the will of the spirit. On the plane of the five senses, they will do the will of the flesh; therefore no permanent peace can be established on that plane. The master that casts out evil, is the power of spiritual life and light, unfolded on the plane of the five spiritual senses, that is the Christian's much-looked-for Christ. Heaven is his home, not on the plane of passion—on the next higher plane but in the human mind, spirituality.
A. C. DOANE.

The Law Controlling the Determination of Sex.

It is only within a few weeks that the scientific world was startled by the announcement that Dr. Schenk, of Vienna, had discovered the secret of sex; or, in other words, he had learned the art of producing male or female offspring at will.

The particular article to which I refer, is found in the *San Francisco Call* of Jan. 30, 1898. Without wishing to, in any way, trench upon the invaluable discoveries of Dr. Schenk, I think I may supplement them, with a series of observations of my own, extending over a quarter of a century of time, and including perhaps hundreds of cases.

My researches began in Kansas, where I lived for 17 years, which time—with the exception of military service in the late war—was spent on a farm.

It was my particular province to handle a great many cows and calves, and there my attention was first called to the fact that when the cows were well nourished, had nothing to do, and were under no necessity of making any exertion for a living, their calves would be heifers.

When the conditions were such that the cows had to rustle for a living—scant nutrition is not

necessarily implied here—they would almost invariably bring forth bulls.

The writer in the *Call* says, speaking of the experiments made in England: "Scant feeding produced males, and luxurious feeding produced females."

I will now cite a couple of cases which furnish a very good exception to the above rule. On my brother's ranch, where I am staying, are two milch cows. One of them, a heifer, had been kept in a pasture, where she had to pick up her own living. The mature cow was kept at home, and fed the best that the ranch yielded. "Luxurious feeding." Her calf, born under these favorable conditions, was a bull. A few weeks afterwards, we brought home the young cow from the pasture, from the comparatively "scant feeding," with her calf, a heifer.

Here then, we have an illustration of how like causes produce opposite results. And this same contradictory result I have known to obtain in other cases. Where the same system of rich feeding was carefully observed with all the cows, some of them would be sure to prove exceptions to the rule, and give us male, instead of female calves.

It became evident that a cause ulterior to, and superior to, that of a mere supply of nutrition, was working to produce such abnormal results.

The scope of my observations became sufficiently enlarged to take in humanity, and here I saw the same mysterious law at work. Given two families, under the same general conditions, as to environment, food supply, and educational advantages, and the one family will be all girls, and the other, all boys.

Both families are well off, so that the question of a supply of nutriment has no force whatever. A closer observation soon brought to light certain dominant characteristics in one or other of the parents, and I soon formulated a rule, which may be stated thus: "The parent whose individuality is the strongest, will control, or determine the sex of the child."

I give this rule as a quotation, because it came to me, as if given by outside intelligence; showing that I was only becoming acquainted with a divine law, old as humanity. We all understand pretty well what is meant by "individuality." The visible expression of the ego, the I. That which gives force, character, to our personality. An attribute possessed in common by all intelligent beings, but which comes to its full glorious development in mankind.

To one who will carefully note the visible signs of individuality, as expressed in the countenance, the speech, the actions, it is possible to foretell, in advance, with almost unerring certainty, the sex of the unborn child, as I have had the pleasure of doing in several instances.

But this was not all. I soon found that I was being led, through the natural ways of logical deduction, to the recognition of the grand basic truth, the fundamental law that underlies this whole sexual question, the grand law of attraction.

Sex is an attribute of all organic life. From the highest to the lowest, from man to the zoophyte, "from the cedar of Lebanon to the hyssop upon

the wall," all created life responds to the thrilling impulse of that resistless power whose divine mandate is, "Multiply and replenish the earth."

Sex being an attribute of organic life, it follows that the masculine attracts the feminine; the feminine attracts the masculine. This law is universal, and once comprehended, a great part of the "secret of sex" will become so plain that "he who runs may read."

I could cite many instances substantiating my argument, but I must not transcend my limits. The study is a most fascinating one, and who ventures upon the path of investigation will find fields of endless research opening before him.

H. C. TOWNER.

WASHINGTON.

It is a good omen when a nation commemorates the birthday of such a grand character as Washington. It was the dictum of a great seer that the character of a nation was known by the character of the men it honored. That great English poet, Byron, recognized Washington as the grandest character the world had produced and in a noble poem said:

Bequeathed the name of Washington
To make men blush there was but one.

Although much has been written about Washington, the faith of this great personage has not been much discussed. Sectarians have, however, claimed that he was a "traditionalist," as the belated sectarians are often designated. The evidence is wholly against the claims of this school of sectarians. Rev. Dr. Abercombie, whose church, (Episcopal), Washington attended and who was intimately acquainted with the Father of his Country, upon being questioned as to his distinguished auditor's religious views, said: "Sir, Washington was a deist."

The eminent divine, Theodore Parker, in regard to Washington's religion wrote: "He had much of the principle—little of sentiments of religion. I suppose his theological opinions were those of John Adams, Dr. Franklin and Thomas Jefferson, only that he was not a speculative man and did not care to publish them to the world." This is undoubtedly a correct statement. Abraham Lincoln was also of the same faith and with the great original investigators and Hebrew prophets held to the faith as re-affirmed by the Nazarine in that memorable interview with the lawyer, when the latter was directed, in order to inherit eternal life: "To keep the law." This creed, is not in accord with Paulism, but that erratic person made lamentable mistakes, and his abandonment of the teachings of Christ has wrought the most pernicious results. It is admitted by the learned Canon Farrar, that Paul "constantly substituted the syllogism of passion for the syllogism of logic."

Washington was the true brother of all great souls—sons of Allah—like Moses, Buddha and Christ and all bright and aspiring spirits who strive to serve the Eternal by making all his creatures wiser, happier and better—"Loving the good God and being good."

A. JEWISH QUAKER.

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

SAN FRANCISCO, CAL., MARCH 10, 1898.

A SYMPOSIUM ON PRINCIPLES.

The recent arguments of Prof. J. S. Loveland in the PHILOSOPHICAL JOURNAL, that Spiritualism must define itself, called forth from M. S. Norton, on page 117, a suggestion that various principles and opinions should be offered, submitted to a committee of the State Board, and by them presented to the next annual State Convention for their endorsement, with instruction to forward to the National Association for final action.

The proposition brought to the JOURNAL office a large number of suggestions and opinions, of which the following are representative:

BASIC PRINCIPLES OF SPIRITUALISM.

Every individual has a creed, which widens with new perception and narrows when the mind becomes subservient to the power of dogmas.

The question that now confronts us is, Shall we, as a body, continue to be responsible for all the insanities taught in the name of Spiritualism, and the crimes committed under its banner, or shall we define our position, that the world may know what true Spiritualism is by a vote of its representatives assembled in National Convention? In other words, by our silence will we longer consent that our immortal banner shall be trailed in the dust?

As a remedy for existing evils, I propose the following basic principles, which contain no dogma, throw no stumbling-block in the path of future progress, and bind no souls to images or superstitions of a dead and buried past:

I. We know but one God, whose name is Nature. Above Nature we cannot rise, beneath it we cannot fall. It is both omniscient and omnipotent—illimitable as the Universe. The wisdom of to-day may pass in the revelations of to-morrow, but Nature endures forever.

II. We know but one devil, whose name is

Ignorance, and whose twin children—Bigotry and Superstition—have conspired to darken the world with crime, war, famine and pestilence.

III. We believe in the universal brotherhood of mankind, without distinction of race or color, class or condition; but demand a good moral character of all who claim fellowship with us.

IV. We believe that so-called death is but a release from the physical form; that as we have sown in this life, so shall we reap in the next; that life is never-ending; that progress is eternal, and that each individual must work out his or her own salvation by atoning for every wrong done another, either in this or the life to come, for no wrong goes unredressed.

V. We believe that under certain conditions spirits can and do communicate with those in the mortal form.

VI. We believe all phenomena to be governed by the immutable laws of Nature—not miraculism.

VII. We recognize man's incapacity to discover all truth, and therefore recognize no complete revelation from the unseen—from what men vaguely term God—but believe that evolution will continue throughout the ages of eternity. We teach, but never enforce our beliefs upon anyone, and tolerate the opinions of all—accepting truth wherever found,—but must demand a conformity to the above principles on the part of all who teach in the name of Spiritualism.

Being but a frail reed shaken in the winds from the immortal shore, I claim no honor for the authorship of the above principles. They are but echoes of voices from beyond the shadows—voices of those who fought our battles against the bigots while yet in the form, and who are now marshalled upon the eternal shore to lead us to the conquest of the world, if we will but accept their guidance. Then Wisdom, Truth, and Justice shall reign supreme, and the mists of Ignorance will rise in the golden light of Reason.

Every sentence may be made the subject of educational, soul-elevating discourses, while no limit is placed upon the minds of men and women, no chains upon their feet, but every soul is urged to move onward and upward to the wisdom-heights of Nature's temples where future glory awaits them!

ERNEST S. GREEN.

THAT CREED.

With a few exceptions, the attitude of Spiritualists exhibits an indifference to the criticism of the world, an ignoring of the defects within its own organism, and an abandon of any distinguishing characteristic standard, that is appalling.

As Spiritualists we make the claim of great possessions of truth—of ability to quiet the unrest of humanity; to dispel doubts and fears, and to relieve the misgivings arising from "life's failures," so generally the experience of mankind.

What are those great truths? With what do you produce a restful quietness? Where is the light that dispels doubt and fear? and what is it that inspires confidence when there are so many failures? The fear of death is only one of the many fears that beset man. How do you remove the others?

These questions are asked every day, and yet there is no such thing as a Declaration of Principles, creed, doctrine, or any thing else that is regarded as essential or important, other than the empty phenomena of "tests."

It is not apparent to the earnest seeker after truth that there is any necessary relation of life conduct or character to the things claimed, or, that there should be any other proof of their possession than the simple declaration that they have them, and—tests.

To claim that we are in possession, demands that there shall be no vagueness about the statement of what it is that we possess, as well as clearness of demonstration that they are effectual to accomplish what we affirm for them. But beyond this, our claims are valueless if they are not active, vigorous, triumphant in the utilizing of every resource for their acceptance by all mankind. For one cannot conceive of life without action, and tireless operation to perform its mission in the world.

The one great law of the Universe is order—systematic arrangement of forces to bring about definite results. This law holds sway in every relation of life, every avenue of activity, every line of thought and research that man enters into. Each requires not only the vigorous operation of brain, muscle and financial support, but a systematic, well-defined mode of procedure that there may be positive progress and success.

We are no exception to the operation of this law. Whoever declares that he has the very best of truth to govern life, should know clearly and definitely what that truth is, and be willing to proclaim it.

Whoever says that he no longer has a doubt, fear, or misgiving regarding the outcome of the earth life, should be glad to let everybody know the source of his peace and confidence, and be able to do so without fear of dis-proof.

Whoever proclaims the unabated strength of faith, hope and love, notwithstanding life's failures, owes it to his fellowman, for the betterment of the race, to disclose the source of his vigor and courage, and to demonstrate in his life that his assertions are absolutely true.

Whoever makes the claims that Spiritualists do, proves himself wholly at fault and in the wrong if the daily record of his life does not clearly substantiate such claims by the operation of these truths in himself.

Mankind generally have the right to demand, and *do* demand, that Spiritualists shall give a clear, comprehensive, logical, sensible statement—Declaration of Principles, creed, or call it what other name you please, of that which places Spiritualism on an equal footing with every other religion on the face of the earth. GEO. W. BRADFORD.

FAVORED A DECLARATION YEARS AGO.

The following is from the introduction to a set of principles which give a synopsis of the whole spiritual philosophy, which, of course, would make them too long for the purpose intended. The

system of philosophy is good, but we regret that we have not space to give it here:

As the subject of defining our position has come up, I wish to say that I was impressed years ago with the importance of a Declaration of Principles, thinking it would have a tendency to free us from much that was retarding our movement and formulated a Declaration for a local society, which, on being published, was found to have quite a favorable influence, especially with the Christian element, they largely sanctioning its principles.

J. I. ARNOLD.

A VOICE OF WARNING.

The declared object for the existence of the Christian Church—from the mother church at Rome, to the daughters, grand daughters and great grand daughters throughout Christendom—is the salvation of souls from hell with the reward of heaven; founded on faith in the atonement of a crucified Savior. The *real* object of every one of them is the gaining of wealth and power. The ostensible object of the Mohammedan church differs only in the person of their savior, and minor details—their real object is the same as the others. History irrefutably verifies these assertions.

Now, if a Declaration of Principles is all Spiritualists lack of forming also a great and powerful sect, we should be very careful to decide what we *know* to be the truth and nothing but the truth. But we cannot write "the whole truth" in a creed. "The world would not contain the books."

J. MARION GALE.

While the very basic principles of Spiritualism, which preclude hero or idol worship in any form, would prevent it from ever becoming a dogmatic heirarchy, still it is true that "the whole truth" can not be contained in a creed, and that it should only state what we *know*, as a working basis.

Some "principles," similar to the above, should be endorsed by all local and State organizations, and by each referred to the next annual meeting of the National Spiritualists' Association for final action. Resolutions and by-laws may be drawn up and passed by the various organizations from time to time, governing the conduct of members and covering issues of the hour—of time, place and condition, but the "principles" will endure as long as Nature weaves her endless web, and the depths of their meaning will continue to unfold to the perception of mankind with the progress of future ages.

FIRST THAT WHICH IS SPIRITUAL.

Every thing is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realized in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of

the seen is the realm of effect. The nature of effect is always determined and conditioned by the nature of its cause. So writes Ralph Waldo Trine in the preface of his new book entitled, "In Tune with the Infinite." It is a charming volume, and can be obtained at this office for \$1.25.

Dr. Peebles and an Adventist Elder.

Dr. J. M. Peebles, of San Diego, Cal., has lately been elected president of the First Spiritual Society of that city, and has given lectures in Lafayette Hall for several Sundays, when it was crowded to its utmost capacity.

Elder Healey, a Seventh-Day Adventist preacher, has been criticising the doctor and A. J. Davis in the *Vidette*, but evidently "barked up the wrong tree"—for the doctor fairly annihilated him. We give a few of his brilliant thrusts, as follows:

The *Vidette* of Feb. 22 was transcendently brilliant with Elder Healey's efforts to tell us just where old Mr. Cain, of Bible times, got his wife—why Saturday should be kept holy instead of Sunday, and how this semi-omnipotent devil, (the wicked pranks of which he is so familiar with) came from a "cherub!" But, elder, did not God know when he made this cherub that he would sin in heaven, fall, turn into a serpent in the Garden, become a devil, ruining most of the human race? Why, then, did God create this sin-inclined, hell-bound cherub—why? Thus considered, God's omniscience virtually makes him a responsible accessory, aiding and abetting this whole devil-business. In fact, the great difference between Healey's God and his devil is that his devil is the smartest, and the most industrious, getting into his clutches the largest share of the human race, necessarily making heaven a very lonesome place.

Elder Healey's public declaration that J. M. Peebles, in a San Francisco hall, said that "a spirit being weighed tipped the beam at 88 pounds and the second at 65 pounds," is a falsehood—a straight out falsehood of the old Miles-Grant stamp. And before the Rev. Healey repeats it he had better read Rev. xxi, 8: "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Mrs. Lewis' vague theories (referred to by the elder) were promptly condemned by the Spiritualist press, and later she herself said, "I meant that all men are my husband in the sense that the human race is one great brotherhood, and I am taught to love my brothers and sisters." She meant love and not lust; a difference which the elder seems incapable of appreciating. He should grow in grace and in knowledge of physiology, psychology and the occult. Ignorance should not pretend to teach or preach.

Mrs. Woodhull some 20 or 30 years ago did use the words in a New York speech, "I am a free lover, etc." She further said in the same speech (page 40), "To more especially define free love, I would say that I prefer to use the word love with

lust as its antithesis, love representing the spiritual and lust the animal side. I believe in the family spiritually and scientifically organized as a family, or a unitary home." Candidly, I never knew a Seventh-Day Adventist elder morally honest enough to quote this latter paragraph from her speech. These elders seem richly gifted in garbling. Be it known, once for all, I am no apologist for either Woodhull's or Healey's teachings; and I would mildly suggest that when this preacher talks again of "free love" that he bring in the practices of the holy patriarchs—those old Bible "free lovers," such as Solomon with his 700 wives and 300 concubines. And the indecent David, who trafficked in prepuces and managed to kill Uriah the Hittite that he might free-lust it with his wife. Those Bible characters seem to be Healey's ideals, upon the principle that out of the abundance of the heart the mouth squeaketh. And yet, if Abraham, Lamech, Solomon and other Old Testament characters walked the streets of San Diego to-day, as of yore, they would be arrested, convicted and sentenced to San Quentin—fit companions for the free-lust Seventh-Day Adventist criminals of the Kansas penitentiary.

The elder further refers to Judge Edmunds and his visions on pictorial presentations as symbols representing truths—truths of this and of the spirit world, but not of the spiritual or the heavenly world. And the elder kindly reminds us of the "woman seen in one of the judge's visions churning in the spirit world" which implied "butter-milk." If this were so, it may have been the sequel to Peter's vision in Joppa when in a trance, for he saw "a great sheet let down from heaven and on it were creeping things, fowls of the air, and four-footed beasts," which, of course, implied cows. And now mark, these four-footed beasts (cows) were let "down from heaven," which upon Healey's logic very nicely accounts for the "butter-milk" that Judge Edmunds saw in his vision.

This Christian soul-sleeper talks plaintively about our "dead friends." There are no dead friends. Only their bodies are dead, and the body is no more the man, than the shell is the hatching bird. There is no death. Those called dead have risen into the spirit world. Spiritualism demonstrates this, and the brainiest men of the world to-day are Spiritualists. They no longer walk tremblingly "by faith," but as the apostle commanded, they have added to "their faith knowledge."

Yes, it is a beautiful truth, that friendship is perpetual, that love is undying, and that the mother can still in the spiritual world love and guard her child. She may sorrow in the higher life when her dear ones go astray in this life. She so sorrowed when in this world, but she loved her dear ones just the same. True Spiritualism and true Christianity are in perfect accord. One God, one Christ, one divine spirit, one law, one baptism, one brotherhood, and one grand progressive destiny for all humanity. Yes—this is beautiful—this, and this alone, is worthy of a God of infinite goodness, wisdom and power.

Spiritualists are respected when true to principle.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. Cora L. V. Richmond is to again take up her work in Chicago, where she has hosts of friends and admirers.

The Rev. Reed Stewart of the Unitarian Church Detroit, Mich., occupied the Central Spiritual Union platform on Sunday evening, March 6.

A birthday surprise party was given by Mme. Young and her friends to her husband, Prof. Richard-Young, last Saturday evening. It was a very enjoyable affair.

Dr. Peebles gave a lecture on Sunday, Feb. 27, in Lafayette Hall, San Diego, upon "Heaven, Hell and Salvation, and what the Spirits say about them."

Mrs. M. E. Cadwallader gave several interesting lectures in San Diego, on Sunday, Feb. 27, and organized a promising Young Peoples' Society there.

Charles Anderson, the "Boy Orator," arrived in San Francisco last week from the South, and is stopping at 1747 Mission St. He has grown so rapidly in the few months since he was here, that we did not recognize him at first sight. He reports progress in the Southern cities.

A Mass Meeting of the National Spiritualists' Association was held on Tuesday, Feb. 22, at 40 Randolph street, Chicago, Mrs. Cora L. V. Richmond presiding. It was a grand success. A new State Association was organized, and our friend, Geo. B. Warne, was elected president, and M. H. McGrath, Fulton, Ill., secretary.

A benefit social will be given by the Ladies' Aid Society, on Friday evening, March 11, at 605 McAllister St., San Francisco. Mrs. J. J. Whitney will give tests and answer questions, also give a Graphophone Concert. Refreshments and dancing. All should go and have a good time. Admission 10 cents.

The item on page 137 last week about the "Sleeper Trust" should have read thus: At a meeting, on Feb. 18, Z. T. Croop resigned as Secretary, and W. H. Yeaw was elected to fill the vacancy, who also still retains the management. James B. Chase and Col. S. O. Gregory were elected finance committee.

Mr. and Mrs. B. B. Hill and their daughter (Mrs. M. E. Cadwallader) arrived in San Francisco last Thursday, and are at the Grand Hotel. They intend to return to their home in Philadelphia, Pa., in time for the Anniversary, and then attend the Jubilee Anniversary in Rochester, N. Y., the following week. We are sorry

they could not remain to celebrate the Anniversary in San Francisco.

At Dr. M. Muehlenbruch's meeting, which was held at 111 Larkin street, San Francisco, last Sunday evening, there was a large audience, and many excellent tests were given. They are not of the ultra-sensational order, but the fact that he makes many converts among the deep thinkers, is evidence that they are generally of a clinching nature to the recipients. The Doctor will hold another meeting at the same place next Sunday.

Dr. D. P. Kayner, a well-known Spiritualist who was engaged by the Union Society of San Jose for some months, lately went to Prescott, Arizona. On Feb. 20, the hotel where he was staying caught fire in the night and the doctor was severely burned about the head, back and feet, and on Feb. 25 he passed to spirit life at 3 p. m. He was 73 years of age, but was a well-preserved man. A dozen years ago he was a regular correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL, and will be remembered by many of the older readers.

The Society of Progressive Spiritualists held its regular meeting at the Alzarac, San Francisco, last Sunday. The song service was conducted by Mr. J. T. Lillie, after which Mrs. Lillie introduced B. B. Hill, Esq., of Philadelphia, who gave an interesting account of the organization of their Society over 20 years ago, in which he assisted. Mrs. Lillie then gave an eloquent address showing what Spiritualism gives to the world for its improvement and consolation. Mrs. M. E. Cadwallader, of Philadelphia, who is widely known as an organizer and worker for the National Association, was then introduced, and she gave a very interesting account of her travels in Europe and what she found in the line of occult studies, in the various places she visited, as well as some timely advice on the events of the present day. Mrs. Cadwallader will deliver the lecture next Sunday.

San Diego News.

A reception was given to Mr. and Mrs. B. B. Hill, and Mrs. Cadwallader, of Philadelphia, at Dr. Peebles' residence, says the San Diego Progress. Mr. Hill is a prominent manufacturer in the good Quaker City, and has been for nearly 40 years, both himself and wife, devoted Spiritualists and workers in all the reforms of the age.

Mrs. Cadwallader, their daughter, is a public speaker, writer and author. Dr. Peebles met these parties in London on his third journey around the world. They were then on their way to Paris, Rome and other great cities on the continent. Being wealthy, they take a great pleasure in travel, forming in the meantime new acquaintances, ransacking libraries and studying the archaeological remnants of antiquity. It is needless to say that they are delighted with San Diego, its climate and magnificent scenery.

The reception given by Dr. Peebles was enjoyable, between 30 and 40

being present. Mrs. Solon Lauer presided at the organ. Addresses were made by Judge Barrett (formerly an Iowa senator), Mr. Dryden (member of our legislature), Mrs. Anna Smith, Mr. B. B. Hill and others.

The Reviewer.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

For half a century the author of this book has been before the Spiritualists of America, as an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its physiological, mental and ethical aspects, and with the exception of his "Lectures on Mediumship," published several years ago, is the only attempt to present the science of the subject to the public. It does not embody his former work, but is written under entirely new inspiration, and like all of Prof. Loveland's writings, is deep, and goes straight to the mark, without superfluity of words.

In the department entitled "The Progress of the World" the editor of the *American Monthly Review of Reviews* reviews the De Lome incident, the Maine disaster, the Zola trial, and other important developments of the month at home and abroad.

The Coming Light for March is on our desk. One of its many good articles is entitled "Man the Creator of his own World," by Prof. Francis King. \$1.00 a year. 621 O'Farrell street, San Francisco.

"Some Ladies of the New Administration" is a handsomely illustrated article in the March *Midland Monthly*, Des Moines, Iowa. Perhaps no other picture in this number will attract as much attention as the portrait of young Lieutenant Merritt, of Red Oak, Iowa, who went down with the Maine in Havana harbor.

Psychometric Readings.—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 60 days, give a brief Reading to every NEW subscriber who desires it. Send \$1 for a year's subscription, and two 2-cent stamps to this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a *Premium*.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.



The Editor is not responsible for the opinions of correspondents.

Words of Encouragement.

TO THE EDITOR :

I never take up the PHILOSOPHICAL JOURNAL but what I want to express my thanks for the many things within its pages that give me food, and stimulates thought. Every thoughtful conscious loyal advocate of the principles of spiritual philosophy, I am sure, wishes you could reach every home in the Pacific Coast. For there is no publication (as far as I know) so clean, pure, and wise in its presentation of truth, those truths, that mold character, purify life's action, and reveal the excellent glory of the spiritual life. I only wish that I were able to do with my purse what my heart desires me to do.

We have every reason to encourage ourselves, and to take a stronger hold upon the work. The darkness disappears, the day star arises.

GEO. W. BRADFORD.

Los Angeles, Cal.

The Medium's Home.

TO THE EDITOR :

Here is my report for nine months, up to Jan. 1, 1898, for the Hammatt Villa Park and Medium's Home, situated at Encinitas, Cal.

Donations from the public, \$565.32
Donation by Mrs. Hammatt, \$150.00

Total receipts, \$715.32

Running expenses of Home, 708.95

6.37

Donations of groceries, goods, and furniture have been given for our use which has helped along nicely, and for which we were grateful.

I am still at the helm, and working very hard for the much-needed success. The Home has made some progress since my last report. One new building, and a small barn have been added, and more buildings are in contemplation in the near future. A limited number of inmates, will be admitted to the Home. For particulars, address Mrs. E. A. Hammatt, Box 42, Encinitas, San Diego Co., Cal.

MRS. E. A. HAMMATT.

A Singular Case of Spirit Healing.

TO THE EDITOR :

I call this a singular case, because I have never heard or read of one like it. I will preface it by saying that I have been troubled with catarrh of the stomach for several years back, and eating butter or lard in my food brought on vomiting. Last September, while visiting my brother in Min-

nesota, I attended the Goodhue County Fair, ate at a restaurant, and roomed at a hotel. I had eaten some, but it did not digest, and it lay on my stomach a dead weight, or heavy oppression. About midnight I fell into a troubled sleep and dreamed (or was it real) that a person dressed in female apparel opened the door and entered the room. I immediately received the impression that she had come to relieve me, and, although an entire stranger to me, she seemed as real as life, and extended her hands over my head, and made one pass each side of my head without touching me. Instantly I awoke and looked for the woman, but she was not there. A magnetic thrill run all through my being; and in a few minutes the distress left my stomach. After trying the door, to see if it was locked, I fell into a refreshing sleep. Although not cured of catarrh (I have been careful about eating butter), I have not had a case of vomiting since.

Tomah, Wis.

WM. INGHAM.

An Appeal to Spiritualists.

TO THE EDITOR :

Having been appointed special financial agent for the Veteran Spiritualists' Union, of Boston, Mass., I am trying to raise the money needed to pay the mortgage now resting upon the Waverly Home, in order that the Home may be opened at the earliest possible date.

The Union will celebrate the Golden Jubilee of Spiritualism in Horticultural Hall, Boston, March 31, on which occasion I shall be pleased to announce the names of contributors, and later to publish the same in the spiritual press.

Are you interested in the Waverly Home, the only Spiritualists' Home in all the wide world? If so, write me at once and send me your jubilee mite.

Kindly address me at my home office, No. 14 Purchase street, Newburyport, Mass. C. W. HIDDEN.

Meeting of the State Board.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held on March 5.

After the routine business, the Investigating Committee reported adversely to Dr. Coonley's endorsement, and his certificate was revoked.

The Committee on Anniversary exercises, reported that the Metropolitan Temple, and good talent had been secured for the first Sunday in April, when a continuous free meeting from morning until evening would be held, which would be a credit to the Cause and be productive of much good.

Many communications were received and acted upon.

Mrs. R. I. Johnson applied for ordination which was granted.

Mr. J. U. Spence resigned, and the vacancy was filled by the election of Mrs. R. A. Robinson.

A special column has been secured

in the daily papers, for the advertisements of those who are endorsed by the State Board, Prof. Young and W. T. Jones have the matter in charge.

The following was unanimously adopted: "Resolved that the editor of the PHILOSOPHICAL JOURNAL be requested not to publish any defense of alleged fraudulent mediums."

Mr. Norton submitted a "plan" for creation of a Commission to formulate a "Declaration of Principles," which was adopted. A Committee, consisting of M. S. Norton, B. F. Small and Wm. Rider, was appointed to take charge of the matter.

The commission will consist of ten members (of either sex), the qualifications for membership to be fitness for the place, and ability to perform the labor of a Commission of this kind.

The chairman of this Committee of three is to notify the Commissioners of their selection, provide a place of meeting, call them together, and preside at the meeting until an organization has been effected and permanent officers elected. The duties of the Committee will end here and they will become a part of the Commission.

The duties of the Commission shall be to establish and maintain a place of meeting, invite suggestions from the leading thinkers of the world, and from them formulate a Declaration of Principles to express the knowledge and belief of Spiritualists, that we may know who are Spiritualists and be able to organize and take our place in an orderly manner among the scientific and religious philosophies of the world, that our speakers and mediums may become *teachers* having something to teach.

This Declaration of Principles shall be progressive and not dogmatic, always subject to change as the passage of time and the unfoldment of the intellect of mankind reveals new truths or changes the aspect of old ones.

When this Commission shall have presented the result of their labors to the next State Convention, their work will be ended.

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At once, the name and address of every Spiritualist in the United States to complete the census.

For full particulars address,
FRANK WALKER, General Manager,
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[ADVERTISEMENT]

San Francisco, Cal., Feb. 10, 1898.
To the Peoples' Spiritualist Society:

On account of undue interference with my duties, and unwarranted assumption of authority on the part of some members of your Board of Directors and in order to protect myself, I have this day resigned the office of Treasurer and member of said Board, but shall still remain a member of your Society. MRS. MARTIN-BROWN.

360 Grove St.

Question Department

Answers by "PHILO."

Development of Mediumship.

QUES.—(1). What persons are most susceptible of becoming mediums?

(2). What is the test of the susceptibility of becoming a medium?

(3). What course is necessary to pursue to become a medium?

J. I. HOLLINGSWORTH.

Winchester, Va.

ANS.—(1 and 2). Those of a sympathetic nature, who do to others as they would be done by, and who have an absolutely unselfish desire for knowledge, that they may be a blessing to mankind; but they who seek for selfish ends will seek in vain.

(3). Choose a company of friends with harmonious temperament—or even try it alone, if desirable—and sit at stated intervals, (say once or twice a week) at a plain, uncovered table, with your hands upon it, and placing the mind in a passive condition, desire some of your spirit friends to manifest. Always meet punctually at the appointed hour, and remain in the passive, or negative condition from half an hour to an hour, or as long as impressed. If raps come upon the table, it is a sign of physical mediumship; if visions pass before the eyes, it is a sign of approaching clairvoyance: if the hand twitches or trembles, a pencil and paper should be handy, and the pencil held as if about to write. Then let the hand remain passive, when it will probably be taken by outside and invisible forces and made to write. If it only scratches or makes dots at first, have patience; in a few sittings it will begin to give you something definite. Music will help to perfect conditions. Darkness is not essential in these developments. If nothing comes at first, persevere, and it will in time, if the qualifications are not lacking.

But I would advise no one to attempt to develop mediumship without first reading the two little 25 cent books on the subject—one by Prof. Bach and the other by Prof. Loveland, both of which can be obtained at the office of the PHILOSOPHICAL JOURNAL. They give full and complete instructions for developing all phases of mediumship, as well as complete answers to all of your enquiries. What one lacks, the other contains.

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage **missionary** work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get this \$2.50 book or yourself, and any premium offered in the JOURNAL to each subscriber.

The Secret of Life, or Harmonic Vibrations, by Prof. Francis King. Cloth bound. Price \$2.00.

It contains over 200 exercises for developing five mediums of expression.

It teaches—in three studies and 12 lessons—How to develop the muscular and nervous systems without mechanical means. The natural systematic course for unfolding clairaudient and clairvoyant powers. How to strengthen and re-vitalize the eyes. How to acquire beauty of face, form and expression. How to develop the greatest degree of physical health, mental vigor and psychic power.

The following are a few extracts from reviews by leading critics:

"If this book will do all that is claimed for it, nothing more is needed. We may well commend the practice which it proposes."—REV. C. H. MINTON, D. D., San Francisco Theological Seminary.

"Too much stress cannot be laid upon his doctrine."—GEO. HAMLIN FITCH, the noted Chronicle Book Reviewer.

"Old and young alike will gather at the fountain to quaff and live with renewed vigor."—PROF. PHILIP A. HUBERT, M. A., D. D., Pres. Livingstone College, Salisbury, N. C. Late Principal Her Majesty's Schools, West India.

"The thoughts on Divine Marriage should be printed in letters of gold and placed in the hands of every man and woman living."—EDITOR HUMAN NATURE.

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Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH [10 lines], \$3.00 per month.

Cal. State Spiritualist Association.

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

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VICE PRES'T..... THOS. ELLIS, Jr., Alameda.
SECRETARY..... JOHN KOCH, 1607 Fillmore St.
TREASURER..... B. F. SMALL, 3750 22nd St.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

Society of Progressive Spiritualists,

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 218 Stockton-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 3.00.

Directory of Mediums

[Mediums' Cards put into this directory at 20 CENTS per line per month.]

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Mrs Martin Brown, 360 Grove st., S. F. Circles Mon. & Fri. 8 p. m. Sittings daily.

Geo. W. Carpender, M. D., (Psychometric and Magnetic) 531 Alvarado street, San Francisco, Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Mrs. Louise S. Drew, Spiritual Medium. Developing circles Wednesday eve. Sittings \$1. 323 Fell st., near Octavia. S. F.

Mrs. H. A. Dunham, 1658 Market St., San Francisco. Test and Business Medium.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

Mrs. Ladd Finnican, Spiritual Medium, 912 Laguna street, San Francisco, Cal.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. M. T. Longley, M. D. Medical, Test and Business Medium. Cures disease and obsession—Developes mediumship—Gives readings and business advice, by mail or at office, \$1. 517 S. Olive st., Los Angeles, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Luzerne ave., San Jose, Cal.

Mrs. D. N. Place, Spiritual Medium, 527½ 13th. street, near Market, San Francisco.

Mrs. Sarah Seal answers calls to deliver lectures, officiate at christenings, marriages & funerals. 1116 Broadway, Oakland, Cal.

C. Mayo-Steers, 112½ Oak St., San Francisco. 6 questions, \$1. Readings by letter.

Mrs. G. W. Shriner, S. D., Readings, 230 Kearny street, San Francisco, Cal.

C. L. Walter, the Psychic and Automatic Writer, gives life readings and business advice by mail, \$1.00. 443 Temple St., Los Angeles, Cal.

Mrs. C. Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mme. E. Young, 605 McAllister street. Circles Tues. Thurs. and Sunday eve's, 10c

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American Advance-Thought, on Occult Subjects—a collection of some of the best articles by a score of America's leading minds. Cloth, \$1.00.

Big Bible Stories—by W. H. Bach. A mathematical calculation of what would be required to fulfill many of the stories in the Bible, showing that they must have had some big things as well as wonderful people in those days, and is based on standard authorities as to geography, Bible measures, weights, etc. Cloth, 50c.

Breath of Life—by Ursula N. Gestefeld. Gives instructions for a series of self-treatments for asserting the supremacy of soul over matter and environments—lifting to the higher life and thought. Cloth, 50 cts.

Clairvoyance; its Law, Nature and Unfoldment—by J. C. F. Grumbine. Shows how to unfold the clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world and become a seer, and an adept in mystical science. Cloth, \$3.50.

Dream Child, (The) by Florence Huntley. Its purpose is to elucidate those fundamental principles in Nature which enable the honest investigator to prove that there is no death: that life, here and hereafter, has a common development and a common purpose, etc. It is written in the style of a novel, but its intent is to elevate the race, by giving birth to perfect offspring. Cloth, \$1.00.

Faith or Fact—by Henry M. Taber—with preface by Col. Robert G. Ingersoll. It is indeed an arsenal of *Facts*; a most effective antidote to unreasoning *Faith*. It should be in the hands of every enquirer. Cloth, \$1.

How She Earned It; or \$25,000 in 11 Years—by a woman who made it. Contains earnest advice and instruction to those who want to "get on in the world." Cloth, \$1.00.

How we Master our Fate, by Ursula N. Gestefeld. To see destiny instead of fate, law and order in place of luck and chance, is to see the possibility of control; and thus gain those results which are practical proofs that destiny is master of fate; and we rulers of circumstances, instead of blind slaves." Cloth, 75 cts.

In Search of a Soul—by Horatio W. Dresser, author of "The Power of Silence," and "The Perfect Whole." This is a series of essays in interpretation of the higher nature of man. Cloth, \$1.50.

In Tune with the Infinite—or fullness of peace, power and plenty—by Ralph Waldo Trine. The title page states: "Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Cloth, \$1.25.

Light of Truth Album.—Photographs and short biographies of over 200 prominent Spiritualists. Cloth, with gold and silver embellishments, \$1.00. Postage 25 cents extra.

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The watch-dog gives token
The spell it is broken;
My wand'rer returns all freighted with love,
My heart fills with pleasure,
In sweet rhythmic measure
I receive my lost Jewel thro' angels above.

The daylight is beaming,
The sunlight is streaming,
Returning with rapture sweet days of the
past;
No longer I'm sighing,
My eyes are now drying—
The blessings I've prayed for have reached
me at last.

My heart it has brightened,
My sorrows have lightened;
I'll worship once more at the shrine of the
past

Where the loved ones I've cherished
In my heart have not perished,
But bring me sweet tokens forever to last.

So may their kind mission;
In fullest fruition
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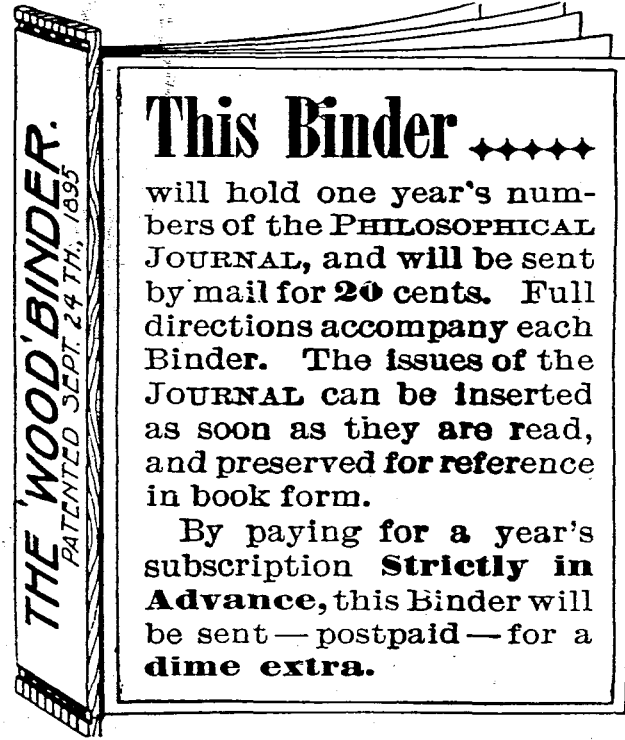
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Cahoes, N. Y., May 23, 1897.

Dr. Vander Veer, a noted specialist of Albany, and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing for me that will relieve me, and that I will have to use a catheter, at times, as long as I live. Have been confined to my house since October 27, 1896.

Cohoes, N. Y., Dec. 22, 1897.

After a careful examination of my case, just made by my home physician, he says:—"The urine is all right, clear and of the proper color and I find no sign of sediment in it. From the weak, bad condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous that they have brought

you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian church here, whose membership numbers some six hundred. I write this to show you that I believe him to be a conscientious, Christian man.

I feel that I am quite well. I am now out of doors a great deal. ALONZO MELINDY.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your letter and diagnosis is received, and will say it is quite correct. I have been under treatment by Dr. Mills, of this city, a long time and he advised me to write you. Yours truly, MRS. L. PARRIS.
Jan. 6, 1898. Saratoga, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your favor of recent date is received and in reply will say that your

former communications were received. My brother is a practicing physician, in this city. He, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. GRISWOLD,
Jan. 9th, 1898. Crestline, Kans.

Drs. Peebles & Burroughs, Indianapolis, Ind.

GENTLEMEN:—I wrote to you for a diagnosis more out of curiosity than any other motive. I sent to another party, who advertises quite largely in the papers to give correct diagnosis, etc., and received a very wild and incorrect diagnosis, so I sent to you out of curiosity to see how you agreed and I must say I am happily disappointed, as you have given a correct diagnosis. Yours sincerely,

DR. E. GALLUP,
Jan. 21, 1898. Santa Ana, Cal.

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GENTLEMEN:—in reply to your favor of the 10th, inst., permit me to say your diagnosis is all, and even more than I expected. It is correct in every particular. Respectfully,
L. P. BAYLIFF,
Jan. 14, 1898. Wapakoneta, O.

Drs. Peebles & Burroughs, Indianapolis, Ind.

SIR:—I received your diagnosis of my case, and it was perfect in every way. Truly yours,
EDITH ULRICH,
Jan. 18, 1898. Peoria, Ill.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR DOCTORS:—I received your diag-

nosis of my case and it was perfect in every respect. Respectfully yours.

MRS. O. R. BLAKELEY,
Jan. 21, 1898. Yorkshire, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—I must say your diagnosis was correct in every detail.

MRS. M. V. RHODES,
Jan. 18th, 1898. Fairfield, Mich.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—The diagnosis you sent of my case was literally correct. I thank you very heartily for the same and will recom-

mend you to all needing assistance in the medical line. Respectfully,

HAROLD RACE,
Jan. 17, 1898. Port Hope, Ont., Cana.

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MY DEAR SIR:—Your diagnosis of my case was entirely correct. Yours truly,

C. F. BOWMAN,
Jan. 13, 1898. Jacksonville, Ore.

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